

THE
FREEMASONS'
MONTHLY MAGAZINE.

BY CHARLES W. MOORE,
GRAND SECRETARY OF THE GRAND LODGE OF MASSACHUSETTS.

VOLUME II.

Indexed 1/2/28 FLS

BOSTON:
PRINTED BY TUTTLE & DENNETT.
1843.

To Her,

MOST WORTHY OF OUR LOVE,

BY WHOSE SMILES THE DESPONDING ARE ENCOURAGED,

AND THE WEAK STRENGTHENED :

WHOSE HEART REJOICETH IN THE PROSPERITY

OF

Works of Beneficence ;

WHOSE LEAST BEAUTY IS HER PERSONAL GRACE ;

THE DISTINGUISHING CHARACTERISTIC OF WHOSE LIFE IS

Truth and Charity :

THE FRIEND OF THE ORPHAN,

RIGHTFULLY APPRECIATING THE UTILITY OF HER HUSBAND'S

Masonic Avocations,

ENCOURAGES HIM BY HER SMILES, AND SUSTAINS HIM BY HER LOVE :

TO HER,

THE LAST AND RICHEST GIFT OF GOD TO MAN,

A Freemason's Wife,

THIS VOLUME IS MOST AFFECTIONATELY

DEDICATED.

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. II.]

BOSTON, NOVEMBER 1, 1842.

[No. 1.

INTRODUCTION.

WITH the present number, commences the second volume of this Magazine. The experiment,—for such in some measure it was,—has been eminently successful. The work is firmly established. Its reputation is good. And with bright hopes for the future, we proceed to “fresh fields and pastures new.”

The character of the work differs from that of any Masonic Magazine ever before published in this country. Unlike all its predecessors, (with a single exception,*) it is exclusively devoted to the interests of the Craft,—to the discussion of Masonic principles and the spread of Masonic intelligence. It is, in letter and spirit, a Masonic work. The volume just closed, is a volume on FREEMASONRY, *and nothing else*. The Brother who would consult it, is not required to wade through an ocean of miscellaneous selections, to find, scattered here and there among the obsolete and worthless, a few articles of Masonic interest. Let him open it where he will, and his eye falls on a Masonic page. It differs, likewise, from its predecessors, in that it furnishes *foreign*, as well as *domestic*, intelligence. This is an undertaking never before attempted in this country. The reason for it, perhaps, is to be found in the great expense and labor attending the establishing and maintaining an extensive correspondence. With us, the labor is not an admissible objection. To meet the expense, we rely on the patronage of the Fraternity.

We respectfully, but confidently submit, that we have faithfully redeemed whatever pledges were given at the commencement of our labors; and, we trust, the expectations of all have been realized. We do not fear contradiction, when we say, that no event of importance or of special in-

* The “Amaranth, or Masonic Garland,” by the editor of this Magazine.

terest, has occurred in the Masonic Fraternity, during the last year, either in this country or in Europe, that has not been noticed in the Magazine. We are aware of the force of this remark. But it is not a mere gasconade. It is justified by the extent of our means of information. We have spared neither labor nor expense in this respect. Our aim has been to make the Magazine a universal organ of communication, *for the whole Fraternity*, wherever dispersed. And although our arrangements are not yet fully perfected, our facilities at the present time are greater than at any former period. They may readily be made equal to our wishes. They must, however, be graduated by our means. As the patronage of the work increases, they will be extended.

The geographical extent of the circulation of the Magazine, is equal to that of any other periodical published in the country. It embraces every State and Territory in the Union,—the British North American Provinces, and the Republics of Texas and Hayti. In all these we have regular subscribers. In addition to which, the work is regularly sent to correspondents in England, France, and other parts of Europe. But its numerical circulation,—though it has more than realized our anticipations,—is not equal to that of the miscellaneous Magazines; nor is it in proportion to the labor and expense bestowed on its preparation. We rely, however, with entire confidence, on the continued exertions of our agents, and the co-operation of our Brethren, in removing this cause of inequality in the comparison. If there has ever been a doubt of the utility of a work like the present, we may safely say, that it no longer exists; or, else, that it is confined to the passive members of the Fraternity. The general approbation with which the Magazine has been received, not only by individual Brethren, but by most of the Grand Lodges in the country, is the best evidence that we can desire, or offer, on this point. We therefore confidently ask the co-operation of our Brethren in extending its circulation; believing, that in so doing, they will not only oblige us, but subserve the true and best interests of the Institution, by diffusing among its members correct Masonic intelligence, and a more general knowledge of the principles and usages recognized by the Brotherhood throughout the globe.

Our labors, the past year, have been arduous; but they have been lightened by the cheering approbation of our Brethren,—by the spontaneous and warm-hearted expressions of approval and encouragement, that have reached us from all parts of the country. We will not particularize. They all demand our thanks. We will endeavor to merit a continuance of their favorable opinions. If we shall be successful in this, our fondest wishes will have been gratified.

PROFICIENCY OF CANDIDATES.

WE are gratified to notice that the subject of the proficiency of candidates, in passing from an inferior to a superior degree, is beginning to receive the attention which its importance demands. Among the proceedings had at the late meeting of the Grand Lodge of Tennessee, we find the following resolution:—

“*Resolved*, That all candidates, before being passed and raised, shall be examined in open Lodge, as to their proficiency.”

The phraseology of this resolution is a little obscure; but it is evidently intended to be understood as referring to the proficiency made by the candidate in the degrees which he may have already received, before he shall be advanced to a superior degree. And although it is not so expressed, the inference is, that, if on the examination, it shall appear that he has not made satisfactory improvement, his further advancement is to be deferred until such time as he shall have attained the requisite proficiency. If this be not intended, then we do not perceive the particular benefit which is to result, either to the candidate or the Lodge, from the examination. But if this be the intention, and the candidate is made to understand that he cannot, under any circumstances, (without dispensation,) be advanced to a superior degree, until he shall have attained the required proficiency in those he has already received,—the good advantages of the measure would soon manifest themselves, not only in the character of the members, but in the activity and prosperity of the Lodges.

The Lodges generally, in this country, are too lax in their method of conferring the degrees. It is not an uncommon occurrence,—indeed it may be said to be usual,—for them to confer two degrees on the same candidate in one evening; and, in cases of emergency, the three are frequently given. But we take it for granted, that no intelligent Mason will presume to say, that this is doing justice either by the candidate or the Institution. Nor is the practice consistent with the ancient usages and regulations of the Fraternity. The Constitutions of the Grand Lodge of England, contain the following article:—

“No Lodge shall, on any pretence, make more than five new Brothers in one day, unless by dispensation; nor shall a Lodge be permitted to give more than one degree to a Brother on the same day; nor shall a higher degree in Masonry be conferred on any Brother at a less interval than one month from his receiving a previous degree, nor until he has passed an *examination* in open Lodge in that degree.”

No dispensation can be granted to suspend the operation of this law. A similar regulation was formerly in force in the Lodges in this country, but it has now fallen into very general disuse. There are, however, some exceptions. We believe that under the jurisdiction of the Grand Lodge

of New Hampshire, the candidate is required to prove his proficiency in open Lodge, before he can be permitted to pass to a superior degree. We have known Lodges whose regulations required that the novitiate should make himself accurately acquainted with the entire lecture of the first degree, before he was allowed to *pass*. If he failed to qualify himself in this respect, he was required to stand three months as an apprentice. The effect of this regulation was, that when the candidate had passed through the several degrees, he was an intelligent Mason, capable of appreciating the excellencies of the Institution, and of making himself useful to his Lodge and Brethren.

As a general rule, this practice might perhaps be regarded as requiring more than it would always be practicable for the candidate to accomplish. It will, however, where there is sufficient capacity, and a proper ambition, generally succeed. We would not advise its adoption as a regulation, but we would recommend that it be urged upon the candidate, as a course equally calculated to benefit him and the Lodge of which he may afterwards become a member. Every Mason knows that the lectures are more readily and easily acquired at the time of initiation, than at any subsequent period. This fact and its importance, should be forcibly impressed upon the mind of the candidate by the Master of the Lodge; for without a general knowledge of the lectures and their moral teachings, the true intent and spirit of the Institution can neither be felt nor appreciated. The recipient may be nominally a Mason; but he is a stranger to the beauties and excellencies of Masonry.

For these, and sundry other reasons which will naturally suggest themselves to the minds of our Brethren, we are fully convinced, that the practice of conferring more than one degree on the same candidate in one evening, ought to be abolished, except in pressing cases of emergency, and then only by dispensation; if, indeed, it ought to be permitted under any circumstances. We are strongly disposed to regard the prohibitory regulation of the Grand Lodge of England, as the most judicious and wholesome. Its adoption in this country might, in some cases, cause a little personal inconvenience; but we are satisfied that this would be more than compensated for in the positive good of which it could not fail to be productive. Where more than one degree is conferred on the same evening, much of the ceremony is necessarily omitted, and what is attempted, is done in a hurried and, oftentimes, improper manner. The effect, if not entirely destroyed, is essentially marred. The mind of the candidate is confused, and left without any of those distinct impressions, which it is always important and desirable to make.

The examination of the candidate in open Lodge, prior to his being passed to a superior degree, is never dispensed with in England, as will

be seen by reference to the article of the Constitutions above quoted. A definite number of leading and important answers are required. Without being able to give these, he cannot proceed further. We are told, however, that failures are of very rare occurrence. The requisition operates as a stimulus; the effects of which are felt long after the ceremony is ended, and which indeed not unfrequently exert a controlling influence over the whole Masonic career of the candidate. As before remarked, the regulation was formerly in force in some of the best Lodges in this country, and we cannot doubt that its revival at this time would be productive of great benefit to the Institution.

THE MORAL AND SOCIAL CHARACTER OF FREEMASONRY.

An Address delivered at the Masonic Festival, in Urbana, Ohio, June 24th, 1842. By Comp. JOHN A. BRYAN.

COMPANIONS, BRETHREN AND FRIENDS:

By a law of its nature, the Masonic tie is one of Brotherly love and friendship. We meet here to rivet its bonds, and to cement its union. And in what order do we find the implements of the Craft? Who are the tried and the faithful? Who have been found worthy of the Badge and the Emblem, the distinctive insignia of the Masonic profession?

This occasion is one of deep and abiding interest among the Fraternity. Its kindred associations impart a solemn inspiration. Doubly endeared it stands to us, my friends, by the bright example presented us in the life and character of the Patron Saint whose Festival we commemorate.

Here, in this Temple of God—in this house of worship—before this sacred Altar—we make our fraternal vows. We greet each other here as kindred, as friends, as Brothers. The mystic symbol with which we are clothed is a sort of speaking picture of the tie that binds, and of the morality that sustains us. It is but a professional emblem of our principles, and of the high obligations they impose. It points us to our coming end. It reminds us of our approaching destiny. It admonishes us that our walk and conduct must be upright before the world—that true virtue is best taught by example—and that to him who holds out faithful to the end, will be awarded the Jewels of the Temple.

Is it asked, why this shining Drapery? Why these signals of Fraternal recognition? Why these Scarfs and Badges of official distinction, if, in justice and truth, our Masonic Order is what it professes to be, an Institution claiming kindred with the skies? Let our plain answer be, they speak a language intelligible to the initiated—a language of instruction and humility, of benevolence and charity. They point us to the opening heavens, decked out in nature's loveliest blue—to the starry firmament on high, lit up by the piercing rays of a revolving sun—to the ocean flood, and the mountain emerald—to earth's rich embroidery of enamelled green, sparkling amid the clustering blossoms that expand by our side, and bloom upon our path. They stand, and will forever, the diamond index of the heart, an enduring memento to the approved and the trust-worthy; an honored representative of that enlivening FAITH and CHARITY which whispers HOPE to the despairing—that sustains the fainting and the falling—that mingles its sympathies with the suffering and the sorrowing—that shelters the houseless, and feeds the hungry. An instructive monitor to the humble votary of the altar, the MASONIC SYMBOL, is ever present to his waking eye, to remind him of his obli-

gations and his duties; to tell him that though desolation may beat around his home; though poverty and want may be his lot; though misery, and wretchedness, and destitution, and despair, may send their cold and piercing chills to his humble cot, and add the last bitter drop to his cup, there is a Brotherhood to whom he is known; to whose protection he may flee—a mystic band; a devoted companionship; linked together by the four-fold cord of mutual friendship, to whose "listening ear, and faithful breast," he may make his appeal and be comforted.

Masonry is of ancient origin. We need not trace out its early history. The old world owes much of its perfection in Architecture to Masonic science. It is synonymous with Geometry, the parent of the liberal arts. Learning and intelligence flourished under its guidance and its councils. An indelible imprint of its usefulness and value, among the rich and gorgeous trophies of its skill, is to be seen and known wherever knowledge and virtue have flourished, or the boundaries of civilization have been extended. Erections, costly, stately and magnificent, with high and lofty spires, piercing the very heavens, and glowing in all the richness and beauty of the budding flower beneath the bright rays of the morning sun, are the work of artizans who have bent at our shrine, and received our solemn vows. Hundreds and thousands have crumbled under the ravages of time. The desolating scourge of war has pulled down the strongest bulwarks, the proudest monuments of Masonic excellence. Nothing but their broken and mouldering columns are left to tell the sad story of their fall. Wild ruin once preyed with destroying hand upon them, and the bones of their skilful projectors and builders, for centuries upon centuries, formed a portion of the promiscuous rubbish of the dread scene of havoc that spread death and desolation around. These ancient patrons of our Order, were taught in the same school of science, and kneeled before the same Masonic altar with the eighty thousand Craftsmen who wrought so laboriously at Palestine. There, none but good work was received. The seal of the ninth arch closed over perfections and beauties upon which the prying eye of none but the Royal and Select were ever permitted to rest;—but the superintending scrutiny of the wise Artificer of the Temple watched over its labors. The great Master Builder presided in the councils of the Craft. All, there, was ORDER, and BEAUTY, and HARMONY. And that mighty Edifice, the admiration and wonder of the world,—whose resplendent and unrivalled perfection put the descriptive pens of a JOSEPHUS, a LIVY, and a ZENOPHON to the test,—and whose grandeur and sublimity have been the theme of ages, was the performance of an Order to whose genius and discoveries, and to whose high Geometrical skill and ability, mankind have ever acknowledged themselves under such deserved and lasting obligations. But the glory of Moriah has fallen. The Temple of the Mount of God has crumbled. Babylon and Tyre have passed away. Their gaudy banqueting Halls are demolished, and demon spirits, and crawling reptiles haunt the consecrated scene of their early renown. Our honored Fraternity survived the sweeping whirlwind of their desolation, and has lived to dispense its blessings and its smiles to the embraces and the confidence of a confiding world.

Masonry has lived in every civilized country and clime. History bears honorable record of its advancement and its march. It carried its shining lights to bigoted Egypt in the darkest days of its Idolatry. It shrank not from the threatened tortures of the Crusaders. They carried no terror in their brawny arm to hush the Masonic teachings of a PYTHAGORUS, or a THALES—and the plains of Chaldea, and the mountains of Judea—the Deserts of India, and the Valley of the Nile, were cheered by its presence, and enlivened by its song.

It has had its enemies, and in other lands than our own. Amid fires and conflagrations—the demolition of Columns and Pyramids, of Temples and Tombs, its contest has ever been the struggle of the victim with his oppressor: and the victory won has been heralded as the triumph of virtue and truth, over bigotry and power. It fought on to conquest. It widened its bounds as its revilers and

accusers grounded their rebellion. It passed the Ægæan Seas. Its Banner and its Cross, its Breast Plate and its Crosier, were borne forward by the light of intelligence, and the spirit of toleration;—and, beating down the stony heart of persecution in their course, are worn now by Moor and Hindoo, by Asiatic and Russian, in every land; in every clime, the proud trophies of that victory, which the fixed laws and principles of eternal justice must forever win over dark and benighted ignorance and proscription.

Yes, "THE ARK OF THE COVENANT" has floated upon every ocean, and rested upon every soil. The Bird of heaven has hovered around it. Storm, nor tempest, nor whirlwind, nor disaster could repulse it from an honored resting place, wherever civilized society has found a home. It came to our shores. It was rocked in the Cradle of Liberty here by a WASHINGTON, a FRANKLIN, a WARREN and a GREEN.

The Veils of the Inner Temple have every where been pulled aside, and the purest moralists of the Christian panoply, and the highest and the noblest of Patriots and Statesmen have deemed it no derogation to be found knocking at our doors, and kneeling at our Altars. Encampments and Councils, Chapters and Lodges, under the genial smile of a free American sun, are spreading afar their shining lights, humbling the proud—comforting the broken hearted—supporting the bowed down—cheering on the faltering, and encouraging the faithful.

WE HAVE HAD OUR DAY OF TRIBULATION. Our noble Institution was recently the victim of unrelenting intolerance. The wild indiscretion of a few invited attack and denunciation. It was the misfortune of the charge so falsely preferred, however, that it was indiscriminate and general. But that our entire Masonic body should be held responsible for the wanton acts and conduct of some half dozen crazy, infuriate madmen, was a stretch of moral exaction, of obligation and duty, repulsive to the just judgment of the world. This decision has followed the broad and baseless allegation so recently the theme of the political aspirant who sought to rise into power and favor, over the prostrate ruins of a Fraternity of men, as innocent of any imputed guilt, as they ever have been of making pretension to the immaculate religious purity of the Masonic profession. But it will be worse than idle, now, to follow up the discussion of a subject which popular opinion has long since put to silence. The rude storm has passed away. We have gone through the fiery ordeal. We have felt the chastening wand of the purifier. We have been wantonly, inhumanly assailed, and most brutally falsified and reviled. No retribution has been offered for this abuse and denunciation. Evil for evil has never been returned. The malevolent and envenomed undivided, in its profits and its honors. We make no recriminations. Charity has no such word as revenge in its rich cabinet of social virtues. Its broad mantle has been worn by the pious, the good and the great of every age, and every country; and we throw it over the foibles, the passions and the prejudices of all who seek to traduce, to asperse and abuse our profession and principles, in the hope that it will never become dishonored or betrayed, or fail to soften down the vindictive asperities of a groundless accusation, and an inveterate and embittered persecution.

All human Institutions are more or less subject to mutation and change—benevolent or scientific, christian or moral, their deep foundations are exposed to invasion and attack. The wild spirit of intolerance has beat around their holiest altars, and shaken their firmest pillars. Before its desolating march, cities have crumbled, and temples been overthrown.

Profane history is one black record of its cruelties and its crimes—and our Fraternity has been doomed to bear its tragic part in feeding the fires of the stake, and in agonizing beneath the tortures of the scaffold and the axe:—And if we have shared persecution and denunciation, so also have they of the Christian church. Have we been wantonly, malevolently traduced and defamed? So too have the disciples of the Cross, and the saints of God. Have our Masonic pre-

cepts, lessons, and principles, been most bitterly denounced as heretic and false, as imbecile and groundless? So has the sacred word of the Most High—so has the eternal truth as it is in Jesus. And have any who walk with us, wandered from duty; thrust aside the moral teachings of the level and the plumb, and drawn down the just judgment of the upright and the faithful? So has the once pure and innocent of the closet of piety; so has the professed believer who bowed the knee and sought forgiveness at God's holy shrine.

But we enter not so wide a field of collision and contest to seek out the caviling opponents of our associated Brotherhood. We have sought not to extend its empire by conquest, or by the sword. The mission of Freemasonry is one of mildness and peace. It carries with it no panoply of power but its own purity of purpose; its own intrinsic excellence and value. Its best and surest defence and protection have been made to rest on the rigid inculcation and practice of its own faith and principles, the advancement of knowledge, and the dissemination of virtue and truth. The first great duty of the initiated is to *learn himself*—to let the light of the Altar shine into his own heart; to apply the moral and symbolic lecture to his own bosom; to his own imperfections, weaknesses and failings; and to read, in the solemn and spirit-stirring scenes of the Lodge room, the dire afflictions and trials, the deep distresses, and the agonizing sufferings of poor, frail, weak and dependent man, while hastening onward to that far distant, that "undiscovered country, from whose bourne no traveller returns."

Error is the common lot of human passion and human frailty—and no institution so chastened or pure; no association of men so upright or exemplary, as, in this day of waywardness and crime, to claim entire exemption from these enticements and these snares. In the face of all admonition, our Society has had to mourn over the retrograde steps of some who have mingled in our assemblies, and drank at our fountains. The weaknesses and foibles of man's nature are the same in all communities; among all associations; in all societies. Every possible check should be thrown around them. Every real Mason will seek to soften their asperities. No wandering foot-tread should be permitted within our consecrated walls, without calling forth that prompt correction and rebuke, which the enforcement of our rigid rules, and solemn obligations, so positively and peremptory enjoin.

Those who wear our vestments, and who participate with us around a common altar, cannot be ignorant of the wise discipline, counsels and labors of the Lodge room. Indeed, our halls of association are little else than common lecturing apartments, in which the moral maxims, and all the great, fundamental principles that serve to fix the character, and to regulate the conduct of men, are zealously taught, and ardently enforced. Let a *BOUDENOT*, a *HOWARD*, and a *WILBERFORCE* define the human passions and affections,—let them write and lecture on the moral principles, purposes and influences that serve to regulate human society,—Masonry needs no voice of warning beyond its own mild and enduring precepts and teachings, to bespeak its claims to the just estimation and confidence of the world. It watches, with deep and abiding anxiety, over the habits, the character, and the deportment of all who possess its name, and wear its honors. Its entrance door from without is strongly barred and secured from the unhallored tread of all intruders and impostors; and may we trust in God, that the sacred walls within are equally protected and defended from the blight and the pollution of all excess and crime. That they are so, let our example in society attest. Let the world award us its judgment.

The period is but recent, Companions and friends, when one of the most appalling disturbers of the public happiness, and of domestic bliss, was sweeping over our land like a desolating pestilence. *INTEMPERANCE*, that lurking demon; that envenomed assassin of the social circle; that devouring, devastating scourge of human nature, whose wide spread havoc has revelled over the fall of families, and left the weeping mother, and the helpless nestling of her bosom, to seek a scanty pittance from the cold charity of the world, had once its willing

victims beneath the peaceful shade of our Masonic Tabernacle. And have we *now*, to weep over such a calamity? Are any, *now*, who swing the square and the plumb-line, who affix the level and ply the trowel, the subjects of so degraded a prostitution? Let the voice of admonition be made to echo upon their domestic threshold, and around their bed, and over the infant slumbers of the cradle, where a mother's sighs, and a mother's tears, mingle in keen despair and agony for the fate that waits the little, dependent inmates of her family cares and anxieties. And need I refer to such awakening scenes of parental emotion to point us to the little spot of earth to which we were all so recently confined!—There, a parent's eyes were upon us.

A mother's love! How thrilling the sound. The angel spirit that watched over our infant years, and cheered us with her smiles! O, how faithfully does memory cling to the fast fading mementos of a parent's home, to remind us yet of the sweet counsels of a mother's tongue. And oh, how instinctively do we hang over the early scenes of our boyhood, brightened by the recollection of that waking eye that never closed while a single wave of misfortune or danger sighed around her child. Like the lone star of the heavens, in the deep solitude of nature's night, she sits the presiding divinity of the family mansion, its delight and its charm, its stay and its hope, when all around her is overshadowed with the gloom of despondency and despair. The cherished object of her affection has arisen to manhood's years, and exchanged the sportive morn of being for the busy and stirring adventures of the world,—and yet, wherever he may wander; to whatever clime or country, inclination or duty may invite his wayward footsteps; whether facing the wintry storm, or buffeting the mountain snows, the undying prayer of a mother's love lingers on his path, and sheds its holiest incense upon his pillow. And has such a friend, such a mother,—tireless in her affection, and sleepless in her cares,—unfitted as she is for the rougher scenes of the world around her, in which the husband or the son find employment, and which the delicacy of nature has designed for a yet higher and noble sphere of duty, ever sought a seat under our canopy, or within our sanctuary? And has the matron of the family fireside; the confiding wife, the favorite sister, or the blooming and affectionate daughter; those precious jewels of the domestic hearth; its charm and its solace; its pride and its ornament; whose chastisement is a tear, and whose reproof is a smile; ever breathed an audible censure or complaint, of the want of sharing or participating in our Masonic rites and ceremonies? And were they once to enter our lecture room; were they to mingle in our labors of fraternal devotion, what oath or obligation could bind more forcibly that heart to observances whose own innate purity is a pledge of fidelity that the altar could never strengthen? What bonds does she need? On what other resource than her own native tenderness and affection, can she seek to rely? No; she seeks not our company in such associations. She will only add her admonitions, that those who *promise*, shall live up to their professions.

With this counsel superadded to the solemn injunctions of our Masonic chamber, have we yet to lament the improper indulgence of the convivial hour among any who grace our Halls? O, lamentable picture of degradation! How humiliating, how distressing the emotion it excites in the beating bosoms of the Brotherhood! Could all of us send forth our warning voices—all of us, my friends and Brethren, who have been converted into unwilling witnesses of such excesses; who have seen the clustering honors of age, and the budding flowers of youth wither and fade beneath the rude blast of this common destroyer; and behold the once happy home rendered dreary, and desolate, and comfortless, by its poisonous intrusion—fully depict and paint the dread horrors of which it is the parent, how warm, and animating would be our appeal; how convincing and eloquent our plea, to that friend and that Brother who may have unguardedly thrust aside our solemn admonitions, to withdraw from the guilty scenes of temptation; to avoid the wily snares of the profligate; to evade the fatal arrow that carries in its quiver the seeds of misery; the sting of dissolution and of death.

And have we no enduring memorials of virtue and renown; no trophies of moral purity, to herald to the world around us that Masonry is just what it professes to be, an Institution founded upon the strictest rules of an enlarged morality, and which upholds and cherishes the great eternal principles of right and justice? Have we no shining examples of Christian piety? no ornaments of the sacred desk? no flowers of the bench or of the bar? none skilled in science, or learned in philosophy? none whose virtuous deeds of noble daring, of benevolence and charity, have shed a lustre on the age in which they lived, to whom our ancient order can exultingly point as the votaries and patrons of our time-honored Fraternity?

Go to ancient history, whose undying testimony brightens under the eye at the turn of every page, and you will find it emblazoned with the names of Divines and Statesmen, Heroes and Conquerors, Philosophers and Astronomers, whose deep scientific researches, and whose high moral and intellectual Masonic excellencies have stood forth for centuries, rolled on centuries, in the long list of our public benefactors, in the cause of religion, of philanthropy, and politics. To point out all the numerous individual examples of worth and virtue who have shed immortality upon their names, would tax the descriptive powers of a Gibbon or a Hume. A reference or two will meet the calls of the present occasion.

Who analyzed the human mind? Who traced out the fathomless recesses of the human understanding? Who searched into the depths of man's reasoning faculties; explored the field of thought, and drew the nice dividing line between the crude properties of his heart, and the nobler faculties of his mind? It was the immortal JOHN LOCKE, who was an honored votary of the Masonic rite, and a teacher of its principles. Who was that bright meteor-star in the field of science and philosophy, whose cloister was the silent, unspeaking witness of one eternal, never ending round of experiment and study? It was SIR ISAAC NEWTON; and he also was one of our Order. And in yet later days, in our own land, and in our own times, (not to advert to that matchless hero, the venerated patriot and father of his country,)—who was it that rose from obscurity to distinction by the unaided effort of his giant intellect? Who wandered abroad a poor, unfriended, penniless boy? Who encompassed the circle of the sciences? Who planted the standard of experimental philosophy, and tested its powers by calling the thunders from the heavens, and the showers from the clouds? His name was BENJAMIN FRANKLIN; and he too was a Mason; who, with countless thousands of the good and the great of all climes, nations and people, have humbled themselves at the Masonic threshold, and evinced the sincerity of their profession, by an active participation in the rights and ceremonies of the mystic body.

All sects and creeds, Jew or Mahometan, Greek or Christian, in morals or in politics, are brought to one grand level at the shrine of the Lodge room. No wrangling disputations, theological or political, are permitted to interrupt the peace and quiet of that fraternal sanctuary. Partizan feeling finds no abiding place there. Political tactics, and sectarian cavils, disturb not that friendly retreat. They impose not on the tranquil spirit breathed by a responsive Brotherhood and a kindred fellowship. Conflicting opinion has but one common altar in our mutual labors of love; and severe as may be the raging conflict without, and warm and animating as the strife it engenders there, the broad canopy of the inner temple admits of no jars or contentions beneath its peaceful folds! And what, indeed, if unbridled passion should at times, when forgetful of itself, and of the solemn vows of the Craft, provoke the impulsive feeling of a Brother? Are the errors and the frailties of mankind; are the weaknesses, or the follies of those who may, in a moment of excitement, have failed to observe the sanctions of the Golden rule; is the perversity of poor human nature herself, liable as it is to wander from duty; to stray into forbidden paths, and to debase and degrade the high standard of its profession and calling—to draw down upon our collective body the sweeping denunciations of a common guilt, for the errors of the false

and the faithless? Is our venerated association; that which has confronted error, combated persecution, and withstood the pitiless tempests of disaster and of storm, to be held responsible for the faults and the short comings of individuals? That we should bear our portion of tribulation and trial, and bear it too with the resolution and philosophy of the principles we profess, no true hearted member who humbly himself at our devotions, will be disposed to controvert. The same cruel proscription that would pull down our Masonic citadel, would erect a funeral pile upon its ruins; and the same fatal guillotine, from whose blood-stained platform the head of many an unoffending Companion and Sir Knight has tumbled, has rent the air with the shrieks of its Christian victims. And why thus assailed? What but excellencies, deep seated and pure, could have so long continued the existence of an Order, adorned and beautified by so many glittering stars, and shining lights? Its principles are those of human affections. The wisest and the purest, the highest and the holiest, have been its patrons and its props, its pillars, and its supports—and if it would continue yet to shed around its consecrated name, the light of its own great example of excellence and virtue, it must seek out the fountains of human suffering and of human woe; it must snatch the wandering orphan child of a fallen Brother from the humble hovel of destitution, and give him clothing, and give him bread. It must afford a practical proof of the sincerity of its professions. It must demonstrate to the world, by a warm and ardent charity, that the chief corner stone of the Temple in which we worship, has a *name* and a *tie* that no mercenary motive can absolve; that the cord that binds can never be broken; that real, sincere, true hearted Masonry is neither dead nor dying, but lives. Yes, it lives—lives not only to enliven our social board; to throw around us the true spirit of our profession; to soften our affections, and to warm our sympathies; but it lives to lighten the wanderer's way, to seek out misery and misfortune, to comfort the afflicted, and to bind up the broken hearted. It lives to disrobe human passion of its perversity, and to extend the hand of charity and relief to the needy and the distressed—it lives to ascend the chamber of the sick and the dying, to weep over the languishing sufferer upon his bed of straw; and, when the sad curtain of death shall gently close around his couch, to drop the tear of commiseration upon his pillow, and to mourn with the widow in her weeds.

These, my friends, are some of the great principles we profess. Rock built and firm they stand; and, by them, who cannot live, who cannot die? Like the bow of promise in the heavens, let them go down to after times, to bear record that SIX THOUSAND YEARS can never bound the existence of an Institution that rests its success upon the feelings and sympathies of the human heart. Let them refer to the mouldering memorials of the 18th century, to tell of patriots and philanthropists that nursed their infancy, and fostered their advancement. Let them rehearse a sad requiem over the tomb of a WASHINGTON, beneath the weeping willow of the Potomac. Let them point to the humble slab that marks the narrow house where a FRANKLIN sleeps; and to the proud monument that perpetuates at Bunker Hill the desolations of the stormy conflict in which a WARREN fell. Let them go forward in the scroll of the historian, to proclaim that the grave of Masonic proscription has been dug; that the demon of iniquity and agitation has been hushed; and that the Broad Pendant of our country's freedom, and of universal toleration, shall wave triumphant over every land and every sea.

AHIMAN REZON.—The Ahiman Rezon is a code of laws, which has existed from time immemorial, for the government of the Craft, and is usually denominated the Book of Constitutions. The word *Ahiman* signifies, "a Brother prepared, or Brother of the right hand." The word *Ahi* is, literally translated, the "Brother of the Lord." *Rezon* implies either lean, small, secret, or prince. The words are said to have been in use among the Fraternity, in the time of King Solomon.

THE MASON'S DREAM.

HAIL, happy dreams! thy gift, O, balmy sleep,
 When the tired senses from their vigil keep;
 And the rapt soul escapes its tomb of earth,
 To taste in visions its immortal birth.
 Pledge of the glorious future, when old Time
 His scythe and iron sceptre shall resign,
 When Death the guardian of life's unknown shore,
 Lost in eternity, shall reign no more.
 Hail, blessed sleep! thine is the gifted spell
 To 'wake in shadow's scenes remembered well;
 To set the chained imagination free,
 And paint in rainbow hues whate'er might be;
 Visions of heaven to thoughts of earth combine,
 And form a whole—half human, half divine.
 As late I wander'd, where the Rhine's swift tide
 Severs Almagna from fair Gallia's side,
 Thy power fell on me; by that lovely stream
 My soul was plunged in an elysian dream.

Methought that life's brief, joyless scene was o'er,
 And that I trod that tessellated floor—
 That sacred Lodge, the goal of life's short race,
 The faithful Mason's holy resting place.
 Gorgeous the scene that burst upon my sight;
 The Royal Arch, veiled in its flood of light,
 Enoch's lost mystery, embroidered fair,
 In characters of living gold was there.
 The good of every land before that shrine,
 Adored the mighty Architect divine,
 The Eastern magi, and the Grecian sage,
 The wise of every clime, of every age,
 All who received the law, with wisdom fraught,
 And practised in their lives the truths it taught.
 On either side two graceful columns rose,
 Shadowing the mighty thrones, reared high for those
 Chiefs of the Craft—David the royal son,
 And Tyre thy boast, Hiram and Solomon.
 Enthroned, as while on earth in purple state,
 Favored 'bove all, the Temple's builder sat,
 His regal brow flashed with the living gem,
 As pure, as matchless bright, and dazzling then
 As when in earthly pomp and state it bore
 Old Israel's diadem of yore.
 And he, the unnamed faithful constant one,
 Victim and chief, the widow's only son,
 Stood by the altar ministering there
 The holy offering of his Brethren's prayer,
 Who yet on earth pursued the narrow road
 That leads to virtue's happy last abode.
 Badge of his sacred rank the square he wore,
 A golden censer in his hand he bore,
 Streaming with odours, not from the sandal tree,
 Frankincense, myrrh, or spice of Araby,

But from the grateful tears by children shed,
 Who, snatch'd from want partake the Mason's bread;
 From honest poverty's warm, heartfelt prayer,
 Saved by the Mason from its lone despair.
 And shall such friends of Charity and Truth,
 Not reap in age the harvest of their youth?
 Shall those whose hands in affluence freely gave,
 In poverty and sorrow seek the grave?
 Shall no home shelter the grey Mason's head? *
 Doomed in his age to ask his daily bread;
 Of all the temples to the Craft endear'd,
 Shall but one pile to Charity be reared? †
 Forbid it Thou, who in the human heart
 Didst all life's gushing sympathies impart,
 Its generous tear, its pity for distress,
 Its impulse to relieve the fatherless;
 Those perfect parts of an imperfect whole,
 Those mortal signs of an immortal soul.
 Such was the thought that e'en in that bright hour
 Shadow'd my spirit with its chilling power,
 For I had known the good and just bereft
 Of life's bare means, no place of shelter left;
 Brothers who ne'er the suppliant's prayer denied,
 But with free hand his pressing want supplied:
 Had seen their struggles, grief, and honest shame,
 Too proud to ask, fearing a beggar's name;
 Their sorrows known when but too late to save
 Worth and distress from an untimely grave.
 Transient the thought;—for, lo! on either side,
 I saw the portals of the Lodge divide;
 BENEVOLENCE appeared,—bearing a plan
 O humble refuge for the aged man;
 The time-worn Mason's temple—a design
 Of earthly skill; but Charity divine
 Then burst on high the loud triumphant hymn
 Of praise, of joy, of gratitude to HIM,
 Creator—Tutor—Architect, who gave
 The heart to frame, the generous hand to save.
 The virtues crowding round, approved, the while
 Mercy beheld it with a joyful smile;
 A smile as pure as ere was given
 By soul redeem'd just wing'd for heaven;
 Her holy, heartfelt prayer in dulcet tone
 Rose with that hymn to th' Eternal throne,
 A gush of rapture from an angel's voice,
 That bade the sorrowing sons of earth rejoice.

As o'er my soul, the flood of music broke,
 In tears from that blest dream my spirit woke.

Strasbourg, France, Aug. 18.

A BROTHER.

*In allusion to the opposition raised by certain influential members of the Grand Lodge of England, against the Asylum for Aged and Decayed Freemasons. This opposition originated in the fear that the new charity might prove injurious to the Boys' and Girls' Schools. The matter has been compromised.—Ed. Mag.

†The Girls' School.

JOHN FITZ.

A SKETCH OF THE YEAR 1425.

BY A. U. T., LONDON.

It was in the year 1425, that the practice of Freemasonry was prohibited in England. This step was occasioned principally by the interference of Henry Beaufort, Bishop of Winchester, who, being entrusted with the care of the person and education of Henry VI, a minor, was desirous of obtaining the sole government of the affairs of State, but conceived that the Craft, as a body, was inimical to his designs.

In defiance, however, of the act, several of the Lodges continued their meetings, although they were compelled to do so in the strictest privacy. The Lodge of St. John was among those who braved the order of prohibition; and their meetings were, at this particular period, held at the house of Brother Jonathan Slark, the actual Master of the Lodge, who resided in the neighborhood of Eastcheap; a man particularly qualified, by his steady, determined, and upright character, to uphold and direct the proceedings of the Brethren.

It was in the month of November in this year, that John Fitz, who had just arrived at manhood, was initiated into the tenets of Freemasonry. He was by trade a jeweller, and conceived that he would be greatly benefitted in his calling, by being enrolled, more especially as his connexion was principally among foreign merchants, who were, generally speaking, members of the Fraternity.

His uncle, Slark, the Master, was averse to the introduction of his nephew upon several points; but particularly as the state of the times was so truly inimical to the Order, as to render it dangerous for any man to be known following its pursuit. The expressed determination of John Fitz was so unalterable, that his uncle was at last induced to propose him as a candidate for initiation into the peculiar mysteries of the Order.

The effect produced upon the mind of their young Brother by the ceremony of initiation, was extremely gratifying to the members of the Lodge; his warm expression of thanks to them for the benefits he felt they had conferred on him, was so hearty and sincere, that they readily confided to him certain features of their art.

Upon this evening, however, an unfortunate occurrence took place, which eventually proved a most disastrous one. Robert Sprang, a draper, and a fellow-companion of John Fitz, was also proposed for admission into the St. John's Lodge, but in consequence of his having, in a matter of private business, distressed, in a very unfair manner, one of the members, and which was explained by the individual himself, the request for his admission was negatived.

The avowal of the decision of the Lodge was communicated to Robert Sprang by three of the members, who were deputed to wait upon him at the Apple Tree Tavern, where both he and John Fitz were in attendance. The apparent want of confidence thus shown, excited his bitter ire; indeed, he solemnly swore that their refusal to admit him, should be attended with a marked result. In addition to this, he refused to receive the consolation which John Fitz proffered to his wounded feelings; who assured him, that he would endeavor to make matters straight, and pledged himself to leave no stone unturned to induce the Lodge to rescind the obnoxious resolution.

"Your assistance I despise," retorted Robert Sprang. "I will not disgrace myself by being made a Mason, now that I know they are actuated in their proceedings by private malice and falsehood; and I warn you, Fitz, in remembrance of our former fellowship, to avoid the path you now seek to tread, as I feel it will, if you persist, eventually lead to your destruction."

Thus saying, he left the house; and Fitz, undaunted by the wild speech of Sprang, proceeded with manly fortitude to obtain the object of his wishes.

Such strict precaution was observed in keeping the place of meeting secret, that Fitz was not even aware that the Lodge was held at this period at his uncle's house. Upon this occasion the members separated and Fitz was told to proceed singly to his uncle, who was then waiting for him. He had three streets to pass through before he could arrive there; and at the time he was being admitted he fancied he saw Robert Sprang at the distant corner, although he was unable, by the fog which then prevailed, to recognize him distinctly.

Sure enough, however, it was Sprang. After leaving the Apple Tree Tavern, he almost instantaneously conceived the plan of watching the party he had left; naturally concluding, that if he could dog the steps of Fitz, he should be enabled to discover the place of meeting, and by that mode procure certain means of revenging himself for the deep insult they had showed him. The departure of the four, separately, at once awakened his surmises, and proved to him the caution necessarily to be observed in tracing them to their haunt. He followed; saw Fitz enter his uncle's house, and, in the course of the following hour, thirtyseven individuals were also admitted; several of whom he knew by report to be Freemasons. So determined was he to watch, that he continued on the spot until the hour of one in the morning, at which time the whole of the party separated, and retired to their respective homes.

He was aware, from prior information, that the meetings of the Lodge were held weekly, and concluded that the same night in each week was appropriated for that purpose. The following day, relentless of the consequences, he waited upon Justice Knaggs, a known creature of the Bishop of Winchester, and made known to him the meeting which had taken place, in defiance of the orders of the government, disguising, however, the reasons which had actuated him to make the discovery.

The course to be pursued in the matter was duly considered. At one time the Justice conceived it better at once to issue his warrant for the apprehension of John Fitz; but, upon reflection, it was determined to wait until the following week: and by that means not only procure direct evidence, but enable them to secure the whole of the parties practising the forbidden rites of Freemasonry.

To carry into effect this double purpose, several officers were placed in the immediate neighborhood: their operation being superintended personally by Justice Knaggs, who was determined, if possible, to make an example, in order to prove his subservient allegiance to the proud and vindictive Bishop. Robert Sprang was correct in his surmises. About the same number arrived and were admitted into the house of Mr. Jonathan Slark: after a short delay, and when the neighborhood had generally retired to rest, the officers proceeded to their task. Having knocked at the door, it was opened by a porter belonging to Slark's establishment, whom they immediately took into custody, and desired him to con-

duct them to the room where the Freemason's Lodge was held, and where his master and friends were engaged in treasonable purposes, and for whose apprehension they had warrants. Unmoved by their threats, he refused to do so, telling them they were at perfect liberty to search the house, and would find themselves mistaken in supposing any meetings were allowed to be held in his master's house for treasonable purposes.

Every habitable room in the house was searched without effect; it now remained for them to search the vaults, which were known to be extensive. A considerable time elapsed before they could obtain torches for that purpose, and then they were under the necessity of procuring a crow-bar and using strong manual labor before they could force the first vault door. Long before this was effected means had been successfully taken to preserve their secrets: the Brethren were perfectly aware of the dangerous predicament in which they were placed, and they therefore readily used their utmost exertions in removing and clearing away their paraphernalia.

It was then decided that the whole of the party should depart; it happened by a fortunate circumstance, that they were enabled to do so, by means of a trap which opened from one of the vaults, into a court where heavy luggage was usually introduced. By a ladder, this was easily done, and the escape of the whole party was effected without the slightest interruption.

It would be in vain to attempt to describe the astonishment of Justice Knaggs and his myrmidons at their fruitless search. The minutest scrutiny was made without success; and indeed some doubts arose on the part of the men as to the safety of pursuing their investigation, conceiving that such an escape was almost supernatural. The malice of Robert Sprang was shorn of its venom, and his spiteful attempts were completely defeated; not, however, that the disappointment corrected for one moment his bad feelings; on the contrary, he solicited the Justice to arrest John Fitz, and even accompanied the officers to his former friend's house, where Fitz, who had arrived at home, was taken. The opinion of this unfortunate young man, in regard to the political events of the times, was well known to be completely inimical to the designs of the party of the Bishop of Winchester: he had upon several public occasions rendered himself conspicuous in siding with the adherents of the Duke of Gloucester, protector of the realm; and was known to have headed a party of his young fellow-citizens upon the occasion, when the Bishop with his servants and followers, were repelled from taking forcible possession of the city.

The old Justice waited upon the Bishop early on the following day, and related to him the particulars of the attempted arrest of the Freemasons, and the steps he had taken with John Fitz, whom he represented as a partizan of the Duke of Gloucester, and a determined foe of the Bishop.

Incensed beyond measure by the story, the Bishop at once determined to wreak his vengeance on the person of John Fitz, and gave immediate directions for bringing him as a criminal before him for examination; which was done the same day, at the residence of the Bishop, in Stangate, Lambeth.*

* This palace is now converted into a warehouse for pottery.

He was accused, on the evidence of Robert Sprang, and testimonies were offered by Justice Knaggs and his officers, in support of the charge, in being engaged in treasonable practices, contrary to the laws of his country. Fitz defended himself by referring to his known attachment to the King and to the government; at the same time he would not degrade his character, by denying that he was a Freemason.

The Bishop at once desired him to reveal the objects and pursuits of the Craft. To this question the prisoner stated in a bold tone, "That, although he was but a young member of the Fraternity, he could upon his oath aver, that their principal objects were morality, and that they employed themselves in the cultivation of the natural sciences, and in obtaining mathematical and mechanical knowledge."

This upright answer was grating to the ears of this unchristian judge.

"I demand you to inform me, without evasion, the exact ceremonies made use of when persons are initiated."

This, Fitz declined answering, stating, that he had solemnly engaged never to reveal the same by word of mouth.

"Then write it down," the Bishop exclaimed.

"No," answered Fitz, "I am equally bound never to reveal, by any act or deed, either directly or indirectly, the peculiar and valuable tenets which have been entrusted to my keeping."

"Then put him to the torture!" cried the infuriated Bishop; "we will force this braggart to tell the truth."

"Never!" answered John Fitz; "I will never swerve from the principles of honesty: rather than my tongue or my hands should disgrace themselves by violating my honor, I would submit to their loss."

"You shall be taken at your word," exclaimed the Bishop; "for without you clearly explain to us the practices pursued in your treasonable society within twentyfour hours, you shall be punished in such a manner, as to be an example for deterring others from pursuing such damnable doctrines."

Fitz was then recommitted; and strange to relate, it appeared by report, that in the course of the night he made his escape from his dungeon. But what excited the wonder and apprehension of his relatives and friends, was the strict concealment he apparently observed, for, from that period, they were unable to trace him, and at length, after a considerable period had elapsed, they concluded that he had been basely murdered.

* * * * *

It was in the year 1447, that the Bishop of Winchester died, having survived the good Duke of Gloucester, as he was called, (whose death or murder has been placed, upon sure foundation, to his account,) only two months.

After this event took place, the Lodges met openly, without incurring any penalty for so doing, and the St. John Lodge was then held at the Apple Tree Tavern. At one of their meetings, they were informed that a person unknown to their Guard or Tyler, wished to obtain admittance, and who appeared, from infirmity, to be unable to give proof of his eligibility. The necessary and requisite measures were immediately ordered to be taken, and after a considerable delay,

which arose from unforeseen difficulties, it was reported that the stranger was really entitled to admission. He was consequently introduced, and to the astonishment of the Brethren, who were congregated, he made himself known to them as their long lost Brother, John Fitz! His appearance exhibited marks of the lowest penury and distress; but what excited their horror, was the discovery that he had, by his virtuous and manly fortitude in preserving their Masonic secrets, been subjected to the most infamous tyranny and mutilation of his person—both his hands had been cut off and his tongue had ACTUALLY BEEN TORN OUT! Where or how this dreadful punishment took place, remained a secret for ever. They were unable to trace, from his inability to describe, the authors of this cruel outrage: the only mode which was left them to prove their sympathy and admiration of his conduct was readily employed, and during the after period of his life, he was supported and countenanced, not only by the Craft, but by the highest orders of society.

ASTRONOMY.

BY LUTHER S. BANCROFT.

OF all the sciences which ever entered the mind of man, Astronomy is the most noble, sublime, and useful. There is no branch of knowledge which gives us such exalted ideas of the existence of a Creator, as the study of Astronomy. It teaches us that this earth is a planet, moving round the Sun, once in a year, turning on its axis every twentyfour hours, and moving round a common centre of gravity by the attraction of the moon. By this sublime science we discover the power, wisdom, goodness, and munificence of an All-wise Creator, and view with delight the order and harmony existing in the planetary system. By it, we discover by what laws He regulates the arches of heaven, garnished with radiant globes of light. By it we discover not only one sun, and one earth, but countless suns and planets dispersed through boundless space, and all in rapid motion; yet calm, and regular, keeping the paths prescribed them by the Almighty Architect. And these suns and worlds are doubtless peopled with myriads of human beings, capable of knowing and serving their Creator. By it we discover the planets in the Solar System moving round the bright luminary of day; and our System wheeling round another System; and System moving around System through unlimited space. But around what common centre do all the Systems in the Universe perform their stupendous revolutions? We believe our Heavenly Father to be that common centre; He it is who turns the wheel of this vast machine. If we were to traverse the regions of space with the rapidity of electricity, until we arrived at the remotest nebula discovered by Herschel's Telescope, we should discover other suns and worlds as far beyond. We then should be only on the suburbs of creation—a mere starting point—and the rays of light coming from those bodies to this earth, may have been hundreds of years on their passage. The Mason will exclaim with the Psalmist of old, "The heavens declare the glory of God, and the firmament sheweth his handy work." He will look upon the blue vault of heaven as his haven, where he at last hopes to arrive, when his mind shall be called from the temple of clay, which it inhabits, to the great *central*

mind which gave it existence. He will never forget to read those sacred pages—the celestial hemisphere—and rejoice that he walks in the true light, which will enlarge his mind in the works of the Almighty Architect. He will discover in this sublime science that creation is continually going on in the Universe. Constellations, which were once visible, are no longer to be seen by our best telescopes; and other constellations are seen which were not visible. He will discover that matter is so exactly balanced, that if one particle should be annihilated, it would prove destructive to the whole machine. By it he discovers the earth to move in an orbit, elliptical, and in a perfect vacuum, for the slightest resistance would destroy its motion. By it he discovers that the agitation and oscillation which take place in the Solar System, are only a return to the same state, so ordered by the Almighty Master Builder. By it, he discovers that every fixed star is a sun surrounded by a System of planets, comets, and satellites, similar to those which surround our sun. By it he will discover his duty which he owes to his Maker—in praising him with the still small voice—as those vast globes of light do in performing their stupendous revolutions through unlimited space, in "solemn silence." By it he will discover his duty to the human race, in enlarging their minds in a science which is of God. He will not, (as some Astronomers in days of ignorance,) be compelled to renounce the sublime science or suffer the rack or faggot; but will exclaim with rapture, like Newton, Herschel, Bowditch, and a host of other worthies, *great and glorious art thou who turnest the wheel of the Universe*. By it, he will discover, that every thing in creation is governed with admirable wisdom, and immutable order. Try, then, and enlarge the immortal mind, while in this state of existence, in this sublime science, that it may appear well when called upon to take the degree of eternity—by the great *first cause of all things*.

BRANT, THE INDIAN WARRIOR.

A MASONIC ANECDOTE.

THE following sketch is from an Oration illustrative of the Revolutionary Warfare, in Western New York: delivered before the people of the Genesee Valley, August, 20th, 1841. By SAMUEL TREAT, of Genesee.

After the skirmish just alluded to, Sullivan encamped for the night at the Indian village, and was detained the next day to build a bridge over the inlet and marsh, for his artillery. Early on the evening of the encampment, Lieut. Boyd requested leave to advance with a small detachment, and reconnoitre the town. The Indian guide, Honyerey, endeavored in vain to dissuade him from the attempt. The army was near the red man's strong hold, and their warriors lurked behind every covert. But the gallant Boyd, fearless of danger when he could be of service to his country, persisted in his request, until the consent of his commander was obtained. He set out upon this perilous enterprise, about sunset, with a small band—the brave Honyerey acting as his guide. Murphy, ever ready on the scout, joined the troops to share the dangers of the attempt, and to enjoy the excitement of fighting the savages in their own way. Near the summit of the hill, about one mile and a half from the camp, the path divided—one branch in the direction of Williamsburgh, the other of Little-Beard's Town. Boyd advanced cautiously, and took the former path to the Canasaraga. Aware of the

dangers with which he was surrounded, he proceeded slowly, prepared for instant action. So great were the difficulties he encountered, that the night was far spent before he reached the first village. Here, all was silent and deserted. The Indians had fled but a short time before, as the fires were still burning. His little troop was too much exhausted, and the night too far advanced, for his immediate return. He determined to encamp near the village, and at the early dawn to despatch two messengers to the camp with the information that the enemy had not yet been discovered; and then continue his search until he learned the position of the enemy. Surely, a more hazardous enterprise was never undertaken; about thirty men, seven miles from their camp, a dense forest between them and the army, before them a trackless morass, the Indians lurking perhaps behind every tree, ready to fall upon their prey. But Boyd had offered his services for this perilous task, and he would not shrink from its performance. Whilst his comrades are yet buried in sleep, taking with him the dauntless Murphy, he creeps cautiously from the place of concealment, until he gains a view of the village. About its outskirts, they perceived two savages stealing along the woods, and in a moment their unerring rifles have laid their foes prostrate in death, and Murphy shaking in triumph the reeking scalp of his victim. Fearing that this occurrence would alarm the Indians hovering near, Boyd now thought it prudent to retire.

During that night, the red warriors had not been idle. Little Beard had summoned his braves for the work of vengeance, and the messengers of Boyd had never reached the camp. Brant, with five hundred warriors, and Butler, with an equal number of rangers, at early dawn set forth from Beard's Town, to intercept Boyd and his party. They selected the spot where the two paths united, near the summit of the hill, for their ambuscade. Concealed in a deep ravine near the adjacent path, they were hid by the dense forest from the view of the army, and by the brush-wood from the path. Whether Boyd returned along the trail from Williamsburg or Beard's Town, they knew he must pass the spot where they lay concealed. They had wisely conjectured that, if he were attacked farther from the army, he would be prepared for a bloody resistance; and that the first fire would hasten a large detachment to his relief. Whatever was done, must be accomplished in a moment; and their success would be certain, if, as they supposed, he should relax his vigilance when so near the camp.

As soon as Boyd had decided to return, he arranged his little troop to avoid being thrown into confusion on a sudden attack. With Honyerey in front and Murphy in the rear, their eagle-eyes fixed upon each moving leaf and waving bough, they marched forward slowly and with the utmost caution. Five weary miles had they thus travelled the dangerous route, and were beginning to descend the hill at whose base the army lay encamped. With rapid march they hurry on regarding all danger as now passed. But just as they emerge from the thick wood into the main path, more than five hundred warriors with brandished tomahawks, rise up before them. With horrid yells they close in upon their victims on every side. Boyd is not wanting in this fearful crisis. Quick as thought, he perceives that against the fearful odds—the foe twenty times his own number—one chance of escape, and but one, remains—and that, the always doubtful step of striking at a given point, and cutting the way through the surrounding foe. At the word, his gallant band fire and rush to the onset. The charge tells fearfully upon the dusky warriors, and a ray of hope gleams upon their clouded fortunes. With unbroken ranks, not one of his comrades yet fallen, he renews the attack, and still the third time. With only eight now left, he braves the fierce encounter once again. The fearless Murphy indeed bears a charmed life. He tumbles in the dust, the huge warrior in his path; and, while the rude savages are shouting with laughter, he and two fortunate companions escape. True to his own dauntless nature, he turns to the foe, and, with clenched fists, hurls at them bold defiance. Poor Honyerey, noted for the wonders that he had wrought at Oriskany, and for his unwavering attachment to the American cause, falls literally hacked to pieces. But the unhappy Boyd—he, the gallant and noble hearted! who never had known fear, or shrunk from the most eminent peril—he and

the equally matched Parker, are prisoners in the hands of the merciless enemy. At this frightful moment, what are the emotions of the hapless captives? Does not the stout heart of Boyd now beat slowly? Is not his cheek yet blanched with fear? No! Not such his spirit. His courage fails him not, even now. "Red-men," he exclaims, "where is your chief? Bring me before the brave warrior. Ay, brandish your hatchets, ye coward squaws, against the helpless; ye dare not strike. Your chief, I say." At this request the upraised tomahawk is turned aside, and the Indian chief, Brant, stands before him. At the mystic signal,* known only to those initiated into the secrets of the Craft, the stern brow of the warrior is relaxed, and Boyd and Parker are safe.†

The approach of Hand's brigade, causes the immediate flight of the Indian foe; and in mad haste, they hurry away with their prisoners, leaving behind their blankets and the rifles of their victims. But this friendly succor comes too late. The fearful strife is over, and the red men are gone. Brant leaves the unfortunate Boyd and Parker in the charge of Butler, and withdraws to provide for the coming danger. With painful march, the captives pursue their cheerless route, amid the fierce exultation of the savage tribe, to the Indian village at our feet.

Walter Butler, than whom a more ruthless fiend never cursed the human form, summons before him the two prisoners, to learn, if possible, the number, situation, and intention of Sullivan's army. His questions remain unanswered. Boyd will not, even by a word, betray his country's cause. Perhaps, relying on the plighted faith and generous nature of the Indian chief, he has no fear for the result. Around him gather the painted forms of the grim savages; and, with tomahawks cutting the air, and reeking knives thrust toward his unprotected breast, amid the most hideous yells and frantic gestures, demand the life-blood of their prey. Still, the dauntless Boyd trembles not. He disregards the threats of his base interrogator, and refuses to reply. Denunciations avail not: danger does not intimidate. He has been nurtured in a nobler school than to basely yield when he should be most firm. His country calls—his mother's parting charge is still fresh in his memory—he cannot falter. She had engraven on his heart of hearts, deeper, far deeper, than all other sentiments, *love of country*; and love of life cannot usurp supremacy in this direful hour. But surely it cannot be, that of a man educated in all the refinements of civilized life—early nurtured in the merciful tenets of Christian faith, against whom the noble prisoners have been guilty of no more heinous offence than fighting for liberty, will—nay, he cannot execute

*Brant, when a lad, was sent by Sir William Johnson to the Charity School at Hartford, Conn. then kept by Dr. Wheelock, subsequently the President of Dartmouth College. He there learned the rudiments of an English education; and was thus enabled, afterwards, to act as Secretary to Col. Guy Johnson. He visited England at the commencement of our Revolutionary contest, and was much noticed by several distinguished noblemen, and by the king. He was well known to be a brave and generous warrior. But how Boyd had learned that he was a Freemason, I have not been able to learn.

†Extract from a statement made by Mr John Salmon, one of Morgan's riflemen, who was attached to the company of which Boyd was Lieutenant, published in a work entitled "*The Narrative of the White Woman.*"

"When Lieut. Boyd found himself a prisoner, he solicited an interview with Brant, whom he well knew commanded the Indians. This chief, who was at that moment near, immediately presented himself; when Lieut. Boyd, by one of those appeals which are known only by those who have been initiated in certain mysteries, and which never fail to bring succor to a 'distressed Brother,' addressed him as the only source from which he could expect a respite from cruel punishment or death. The appeal was recognized, and Brant immediately, and in the strongest language, assured him his life should be spared."

Brant was soon after called away and Boyd was given up by the British Col., Butler, to the Indians, who tortured him in the most cruel manner, and then put him to death.

his bloody threat. Do you doubt, ye hapless pair, that such a monster lives? Ah! remember the bloody deeds of Cherry Valley, and know that such a monster now threatens "to give you over to the tender mercies of the savages" clamoring for your blood. Again the question is asked, and again Boyd shrinks not. The fate of the army and success of the expedition hang upon his firmness. He prefers to die, if it were possible, a thousand deaths, rather than betray the lives of his country's soldiers and her holy cause. He knows well that their secret must remain unrevealed by his lips—that on his decision now rests the safety of the whole army; and he nobly chooses by his own fall, to preserve the dangerous secret locked in his own speechless and mangled breast. The bloody command is at length given. Little Beard and his clan have seized their helpless victims. Stripped and bound to that sappling, Boyd hears the death-knell ringing in his ears, and sees the demoniac ravings of his ruthless tormentors, as madly they dance around him. The chief takes the deadly aim: his glittering hatchet speeds through the air. But no: this were too kind a fate. It quivers in frightful proximity, just above his uncovered head. Another and yet another follows—still they glance within but a hair's breadth of his throbbing temples. Their fury becomes too great for so bloodless sport. Now they tear out his nails—his eyes—his tongue—and—But the horrors of that awful hour are too agonizing for description. The ear is pained at the direful tale. The mind revolts at the cruel reality. Poor Parker, thine is a milder death. With one blow, your frightful suspense, as you lay a witness of your heroic leader's anguish, and expect a similar fate, is ended. Noble man! could we but conjure up the agonies of your last hour—could mortal tongue disclose the secret emotions of your soul, the fierce pain of your mangled limbs—every heart in this assembly would cease to pulsate, and every cheek grow pale with horror.

MASONIC INTELLIGENCE.

ENGLAND.

DEDICATION OF THE MASONIC HALL AT LINCOLN.

THE Brethren of Liucolnshire and the neighborhood, had a grand fieldday on Thursday, the 9th June, being assembled for the purpose of formally dedicating the new Freemasons' Hall, which has been built in the city of Lincoln. Visitors were present from all the Lodges in the Province, as well as a numerous deputation from Nottingham and from Leicester, and individuals from still more distant Lodges in, and near the metropolis, and from Yorkshire.

At ten o'clock in the forenoon, the Brethren began to assemble, and the Lodge having been duly opened in the Three Degrees, the members adjourned to the Guildhall; ladies were then admitted into the gallery of the new Hall, to witness the opening portion of the ceremonial; but, from its small size, the invitations were restricted to one by each member of the Lodge. The director of ceremonies, (Brother E. A. Bromhead, Esq.) having arranged the procession in the Guildhall adjoining, the Fraternity moved to the hall, marching slowly to solemn music, which was played by Brother Edward Dearle, Mus. Bach. of Cambridge; the effect from the gallery was very imposing; for although the clothing was restricted to "Common Craft," yet it was of a very splendid character, the purple, and gold, and crimson, and silver badges of Provincial G. Officers, contrasting admirably with the more prevalent decoration of light blue aprons and collars. The officers of Nottingham Lodge, (one of the most ancient in that part of the king-

dom,) were each distinguished by a massive silver chain upon the collars, by which the jewels of office were suspended,—a custom that has been discontinued in the Lodges of more recent date. The procession passed (in the sun's course, from east to west,) around the Lodge, the throne and seats being withdrawn from the wall, and also around the Inner Temple of the Lodge,—thus forming a double line, and after the circuit had thus been made three times, the officers assumed their respective chairs, and the Brethren were seated, the various elements of consecration in their silver vessels being placed on a table in front of the Master's pedestal, together with the warrant of the Constitution.

The Rev. Dr. OLIVER, P. D. P. G. M., Chaplain of the Lodge, then took his seat at the table, and read from 1 Kings, viii., 1—6, the bringing up of the Ark of the Covenant into the Temple of Jerusalem; after which the Brethren sung the Anthem, (the words written by Brother Dunckerby for the dedication of the Freemasons' Hall in London,) viz:

Hail, universal Lord!
By heaven and earth adored;
All hail, Great God!

Before thy name we bend,
To us thy grace extend,
And to thy prayer attend,
All hail, Great God!

The W. M. of the Lodge, Br. GOODACRE, then addressed the ladies in the gallery and the visiting Brethren, thanking them for their attendance, and stated the object of the meeting to be for celebrating the Centenary of the Lodge, and for dedicating the hall in which they were assembled, to the uses of Masonry. They were not premature in calling the meeting a Centenary one, for although the date of the foundation of the Lodge was not known, yet it was certain that it was instituted in the former part of the last century; in the archives of the Lodge was an old minute book extending from 1732 to 1742, and on the jewel of office now worn by the Secretary, was engraved the latter date, showing that it had been presented just a hundred years ago, by one of the honorable family of the Welbys, who (he believed) was then Secretary. The records of the Lodge showed that most of the ancient families of the Province, had been amongst the members. Of the praise of Masonry in general, he should say nothing; he should leave that to the learned and revered Brother's oration, which would more especially apply itself to the eulogy of the Craft.

The Superintendent of the works, Brother W. NICHOLSON, Esq., then addressed the Master, returning thanks for having been entrusted with the direction of the building, and restored to him the working tools (the square, the level, and the plummet-rule,) which were accordingly replaced on the pedestals in the east, west and south.

The Rev. Dr. OLIVER then pronounced a long and eloquent oration on Masonry, tracing the origin of its pure ritual and simple though significant emblems, to the earliest ages of the world; the moral excellence of the Craft was enforced with earnest eloquence, which no abbreviated account could do justice to, or, in-

deed convey any correct idea of; as, however, it is intended that the oration should be published, according to the anxious desire of all the Brethren present, it may soon be obtained entire by all who feel interested in the Craft, and will add another to the many excellent Masonic treatises of the learned Doctor.

At the conclusion of the oration, another anthem was sung, the words by Br. Goodacre, the W. M. of the Lodge.

Unbounded space and endless time
The Temple of thy dwelling are;
Thy presence gladdens every clime,
And shines in each remotest star.

How then shall walls of mortal hands,
The Architect of worlds contain?
Yet those who follow thy commands,
Can never serve thee, Lord, in vain.

A spiritual temple build
Within our hearts, by grace divine;
With heavenly love may all be filled,
From earthly dross our souls refine.

And when our frame is levell'd here,
Conduct us to those mansions bright,
Where Wisdom, Strength, and Beauty rear
Thy Temple of Eternal Light.

The ladies having now withdrawn from the gallery, the Masonic business of the Lodge was resumed; various Brethren were announced, who had arrived since the commencement of the proceedings. The Chaplain having perfumed the Lodge, the Secretary was called upon to read the minutes, which were very long, from their recording a series of correspondence regarding the promise to hold a Provincial Grand Lodge at Lincoln, which was wished to have been connected with this dedicatory ceremonial. The Secretary having then petitioned in the name of the Brethren for the act of consecration to be performed, the officers of the Lodge, with the Masters and Past Masters of other Lodges, went in procession three times round the Lodge to solemn music, halting between each procession, when the W. M. at the first interval, declared the hall dedicated to Masonry—at the second, to Virtue—at the third, to Universal Benevolence—after each of which, the grand honors were given, the Chaplain having also, after each proclamation, strewed the Lodge with corn, sprinkled it with wine, and anointed it with oil, accompanying each with the reading of suitable passages of Scripture. The consecration prayer was then offered up, the Brethren all standing round and responding "Glory to God on high;" the W. M. then seasoned the Lodge with salt, the Chaplain reading other passages of Scripture, and concluded by constituting the Lodge according to ancient form. The whole terminated with singing another anthem written by Br. E. A. Bromehead:—

Great Architect of Heaven! whose eye
O'erlooks the world created—thine—
To thy protective arm we fly,
And worship at thy glorious shrine.

Do Thou whose mighty power we own,
This humble dwelling-place behold,
Form in our hearts one mighty throne,
Of love—one universal fold.

And as we may to others show
Sweet Charity—that purest leaven,
So give us grace while here below,
That we may join thy Lodge in Heaven.

The dedication service then concluded.

ST. GEORGE'S MASONIC BENEFIT SOCIETY, LIVERPOOL.

The Brethren of this society held their half-yearly meeting at Br. T. G. Garret's, Belfast Tavern, 14 Park-lane, Liverpool, on the 12th April. After auditing the accounts, and transacting other regular business, the Brethren separated in high spirits at the prosperous state of its funds, and its great importance amongst the Brethren at large. We are glad to learn that a Benefit Society of Free and Accepted Masons, has been established in this town, (independent of the advantages connected with the regular Lodges) for the mutual relief, in sickness or death, of its members,—who, by paying a reasonable sum for entrance, and a moderate monthly contribution, secure to themselves a weekly income during sickness, together with medical aid and also a sufficient funeral allowance in case of death.—[Liverpool Paper.]

IRELAND.

GRAND MASONIC BALL, DUBLIN, APRIL 26.—Lodge No. 50, gave a Grand Ball and Supper, which took place in the Rotunda. It was upon a scale of great splendor, and was attended by the *élite* and beauty of the city. The long room, and those above it, were thrown open to all who desired the pleasures of the promenade or dance. In the lower room, quadrilles were danced; in the upper, waltzes. The rooms were decorated with beautiful and, in many instances, gorgeous Masonic emblems, inscribed upon flags and shields; in fact, all that taste, art, or money, could do to render the scene fascinating and inspiring, was done by the spirited and active Committee under whose superintendence the entertainment was conducted. At half-past one o'clock, the supper was announced. At 3, it was concluded; when a considerable number of the guests resumed the enjoyments of the "merry dance," and did not terminate them till

"Nights candles had burnt blue,
And jocund day stood tiptoe on the misty mountain's top."

LODGE 620, called "The First Volunteers of Ireland," on the 27th April, presented Br. JOHN FOWLER, the Deputy Grand Secretary, with a beautiful silver CUP, "as a small token of fraternal regard, on attaining his 50th Masonic year in his Parent Lodge."

The performances at the Royal Theatre, Dublin, on the 15th June, were for the benefit of the distressed widows and Brethren of the Masonic Fraternity. Previously to the commencement of the play, the Brethren appeared on the stage in

full Masonic costume; and on the rising of the curtain, the whole of the theatrical company sung the Masonic version of "God save the Queen."

The Limerick Chronicle, of April 29, says—"For the last three days the members of Lodge 271, held a Royal Arch Chapter, and raised twelve Master Masons into the sublime degree of Royal Arch Masons. We never knew Masonry to be in so much esteem and repute in Limerick as at present."

The following extracts are from the above paper, and refer to the unjustifiable course pursued by the Catholic Clergy, in reference to the Fancy Ball, recently given in Limerick, in aid of the Orphan Charity:—

"The Roman Catholics of St. Michael's were publicly cautioned at the parish chapel on Sunday last, March 27th, by the officiating priest, not to attend the fancy ball, under penalty of exposure and denunciation from the altar, next Sunday (to-morrow,) when their names would be published! If we don't err, the exercise of this arbitrary and imperious threat upon a former occasion, was for several years after, the cause of a wide schism in the parish, and long estranged many respectable families from worship in the same chapel. The event was then greatly condemned, and was the source of long and unavailing regret. But was this Rev. gentleman aware, while conceiving he impressed the law of his church, that he also threatened to violate the law of the land, which it is his peculiar province, as a clergyman, to uphold, and his first duty as a subject to obey. To spread 'peace and good will' amongst men, to inculcate respect to the constituted authorities, and submission to 'the powers that be,' is the business of a minister of Christ; not to defy the ordinances of his sovereign, or condemn those laws which protect him and all other of her Majesty's subjects from insult or injury, and both are now menaced! *Nous Verrons*. At the last Kilkenny assizes an action for damages was brought by a respectable farmer against his parish priest, for denouncing him by name at the altar, and the Rev. defendant submitted to a verdict for *forty pounds* damages, and six-pence costs."

"A bitter invective has been indulged against the high Sheriff of this county, for advocating the orphan's cause on Thursday last, and attributes his doing so, to his indignation at having the Masonic Orphan Charity denounced by Roman Catholic clergy in this city. We are authorised to state, that he never referred to any creed but the one he himself professes, or to any Masonic grievance. But it is supposed the cap fits, and yet they expect a gentleman, who has ever been the advocate of liberal and generous principles, is to act the hypocrite, and silently permit the objects dearest to his heart to be vilified and traduced. We do happen to know that he is devoted to a society, whose first grand principles are Faith, Truth, Charity and Brotherly Love, and yet so tolerant, though inviolable, are its ancient landmarks, that even after a public denunciation from the Roman Catholic altars of this city, a reference to such uncalled for interference could not be alluded to at their meetings: and we do ask by what name to designate that power by which the ladies of that persuasion here are prohibited attending a ball that was, at their instance, adjourned from the Assizes to the Easter week, particularly when their friends from Dublin, Cork, Clare, and Tipperary, are under no such prohibition? This is an unwise and *dangerous power* in any hands, and one calling loudly to *guard* against it. It is universally allowed that the Freemason must study true Christianity, *uncompromising loyalty*, and obedience to the laws, and a Masonic Lodge is deemed a school of morals and manners; and let it be asked with what consistency are the Roman Catholics prohibited attending a ball-room, the proceeds of which are to clothe and support the helpless orphan, and not forbid association in any of the other walks of life? Such were not the opinions of those Reverend *Brethren*, archbishop Troy and bishop Tuohy. Such are not the tenets of the very many beloved and venerated heads of the Protestant Church, who fondly cherish and inculcate Masonic truth and virtue, and are proud to wear the primeval badges of its pure and simple forms."

UNITED STATES.

WISCONSIN.

Extract of a letter to the editor from a respected Rev. Brother dated

"PLATTVILLE, WIS. TER., SEPT. 27, 1842.

"DEAR SIR—The Magazine, to its 10th No. (Aug.) has reached me without the loss of one. It grows in interest, and so far as I can judge, is greatly enlarging its field of usefulness. Masonry in its principles and true character, like the Bible, seems to flourish most and to greatest advantage where the march of mind has, like the voice of one heard in the wilderness, lit up and purified the understanding, duly to appreciate it. In this changing world, to see Masonry standing like a monument of brass from age to age, and to lose nothing of its lustre and symmetrical beauty, is perfectly marvellous. And if she is now just shedding forth her light and moral grandeur, like the full grown moon, rising from the shaded horizon, she is destined to gild our earth with her beams and enamor the hearts of the virtuous with her beauty. In bringing about an event so useful to the world and honorable to our ancient Order, the Freemasons' Monthly Magazine, will perform a noble share of the work.

Yours, in true Masonic bonds,

B. T. KAVANOUGH."

VIRGINIA.

Richmond, Oct. 17th, 1842.

C. W. MOORE, Esq.

Dear Sir and Brother,—I enclose you the following names for your 2d vol. of Freemasons' Monthly. I have had but small leisure since my return home, to do any thing for your valuable periodical; the press of professional engagements, and repeated calls from the city, have hitherto disabled me from doing as I wished: let the present, however, be received as a small earnest of my interest in your labors, and desire for your most unqualified success.

The condition of the Craft in this State is truly encouraging to the lover of Freemasonry; a spirit of *energetic* enterprise is abroad among them, not only for a *perfect work*, so far as it pertains to the mere forms of Masonry—but for a perfect practise in the discharge of its high moral duties; no *rough* and unshapen *ashler* is allowed to be placed in the mystic edifice; the square is faithfully applied, and those unfit for the spiritual building are cast aside; harmony exists throughout our borders. Royal Arch Masonry is also cultivated with deep interest, and many of our Chapters present the ancient work with all its intelligent memorials, in a manner pleasing to the lover of the *Royal Art*.

There is a great desire recently manifested to revive the Encampments of Templars, and the appendant Orders. Circumstances, however, prevent at this time any prompt action on the subject. I hope, however, ere long to see the Templar's proud banner given to the breeze, and the memorials of Chivary's brightest days again occupying their wonted post among us.

In this city we are decidedly prosperous, there are three working Lodges and one Chapter, all of which in their several degrees of prosperity are moving on in peace and harmony.

I have no doubt but that the Grand Lodge of Virginia will act in consonance with the recommendations of the Washington Convention. I feel a decided inter-

est in the proposition, to send a delegate to England, that we may obtain the work of York Masonry in its purity. A Brother of skill and Masonic intelligence could discharge this mission in time to meet the Lecturers in Baltimore, and thus a uniformity could be agreed upon, with all the aids derived from English Masonry. Could not this be done at once, not waiting for the meeting of the several Grand Lodges? Could not an agreement among the Grand Masters effect the purpose? I feel assured no Grand Lodge would hesitate to sanction the act, by the payment of its quota.

Permit me, my dear Sir, to add my commendations to the character of your Magazine, and to thank you for the deeply interesting intelligence with which you monthly furnish your readers. My intercourse with our Fraternity, has been general in this State and North Carolina, and if it will add one pleasure to your labors, I can assure you the Magazine is every where hailed as an able and interesting exponent of Masonry. But I tire you with prolixity.

R H O D E - I S L A N D .

We have received a copy of the transactions of the Grand Lodge of Rhode Island, for the past year. We do not, however, find anything in them of special importance, except the following resolution, viz:—

"Resolved, That this Grand Lodge approve of the proceedings of the National Masonic Convention, (which was held in Washington,) relative to the *Grand Lodge of Michigan*."

For the following resolution, adopted on 24th June last, the Brethren of the Grand Lodge, will please to accept our grateful acknowledgments:—

"Resolved, That this Grand Lodge approve of the 'FREEMASONS' MONTHLY MAGAZINE,' published by Br. CHARLES W. MOORE, of Boston, and do recommend it to the Fraternity in this State, as a channel through which they can receive the most authentic and useful Masonic intelligence."

M A S S A C H U S E T T S .

E X P U L S I O N O F T H E O D O R E A . D A M E .

THEODORE A. DAME was expelled from Royal Arch Masonry, by St. Andrew's Chapter, in this city, on the 29th of September last. The following is the course of proceedings had in the premises:—

At the regular monthly meeting of the Chapter, on the 7th September, the following communication, signed by a member, was presented, read, and referred to a Committee, consisting of five Past High Priests.

"To the M. E. High Priest of St. Andrew's R. A. Chapter,

COMPANION,—A deep sense of what I conceive to be due to St. Andrew's Chapter and to the Masonic Fraternity at large, makes it my painful duty formally to charge Companion THEODORE A. DAME, a member of this Chapter, with the commission of the following immoral and unmasonic offences, viz: I charge him

- 1st with *Forgery*,
- 2d " *Adultery*, and
- 3d " *Abandoning his Family*.

And I respectfully ask that these charges may be referred to a Committee for examination.

Boston, Sept. 7, 1842."

A copy of the preceding communication, having been left at the residence of the accused, fourteen days previously, the Chapter was summoned, on the 29th Sept., to try the truth of the charges. The defendant not appearing, the Committee appointed at the previous meeting, offered the following report, with a careful and precise statement of the evidence on which it is predicated. This having been fully discussed, and found to be ample and satisfactory, the report was unanimously accepted:—

R E P O R T .

The Committee to whom was referred the charges against the moral character and standing of Companion Theodore A. Dame, a member of this Chapter, have attended to the duty assigned them, and respectfully report:

That they have carefully examined the documents placed in their hands, which they find to consist of letters written by said Dame, in which he makes a full and free admission of the first and third charges preferred against him, viz., *Forgery*, and *Abandoning his Family*.

The Committee have also taken the testimony of two highly respectable Companions and a Brother, whose knowledge of the facts in the case is accurate and unquestionable, and whose evidence is full and direct as to the truth of the charges named. The Committee are unanimous in the belief, that the evidence in these respects is plenary and sufficient to produce conviction in any of the proper Judicial tribunals of the country, and they also feel themselves warranted in saying, that the charge of adultery is sustained by evidence scarcely less decisive and satisfactory.

In view of this state of the case, and of the fact that the delinquent has gone beyond the jurisdiction of this Chapter, to parts unknown, the Committee are of opinion that any delay in the action of the Chapter, is uncalled for, either by the usages of the Masonic Fraternity, or in justice to the offending Companion. They therefore recommend the adoption of the accompanying Preamble and Resolutions. All of which is respectfully submitted by

JOHN R. BRADFORD,	} Committee.
JNO. B. HAMMATT,	
JOHN J. LORING,	
ROBERT KEITH,	
RUEL BAKER,	

Boston, Sept. 8th, 1842.

P R E A M B L E A N D R E S O L U T I O N S .

"Whereas, THEODORE A. DAME, a member of this Chapter, has been guilty of gross immoral and unmasonic conduct,—of a nature such as to destroy the respectability of his character as a citizen, and to render a longer continuance of his Masonic relations incompatible with the ancient and universally recognized regulations of the Fraternity. And whereas, it is at all times, and under all circumstances, a painful duty to sever, perhaps forever, the connexion that subsists between Brethren of the same household,—to cut off and proclaim to the world as unworthy, him whom we have cherished with the warm sincerity of fraternal love and affection:—yet, when occasion requires, it is a solemn and imperative duty; the unflinching performance of which is due alike to our personal characters, to

the unity and happiness of our Chapter, and the welfare and reputation of our Fraternity.

Be it, therefore, as the highest penalty authorized or sanctioned by Masonry—

“Resolved, That the name of *Theodore A. Dame* be, and it hereby is, stricken from the roll of the members of St. Andrew's Royal Arch Chapter.

“Resolved, That *Theodore A. Dame*, late of this city, a Royal Arch Mason, and an Apothecary by profession, be, and he hereby is, solemnly and fully expelled from all the rights and privileges of Royal Arch Masonry.

“Resolved, That an attested copy of the above resolutions be sent up to the M. E. Grand Royal Arch Chapter of this Commonwealth for confirmation.”

A true copy from the records of St. Andrew's Royal Arch Chapter.

Attest.

THOS. WATERMAN, Sec'y.

The above resolutions were laid before the Grand Chapter, on the 12th ultimo, and referred to a Committee, who, having made the necessary examinations, submitted the following report, which was unanimously accepted:—

The Committee to whom was referred a communication from St. Andrew's Royal Arch Chapter, in this city, having attended to the duties of their appointment, ask leave to

REPORT,

That the proceedings of said Chapter relative to the expulsion of *Theodore A. Dame*, appear to be correct, and your Committee recommend that this Grand Chapter confirm the doings of said Chapter.

THOMAS TOLMAN, }
S. W. ROBINSON, } Committee.
GILBERT NURSE, }

Boston, Oct. 12th, 1842.

PROCEEDINGS OF THE BOSTON ENCAMPMENT, IN THE CASE OF T. A. DAME,
Report adopted Oct. 19, 1842.

The Committee to whom, at the last meeting of this Encampment, was referred the charges alleged against the moral and Masonic character of *Theodore A. Dame*, have attended to the duty assigned them, and respectfully

REPORT:

That the said *Theodore A. Dame* stands charged with three distinct immoral and penal offences, viz: *Forgery*, *Adultery*, and *Abandoning his Family*: That the truth of these charges has been thoroughly investigated before King Solomon's Lodge, Charlestown, and St. Andrew's Royal Arch Chapter, Boston: That the accused was a member of both those Institutions, and that he has been formally expelled by them from Symbolic and Royal Arch Masonry: That the doings of those bodies have been confirmed by the Grand Institutions under whose jurisdictions they are respectively holden: And, that their proceedings would, in the opinion of your Committee, fully justify this Encampment in expelling the delinquent Companion from the Orders of Knighthood, without further inquiry or delay. But, believing that the several branches of the Fraternity, in cases like the one under consideration, ought to act, each for itself, and irrespectively of the proceedings of the others, your Committee have personally and carefully investigated the facts on which the charges are predicated, and the testimony by which they are sustained. In respect to the former, it is sufficient for your Committee to say, that the delinquent has forged the names of two members of this Encampment to sundry notes of hand,—that he has had illicit communication with a married woman of this city, and that he has abandoned his family

The evidence in support of these charges consists, principally, of the forged notes themselves; of certain letters and disclosures made in writing by the accused, both prior and subsequently to his leaving the city; and the personal testimony of two Sir Knights of this Encampment, and of a Brother Master Mason. The documentary evidence is addressed to our highly respected and deeply afflicted Companion, Sir John Stevens, (the father-in-law of the delinquent,) and forms a part of this Report. The Sir Knights alluded to, are Companions Stevens and Hews, both of whom will state such additional facts, if desired, as the Encampment may deem necessary to a more particular understanding of the whole case.

Your Committee are unanimously of opinion, that the evidence is full and complete, and that the several charges are clearly and distinctly proved. And it also appearing, to their entire satisfaction, that the delinquent has gone beyond the jurisdiction of this Encampment, to parts unknown, and under circumstances which preclude the presumption that he will at present, if ever, again return to this section of the country,—and this opinion being confirmed by his own positive declaration, (as will be seen by reference to the accompanying documents),—they have thought that the case before them, may properly be regarded as presenting an exception to the constitutional RULE, which requires that the party accused shall be served with a copy of the charges, and notice of the time and place of their investigation, before final action. In the present case, it would be utterly impossible to comply with the regulation; and to leave a summons at his late residence, would be a work of supererogation,—his family being as ignorant of his whereabouts, as your Committee. They, therefore, respectfully recommend the adoption of the following resolutions:

“Resolved, That the name of *Theodore A. Dame*, be stricken from the roll of members of the Boston Encampment of Knights Templars.

“Resolved, That *Theodore A. Dame* be, and he hereby is, solemnly expelled from all the rights and privileges of the Orders of Knighthood, recognized under the jurisdiction of the Grand Encampment of Massachusetts and Rhode Island.

“Resolved, That an attested copy of the above report and resolutions, be sent up to the Grand Encampment for confirmation.

All of which is respectfully submitted.

CHAS. W. MOORE, }
JOHN HEWS, } Committee.
JOHN FLINT, }

Masonic Temple, Boston, Oct. 19, 1842.

IN GRAND ENCAMPMENT, BOSTON, OCT. 20, 1842.

The above Report having been read, and the proceedings in the premises, duly investigated, it was unanimously

Voted, That the same be approved and confirmed.

Sir John R. Bradford then offered the following vote, which was unanimously adopted, viz:—

Voted, That an attested copy of the Report and Resolutions of the Boston Encampment, in the case of *Theodore A. Dame*, as confirmed by this Grand Encampment, be furnished for publication in the Freemasons' Monthly Magazine, that our Companions, in all parts of the country, may have due and timely notice thereof, and be enabled to guard their Asylums against the presence of the unworthy.

Copy of Record—Attest.

GILBERT NURSE, Recorder.

MASONIC CHIT CHAT.

TEMPLAR'S DIPLOMA.—A resolution has been adopted by the Grand Encampment of New York, approving the Templar's Diploma, published under the sanction of the Grand Encampment of Massachusetts and Rhode Island, so far as it goes; but because it does not embrace the degrees of Knight of the Christian Mark and Knight of the Holy Sepulchre, that Grand Encampment "deems it inexpedient to adopt it." The Diploma referred to, has been sanctioned and recommended by the General Grand Encampment of the United States, and it contains all the Orders of Knighthood recognized or authorized by the General Grand Constitution. We suppose that instrument to be good authority in settling questions of this nature.

At the recent great celebration of the opening of the Croton Water Works, in New York, the Masonic Fraternity constituted a very brilliant and imposing part of the public procession. We learn from the newspapers, that the Grand Lodge of the State was present, and carried "the identical Bible on which Washington took the oath of office when he was inaugurated President." We also notice that the printing press on which the illustrious Franklin worked while in London, was carried in the procession, and used to strike off the "Croton Ode," written for the occasion by Br. G. P. Morris.

Our Agents are respectfully requested to make their collections for the present vol. at their earliest convenience. And we would particularly urge upon them the necessity of giving their immediate attention to the unsettled accounts of the first volume. We are exceedingly desirous that they should be forthwith closed. We think there can be little or no difficulty in procuring suitable funds to remit. We will receive at par the bills of any specie paying Bank in the country.

1ST VOL.—We have a few copies of the first volume of the Magazine on hand, which will be furnished to new subscribers, wishing to preserve the set entire, at the subscription price.

FREEMASONRY IN MISSOURI.—

The following is from the Missouri Sentinel. We shall probably next month be able to lay before our readers a more particular account of the purchase spoken of:—

At no period since the settlement of our country, has Freemasonry stood on a prouder eminence in the estimation of our citizens, than at present. Not being a member of the Fraternity, we have not the means of ascertaining the full extent of the operations of the Institution, but we have been credibly informed that upwards of one thousand persons have joined the different Lodges in this State within the year past, and public sentiment, as far as we have made inquiry upon the subject, is becoming daily more favorable to it. We learn that the Hon. P. H. McBride, the Grand Master of the Lodges of this State, has recently purchased in the name of the Brotherhood, at a cost of ten thousand dollars, that extensive and valuable property lying in the adjoining County of Marion, known as Marion College. The object of this purchase is to establish a literary asylum for the protection and education of the children of deceased and needy members of the association. Marion College was originally established by the Presbyterians, and is laid out on an extensive scale. In consequence of the internal divisions which have distracted that church, embarrassments have overtaken the College, and it has been sacrificed. The buildings are large, and handsome, embracing all necessary appendages to such Institutions, which cost at least sixty thousand dollars, besides there are attached to them upwards of thirteen hundred acres of prime land, nine hundred of which are in active cultivation.

Should the object of this Institution be carried into effect, as we believe it will, the amount of good which may flow from it can only be estimated by him who weighs the mountains in balances, and considers the heavens but as dust.

Extract of a letter to the Editor, dated Curdville, Va., Oct. 12, 1842.

"I regard your Magazine as a publication well calculated to promote the 'good of the Craft;' and I think it should be read by every Brother who is desirous of improving himself in Masonry. Especially, ought it to be taken by the Brethren of every working Lodge; for it affords essential aid in settling those questions of doubt and difficulty which will arise in every Lodge."

Allen Grand Lodge of Perfection, No. 1, Portsmouth, N. H., is to be constituted and its officers installed, this evening, Nov. 1. Brethren of all degrees have been invited to be present.

THE

FREEMASONS'

MONTHLY MAGAZINE.

VOL. II.]

BOSTON, DECEMBER 1, 1842.

[No. 2.]

PREREQUISITE QUALIFICATIONS OF CANDIDATES.

It is with painful regret that we occasionally witness attempts in different parts of the country, to innovate upon the old landmarks and well established customs of the Craft, and to incorporate upon the Institution the peculiar views which mark the present age. Freemasonry is an ancient Fraternity, *sui generis* in its character and operations; and any attempt to modernize it, or to reduce it to a level with the standard of the "moral reformers" of the day, would be the first step towards its final dissolution. As a party or sectarian Institution, it neither could nor ought to exist. In either capacity, it would be a powerful agent, alike dangerous to religious tolerance and political freedom. But while it continues to embrace within its pale, men of every political and religious sentiment, it can neither be made subservient in promoting the sinister views of the ambitious, nor the intolerance of the bigoted. We regard it, therefore, as the high and imperative duty of every Mason, not only to exercise his whole influence in preserving the fountain in its original purity, but to raise his voice in solemn protestation against every attempt to corrupt and divert the streams from their natural course. This may rarely be a pleasant duty; but it is a positive one; and in the discharge of it, we hope never to be found wanting or hesitating. We would not give offence; but the fear of doing so, will never restrain us from a free and manly expression of our opinions.

It is but a few months since that we were called upon to notice an attempt to introduce the Temperance question, as a test of admission into the Lodges.* And more recently, we had occasion to speak in terms of reprobation, of a regulation adopted by the "Grand Lodge of the Three Globes," at Berlin, by which Jews, Mahomedans, and all other persons not professing a belief in Christianity, were excluded from the Institution.†

*Magazine, vol. i. p. 270.

†Ibid. p. 302.

Our attention is now called to a measure of a similar character, which has recently been adopted by the Grand Lodge of Tennessee. It requires that the subordinate Lodges under that jurisdiction, shall propose the following question to all candidates for the privileges of Masonry, viz :

"Do you seriously declare upon your honor, that you believe in the existence of a God, *and a state of future rewards and punishments?*"

The part of the sentence italicised, has been added by the Grand Lodge of Tennessee. To that we object. It is a dangerous innovation upon the ancient regulations of the Fraternity. It is decidedly sectarian in its character, and would exclude from the Lodges, a large, respectable, and increasing class of the religious community. It is not a class to which we belong, or with whose peculiar views we sympathize. But it is one which, as Masons, we are bound to tolerate, if we cannot commend. The question as it now stands is intolerant. It is more : It is proscriptive, and in derogation of the liberal principles on which the Institution is founded. Freemasonry does not require the establishment of any such test. She never has, and, we trust, never will, in a religious point of view, ask more of the candidate for her honors, than his assent to the great fundamental truth—A BELIEF IN THE EXISTENCE AND PROVIDENCE OF GOD. In the language of an eloquent Brother, let him acknowledge the authority of the common Father of mankind, and the distinctions of creeds, and parties, and countries, cease to be matters of inquiry or of interest. Benevolence to all, and fraternity with all, to whom benevolence is a law, is an essential principle—the very soul of Freemasonry. It is this which has made her a terror to bigots. She dissolves by her mystic spells the thralldom to sect and party, and teaches man to recognize a Brother in his fellowman, whatever be the creed by which he worships, the name by which he is called, or the country from which he comes. The bigotry of sectarianism may limit and narrow down the benevolence of others, but Freemasons know not the boundaries of sect, or party, or country. Their field is the world, their Brethren the human race.

The "ANCIENT CONSTITUTIONS," which have been transmitted to us through a long succession of generations, and which are recognized by the Fraternity throughout the civilized world, as the SUPREME LAW of the Institution, are full and precise as to the prerequisite qualifications of candidates. These Constitutions have proved themselves sufficient for the government and regulation of the Craft, from time immemorial. We acknowledge no higher authority ; and any local regulation, running counter to them, we hold to be irregular and illegal. The only true method, therefore, by which to settle the propriety of the measure adopted by the Grand Lodge of Tennessee, is to ascertain in what those prerequisites consist. With this view, we take leave to quote a few sentences from the

first chapter of the "Masonic Constitutions," as they are given in the "Masonic Manual," an excellent text-book, compiled by our talented friend and Brother, WILKINS TANNEHILL, Esq., the present efficient Grand Master of the Grand Lodge of Tennessee :* We quote from the article "Concerning God and Religion." "Whoever, from a love of knowledge, interest or curiosity, desires to be made a Mason, is to know, that, as his foundation and chief corner stone, *he is to believe firmly in the one Supreme and Eternal God*, and pay that worship which is due to Him, as the Great Architect and Governor of the Universe, A Mason is also obliged to obey the MORAL LAW, as a true Noah-chida."† * * * "He will shun the gross errors of bigotry and superstition ; making a due use of his own REASON, *according to the liberty with which a Mason is free*. For although in ancient times, the Christian Masons were charged to comply with the Christian usages of the country where they sojourned or worked, (being found in all nations, and of ALL religions and persuasions,) yet, it is now thought most expedient that the Brethren in general should be charged to adhere to the ESSENTIALS of religion, in which all men agree ; leaving each Brother to his own private judgment, *as to particular MODES and FORMS*."

Such is the language of the Constitutions, in reference to the religious belief of all who "desire to be made Masons." There is nothing illiberal, or of a sectarian character in it,—nothing of a "future state of rewards and punishments,"—nothing that would exclude the Jew, the Mahomedan, or the follower of any other creed, having for its "foundation and chief corner stone," a belief in "the one Supreme and Eternal God." This is Freemasonry,—ancient, *universal* Freemasonry,—as it came from the hand of that distinguished Israelite, to whom "Lodges in ancient times were dedicated." Any attempt to change it in this important respect,—to give to it a limited, or sectarian character,—would be a blow aimed at its vitality. It could not, nor would it be desirable that it should, exist as a sectarian or party Institution. Its economy must continue to be as liberal as its principles are universal, or it must inevitably degenerate into a distracted and valueless association.

The question, as modified by the Grand Lodge of Tennessee, does not, it is true, like the innovation of the Grand Lodge of Berlin, exclude all who are not at least nominally Christians ; but it does that which, in our view of the case, is not less irregular. While it admits the Jew, the Mahomedan, and the reviler of Christ and his religion, it rejects a large

* This work was originally published in 1824. At the October session of the Grand Lodge of Tennessee, in 1823, the manuscript having been previously examined by a committee, it was approved and recommended "to the patronage of the Craft."

† Noahidæ, or sons of Noah, the first name of Masons. *Calcott*.

denomination of Christians for what we suppose must be considered their ultra-Christianity,—not because their belief in Christ is insufficient, but that they believe too much, in assuming that the sufferings and death of the Great Head of the Christian Church, were a sufficient atonement for the sins of the world, and that through his blood was wrought a redemption from future punishment for all mankind. It leaves the broad question of Christianity, and runs into the *dogmata* of sectarianism. It is not sufficient that the candidate believes in Christ and his Father. He must believe in certain prescribed doctrinal “*MODES and FORMS.*” This is not Freemasonry. There is no regulation in her code, by which her disciples are required to believe either in disciplinarian or eternal punishment. She does not stop to inquire whether the sins of the body are to be atoned for in this or a future world. This and all like questions, tending to produce the *odium theologicum*, she leaves to other hands. She is content to require that the candidate for her honors, shall be a man free by birth, of mature and discreet age, of *good report*, with sufficient natural endowments, and some visible way of acquiring an honest livelihood.* These, with the solemn declaration, that, unbiassed by friends, and uninfluenced by unworthy motives, he freely and voluntarily offers himself a candidate for her mysteries—that he is solely prompted by a favorable opinion conceived of the Institution,—a desire of knowledge, a sincere wish to be serviceable to his fellow creatures, and that he will cheerfully conform to the ancient established usages and customs of the society,† together with an acknowledgment of his belief in DEITY, are the only prerequisites demanded or authorised by the Constitutions. Any addition to these would be an innovation, which it would be difficult to reconcile with the established declaration, which the Master of every Lodge is required to make, that he does not “admit it to be in the power of any man or body of men, to make innovations in the body of Masonry.”‡

For the information of such of our readers as may not have the Constitutions at hand, we give below the entire article concerning the religious qualifications of candidates. We copy from the Constitutions of the present Grand Lodge of England, regarding them as the best authority to which we can refer, in any case touching the established usages and customs of the Craft. The phraseology differs in some degree from the version given in Harris’s compilation, and in the Ahiman Rezon, but the sentiment is literally the same :

“CONCERNING GOD AND RELIGION.

“A MASON is obliged, by his tenure, to obey the moral law ; and if he rightly understand the art he will never be a stupid atheist nor an irreligi-

gious libertine. He, of all men, should best understand that God seeth not as man seeth ; for man looketh at the outward appearance, but God looketh to the heart. *A Mason is, therefore, particularly bound never to act against the dictates of his conscience. Let a man’s RELIGION or mode of worship be what it may, HE IS NOT EXCLUDED from the Order, PROVIDED HE BELIEVE IN THE GLORIOUS ARCHITECT OF HEAVEN AND EARTH, AND PRACTISE THE SACRED DUTIES OF MORALITY.* Masons unite with the virtuous of *every persuasion* in the firm and pleasing bond of fraternal love ; they are taught to view the errors of mankind with compassion, and to strive, by the purity of their own conduct, to demonstrate the superior excellence of the faith they may possess. Thus Masonry is the centre of union between good men and true, and the happy means of conciliating friendship amongst those who must otherwise have remained at a perpetual distance.”

The “DECLARATION OF THE FREEMASONS OF BOSTON AND VICINITY,” written by the editor of this Magazine, and first published by the Brethren of this city, in 1831, advances the following positions :

“Masonry disdains the making of proselytes. She opens the portals of her asylum to those only, who seek admission, with the recommendation of a character unspotted by immorality and vice. She simply requires of the candidate, his assent to one great fundamental religious truth—THE EXISTENCE AND PROVIDENCE OF GOD ; and a practical acknowledgment of those infallible doctrines for the government of life, which are written by the finger of God, on the heart of man.”

The document from which this extract is made, was successively approved and adopted by the Grand Lodges of Rhode Island and Connecticut. The number of Brethren who signed it in the three States, including Massachusetts, amounted to about five thousand. We state the fact as indicating the views of the Fraternity in this section of the country, in relation to the point on which we have been commenting. We could multiply authorities, were it necessary. Our acquaintance with Masonic literature does not furnish us with a single author, whose opinions on the matter in question, differ from our own. The question is one which may very properly come up for consideration before the Convention of Grand Lecturers, to assemble at Baltimore in May next. In the mean time the Grand Lodges will have an opportunity to instruct their delegates on the subject, should that course be thought advisable. In a matter of so much importance,—affecting not merely the essential interests, but the landmarks of the Institution,—it is desirable that there should be a correct understanding and uniformity of practice in the country.

* Book of Constitutions, art. Prerequisites. † Ibid, art. Candidate. ‡ Ibid. art. Installation of a Master.

FREEMASONRY.—A POEM.

BY A BROTHER.

When "WISDOM, STRENGTH and BEAUTY" raised
 A Temple to our Lord,
 Wherein his holy name was praised,
 And piously adored;
 Our ancient Brethren closer drew
 Those cords of love divine,
 Which bound the hearts of Masons true,
 Since "LIGHT" began to shine.

FREEMASONRY hath since that time
 Her virtues widely spread—
 Through every land—through every clime,
 A MORAL LIGHT hath shed.
 To us in all their purity
 Her principles descend,
 In her we find security,
 In her a faithful friend.

As then, so now, "RELIEF and TRUTH"
 Are practised without art,
 And we each other's sorrow soothe,
 In singleness of heart;
 And still do we most highly prize
 Each mystic word and sign
 Given by Solomon the wise,
 To mark the art divine.

The "THREE GREAT LIGHTS" of Masons still
 Their radiance shed around,
 To guide us to those truths, which will
 In Masonry be found.
 Our "FAITH" by "HOLY VOLUME" ruled,
 Our actions by the "SQUARE,"
 Unruly will by "COMPASS" school'd,
 These symbols still we bear.

And still may "LEVEL and PLUMB-RULE,"
 Their moral truths convey,
 May "TEMPERANCE" our passions cool,
 And "PRUDENCE" guard our way;
 May "FORTITUDE," in danger's hour,
 Our sinking spirits nerve,
 May Masons, though possess'd of power,
 From "JUSTICE" never swerve.

May "FAITH" in God, and "HOPE" in Him,
 With "CHARITY" to all,
 Still give to Masons power to win
 Those joys that cannot pall.
 On "WISDOM" may our Lodge be borne,
 May "STRENGTH" her walls uprear,
 Secure that "BEAUTY" will adorn,
 Whilst virtue 's practised here.

THE HARLEIAN MSS.

THE original* of the following curious Masonic paper, is on file among the manuscripts in the British Museum, at London. The copy here given, was made by Br. HENRY PHILLIPS, P. M. of Moira Lodge, London, and was never before published in this country. It is of a similar character with the "Bodleian MS.," to which the learned Locke attached his celebrated notes. There is still another of the same class, in the above Museum, called the "Lansdown MS.," which has never been published. We shall endeavor to obtain a copy for publication in the Magazine. The notes to the following are by Br. Phillips:

HARLEIAN MSS. VOL. 1942. (1)

(2) "The Almighty Father of heaven, with the wisdom of the glorious Son, through the goodness of the Holy Ghost, 3 persons in One Godhead, be with our beginning, and give us grace so to govern our lives, that we may come to his bliss that never shall have end. Amen.

"Good Brethren and fellows, our purpose is to tell you how and in what manner this Craft of Masonry was first begun, and afterwards how it was found by worthy Kings and Princes, and many other ways, hurtful to none; and to them that be here present, we will declare what doth belong to every freemason to keep and for in good faith, if you take heed thereunto, it is worthy to be kept, being out of the 7 liberal Sciences, which are these that followeth.

"1st. Grammar, that teacheth a man to speak truly and write truly.

"2d. Rhetoric, that teacheth a man to speak fair and in subtil forms.

"3dly. Logic, that teacheth a man to discern truth from falsehood.

"4thly. Arithmetic, that teacheth to accompt and reckon all manner of numbers.

"5thly. Geometry, that teacheth the met and measure of any thing, and from thence comes Masonry.

6thly. Music, that teacheth song voice.

7thly. Astronomy, that teacheth to know the course of the Sun, and Moon, and other ornaments of heaven.

"Note, I pray you, that those are joined under Geometry, for it teacheth met and measure, ponderation and weight of every thing in and upon the face of the whole Earth, for you know every Craftsman works by measure, he or she that buyeth or selleth, it is by weight or measure; husbandmen, navigators, and painters, all of them use Geometry, for whether Grammar, Rhetoric, Logic, or any other of the said Sciences can subsist without Geometry, ergo, most worthy, laudable, and honorable.

"If you ask me how this Science was first invented, my answer is this: that before the general deluge, which was commonly called Noah's flood, there was a man called Lemeck, as you may read in the 4th of Genises, who had 2 wives, the one called Adah, the other Zillah; by Adah he begat 2 sons, Jabell and Jubal; by Zillah he had a son called Tubal and a daughter called Naahmah; these 4 Children found the beginning of all the Crafts in the world. Jabell found out Geometry, and had divided flocks of sheep and lands; he first built a house of stone and timber: Jubal found out Music, Tubal found out the smith's trading craft, also of Gold, Silver, Copper, Iron, and Steel! Naahmah found out the craft of weaving: and these children knew that God would take Vengeance for Sin, either by fire or water; wherefore they did write these Sciences that they had found in two pillars of Stone, that they might be found after that God had taken Vengeance; the one was of Marble,(3) and would not burn, the other was of Latres,(4) and would not drown in water, so that the one would be preserved and not consumed, if God would that any people should live upon the earth.

* Or rather the copy from which this is taken, for the original is probably lost.

"It resteth now to tell you where these Stones were found; whereon the said Sciences were written. After the said Deluge, it pleased God that the great Hermaxmes,(5) whose Son Lucium was, who was the Son of Sem, who was the Son of Noah; the said Hermaxmes, who was afterwards called Hermes, the father of wise men, had one of the 2 pillars of Stone, he found these Sciences written thereon, he taught them to other men; at the Tower of Babel, Masonry was much made on, for the King of Babylon, who was Memorth,(6) was a Mason, and loved the Sciences; and when the City of Ninevah, and other Cities of the East, should be builded, Memorth sent thither threescore Masons, at the desire(7) of the King of Ninevah, and when they went forth he gave them charge after this manner:—

"That they should be true one to another, that he might have worship by them in sending them to his cozen the king; he also gave them charge concerning their Science, and then was it that any Mason had charge of his Science; also Abraham(8) and Sarah went into Egypt, and taught the Egyptians the seven liberal sciences, and he had an ingenious scholar called Euclides,(9) who presently learned the said liberal sciences; it happened in his days the Lords and States of the Realm had got many sons unlawfully begotten by other mens' wives and ladies, that the land was burthened with them, having small means to maintain them with all, the King understanding thereof, caused a parliament to be called and summoned for redress, but being numberless that no good could be done with them, he caused proclamation to be made throughout the Realms, that if any man would devise any course how to maintain them, to inform the King, and he should be well rewarded; whereupon Euclides came to the King, and said thus: 'My noble Sovereign, if I may have order and government of these Lords' Sons, I will teach them the seven liberal Sciences, whereby they may live honestly, like Gentlemen, provided that you will grant me power over them by virtue of your Commission; which was easily afforded. And the Master Euclid gave them these following admonitions:

"1st. To be true to the King.

"2d. To the Master they serve.

"3dly. To be true one to another.

"4thly. Not to miscall one another, as knave or such like.

"5thly. To do their work duly, that they may deserve their wages at their Master's hands.

"6thly, To ordain the wisest of them Master and their Lord, and Master of his work.

"7thly. To have such reasonable wages that the workmen may live honestly with credit.

"8thly. To come and assemble once a-year to take counsel in their Craft, how they may work best to serve their Lord and Master for his profit and their own credit, and to correct such as have offended.

"Note, that Masonry was heretofore termed Geometry, and since then the people of Israel came to the land of Beheh, which is now called Emens, in the country of Jerusalem; King David began a Temple, which is now called the Temple of the Lord, or the Temple of Jerusalem, and King David(10) loved Masons well, and cherished them, and gave them good payment, and did give them a charge, as Euclides had given them before in Egypt, and further as hereafter follows. And after the death of King David, Solomon his son finished the Temple which his father began; hee sent for Masons of divers Lands, to the number of fower and twenty thousand * * * * and nominated masters and governors of the work; and there was another King of another Religion and Country, called Haram, who loved well King Solomon, and hee gave him timber for his work; and hee was chiefe master of all his Masons, of carved work and all other their work of Masonry that belongeth to the Temple, as appeareth by the Bible in libro Regum, cap. Ito.; and King Solomon confirmed all things concerning Masons, that David his father had given in Charge; and these Masons

did travell divers Countryes, some to augment their knowledge in the said art, and to instruct others. And it happened that a curious Mason, called Memon Grerus,(11) that had been at the building of Solomon's Temple, came into France and taught the Science of Masonry to the French men; and there was a King of France, named Carolus Morter,(12) whose served greatly Masonry, which sent for this said Memon Grerus, and learned of him the sayd Science, and became of the fraternity; thereupon hee began greate works, and liberally did pay his workmen, and confirmed them a large charter, and was yearly present at their assembly, which was a great honour and encouragement to them, and thus came the Science into France; Masonry was unknown in England untill St. Albans(13) came thither, whose instructed the King in the said Science of Masonry, as alsoe in Divinity, who was a Pagan; hee walled the town called St. Albans, hee became in favour with the King, insomuch that he was knighted, and made the King's chief Steward, and the Realm was governed by him under the King, and he greatly cherished and loved Masonry, and truly paid them their wages weekly, which was 3 shillings and 6 pence per weeke, hee purchased them a large charter from the King, to hold a general Assembly and counsell yearly: he made many Masons, and gave them such a charge as is hereafter declared; it happened presently after the martirdom of St. Alban, who is truly termed England's proto-martyr, that a certain King invaded the land, and destroyed most part of the natives with fire and sword, that the Science of Masonry was much decayed untill the Reign of King Athelstone,(14) which some writ Adlestone; who brought the land to peace and rest from the insulting Danes; hee began to build many Abbeys, Monastries, and other religious houses, as alsoe Castles, and other tresses for defence of his Realmes; hee loved Masons more than his father; hee greatly studyed Geometry, and sent into many lands for men expert in the Science; hee gave them a very large charter, to hold a yearely Assembly to correct offenders in the said Science; and the King himself caused a general Assembly of all Masons in the Realme at York, and there made many Masons, and gave them a deepe charge for observation of such articles as belong to Masonry, and delivered them the said Charter to keepe, and when his Assembly was gathered together hee caused a Cry to be made, that if any Mason of them had a writing that did concerne Masonry, or could informe the King in anything or matter that was wanting in the said Science already delivered, that they or hee should deliver them to the King or write them to him; and there were some in French, some in Greeke, some in English, and other Languages; whereupon the King caused a Book to be made, which declared how the Science was first invented, and the utility thereof, which book he commanded to be read and plainly declared when a man was to be made Mason, that he might fully understand what Articles, Rules, and Orders, he was obliged to observe, and from that time untill this day Masonry hath been much respected and preserved, and divers new articles hath been added to the sayd charge, by good advise and consent of the best Masons and fellowes.

"Tunc unus ex senioribus teneat librum illi qui inquirandu reddat et ponat manum libro vel super librum, dum Articulum et precepta sibi legantur.(15)

Say thus by the way of exhortation, my loving and respectful friends and brethren, I humbly beseech you, as you love your soul's eternal welfare, your own credit, and your Countrye's Good, be very carefull in observation of these Articles that I am about to read to this Depont; for you are obliged to perform them as well as hee, soe hoping of your care herein I will (by God's grace) begin the charge.

"I am to admonish you to honour God and his holy Church; that you use no heresie or error in your understanding, or discredit men teaching.

NOTE. Erratum.—We have to request that the reader will make the following correction in the preceding page (40):—in the 4th line from the bottom, after the words, 'and he gave him timber for his work,' the following is accidentally omitted: 'and he had a sonne anon, and hee was master of Geometry.' The sentence should read: 'and there was another King of another Religion and Country, called Haram, who loved well King Solomon, and he gave him timber for his work: and he had a sonne anon, and he was master of Geometry.' &c.

"2dly. I am to admonish you to be true to our Sovereign Lord the King, committing noe treason, misprision of treason, or felony, and if any one shall commit treason, that you know of, you shall give notice to his Majestie, his privy counsellors, or some other that have commission to enquire thereof.

"3dly. You shall be true to your fellowes and brethren of the Science of Masonry, and doe to them as you would be done unto.

"4thly. You shall secure and keep secret the obscure and intricate parts of the Sciences, not disclosing them to any but such as study and use the same.

"5thly. You shall doe youre work truly and faithfully, endeavouring the profit and advantage of him that is owner of the sayd work.

"6thly. You shall call Masons fellowes or brethren, without the addition of knave, or any other bad language.

"7thly. You shall not take youre neighbour's wife villanously, nor his daughter, nor his mayd, to use ungodlily.

"8thly. You shall not carnally lye with any woman belonging to the house wherein you are at table.

"9thly. You shall truly pay for your meate and drink where you are at table.

"10thly. You shall not undertake any man's work knowing yourselves unable and unexpert to perform and effect the same.

"That no aspersion or discredit be imputed to the Science, or the lord or owner of the same work be any ways prejudiced.

"11thly. You shall not take any work to doe at any excessive and unreasonable rates, or deceive the owner thereof, but soe as hee may be truly and faithfully served with his own goods.

"12thly. You shall not supplant any of your fellowes of their work (that is to say,) if hee or they, or any of them, have taken any work upon him or them, or he or they stand masters of any Lord's or owner's work, that you shall not put him or them out of or from the sayd work, although you perceive him or they unable to finish the sayd work.

"14thly. That you shall not take any apprentice to serve you in the sayd Science of Masonry under the term of seven years, nor any but such as are descended from good and honest parentage, that noe scandall may be imputed to the Science of Masonry.

"15thly. You shall not take upon you to make any one a Mason without the privy and consent of five or six of your fellowes, and none but such a one that is free borne, and whose parents live in good fame and name, and hath his right and perfect limbs, and personall of body, to attend the sayd Science.

"16thly. You shall not pay any of your fellowes any more money than hee or they have deserved, that you bee not deceived by false or slight working, and the owner thereof be much wronged.

"17thly. You shall not slander any of your fellowes behind their back to impair temporall estate or good name.

"18thly. You shall not without urgent cause answer your fellow doggedly or ungodlily, but as becometh a loving brother of the same Science.

"19thly. You shall duly reverence your fellow, that the bond of charity and mutual love may continue steadfast and stable amongst you.

"20thly. You shall not (except in Xmas time) use any unlawful games, as cards, dice, &c.

"21stly. You shall not frequent any houses of Bawdry, or bee a pawnder to any of your fellowes or others, which will be a greate scandall to the Science; you shall not go out to drink by night, or if occasion doe happen that you must goe, you shall not stay till past 8 of the clock, having some of your fellowes, or one at least, to beare you witness of the honest place you were in, and your good behaviour, to avoid scandall.

"22dly. You shall come to the yearly assembly, if you know where it is, being within ten miles of the place of youre abode, submitting yourself to your fellowes wherein you have erred, to make satisfaction, or to defend, by order of the King's laws.

"23dly. You shall not make any mould square, or rule, to mould stones withall, but such as is allowed by the fraternity.

"24thly. You shall set Strangers at work, having employment for them at least a fortnight, and truly pay them their wages; and if you want work for them, you shall relieve them with money, to defray their reasonable charges to the next Lodge.

"25thly. You shall truly attend your work, and truly end the same, whether it be task or Journey work, if you may have your wages and payment truly, according to the bargain made with the master or owner thereof.

"These articles and charges which I have rehearsed to you, you shall well and truly observe and keepe, to your power, soe helpe you God and the contents of this booke.

" THE NEW ARTICLES.

"26thly, Noe person (of what degree soever) be accepted a Freemason, unless he shall have a lodge of 5 freemasons, at least, whereof one to be a Master, or Warden of that limit or division wherein such Lodge shall be kept, and another of the trade of Freemasonry.

"27thly. That noe person shall be accepted a Freemason, but such as are of able body, honest parentage, good reputation, and observers of the Laws of the Land.

"28thly. That noe person hereafter be accepted a Freemason, nor shall be admitted into any Lodge or assembly until he hath brought a Certificate of the time of acceptance, from the Lodge that accepted him, unto the master of that Limit and Division where such Lodge was kept; which sayd Master shall enroll the same in parchment, in a roll to be kept for that purpose, to give an account of all such acceptations at every general Assembly.

"29thly. That every person who now is a Freemason shall bring to the Master a note of the time of his acception, to the end the same may be enrolled in such priority of place of the person shall deserve, and to this end the whole Company and fellowes may the better know each other.

"30thly. That for the future, the sayd Society, Company, and fraternity of Freemasons shall be regulated and governed by one Master, and Assembly and Wardens as the said Company shall think fit to choose at every yearly general Assembly.

"31stly. That noe person shall be accepted a Freemason, or know the Secrets of the sayd Society, untill he hath first taken the oath of secrecy hereafter following:

"I, A. B., Doe, in the presence of Almighty God, and my fellowes and Brethren here present, promise and declare, that I will not at any time hereafter, by any Art, or Circumstance whatsoever, directly or indirectly publish, discover, reveall, or make knowne any of the Secrets, privileges, or Counsels of the Fraternity or fellowship of Freemasonry, which at this time, or any time hereafter shall be made known unto me; soe helpe me God and the holy contents of this book."

NOTES.

1 That there may be found some discrepancies in this manuscript, is not to be wondered at, when it is considered that this was a copy of copies, which we know were very likely to degenerate from the original, as copy succeeded copy. The original compilation was made in the tenth century, during the reign of King Athelstone, by order of his brother Edwin, who was Master of the Craft.

2 As practical Masonry was combined with speculative, at a very early period, especially in the erection of monasteries, churches, and cathedrals, when Christianity first dispelled the darkness of Paganism in England, we cannot wonder that one of the peculiar tenets of this religion should be introduced in the opening prayer. In the MS. from the Lansdown Collection, the words are—"The might of the Father of the Heavens, the wisdom of the Glorious Son, and the goodness of the Holy Gost, three persons and one God, be with us now and ever. Amen."

3 The Marble alluded to was most probably the red granite.

4 What the literal meaning of this word is, I cannot discover; no doubt it had allusion to some floating substance.

5 This was the Egyptian "Thoth," called by the Greeks "Hermes." There are diversities of opinion as to his descent from Shem, Ham, or Japheth. From Sanchoniatho's Phoenician History, I should conclude that Taantes was the son of Mison (the Mizraim of Mosco,) who was the son of Ham, and founder of the Egyptian kingdom. From the same work, as translated from Eusebius, by Bishop Cumberland, we read, "from Sydyce came the Dioscuri, or Cabiri, or Corybantes, or Samothracæ." This Sydyce, Bishop Cumberland very reasonably argues, could be no other than Shem, the "Melchizedek" of Scriptures, who blessed Abraham in the name of the true God. The Cabiri first consisted of "the seven sons of Sydyce and their eighth brother, Aselepius," and their duty was to keep records of the world, as commanded by "Taausus." From the same history we learn, that the Cabiri first invented a complete ship, "and being out over against Mount Cassius, there consecrated a temple." Bryant, in his Mythology, treating of the Corybantes and others, says, "of these priests the principal were the Cabiri, whose office and rites were esteemed particularly sacred and of great antiquity. They were the same as the Curetes, Corybantes, Telchines, and the Idei dactyle of Crete." And of Sydyce, he says, "all science and every useful art was attributed to him; and through his sons they were transmitted to posterity."*

6 Nimrod, the grandson of Ham, was the founder of Babylon.

7 Asshur, the son of Shem, built the city of Ninevah; he was called Ninus by the ancients and was deified as the Jupiter of the Assyrians.

8 Abraham traversed nearly the whole of the then inhabited globe, with a retinue of servants, not to subdue men by warfare, but to reclaim them by his eloquence and example from their idolatrous ways. It is said, "that the ancient Persians, the Hindoos, the Jews, the Lacedæmonians, and the Arabians, have at various times united in celebrating his name, and declaring that their religion in its purity was the religion of Abraham."*

9 This is clearly a mistake in making Euclid contemporary with Abraham. There were two eminent men called Euclid, the one was born in Migara, and was a great philosopher; he was a disciple of Socrates, and flourished about 400 years B. C. This was he who sheltered Plato from the Athenian governors in his house at Migara. The Euclid alluded to in this MS., was the celebrated mathematician, born at Alexandrina, in Egypt, where he flourished in the reign of Ptolemy Lagos, about 230 years B. C. There is evidently an omission of the name of Pythagoras in this as well as the Lansdown MS. His name is prominently mentioned in the Bodleian MS., on which Locke made his commentaries, as published in Preston's Illustrations of Masonry. To him is ascribed the discovery of the 47th problem in the Book of Euclid, Pythagoras was born about 590 years B. C. He travelled into every country where a spark of knowledge was to be procured; he settled at Croton, where he established a school to disseminate the treasures of wisdom, with which he had stored his mind. "He gave his scholars the rules of the Egyptian priests, and made them pass through the austerities which he himself had endured. He at first enjoined them to five years silence in the school, during which they were only to hear; after which leave was given them to start questions and to propose doubts, under the caution, however, to say 'not a little in many words, but much in a few.' Having gone through their probation they were obliged, before they were admitted, to bring all their fortune into the common stock, which was managed by persons chosen on purpose, and called *œconomists*, and the whole community had all things in common."—*Lemprière*.

Pythagoras chiefly used the Symbolical style of Instruction, which he thought very proper to inculcate the greatest and most important truths.

10 This was nearly 800 years before the time of Euclid, and 400 years before Pythagorus.

11 In the time of Solomon, France was not known by that appellation, the country was then inhabited by Gomerians or Celts. In the Lansdown MS. this is written, "namas Grecius,"

* Bryant's Analysis of the Ancient Mythology, vol. iii. p. 841.

* See note in Armstrong's Bible.

but to whom it refers I cannot discover, unless it be intended for "nonus Grecius," who was a Greek writer in the fifth century, and wrote an account of the embassy he had undertaken to Æthiopia, among the Saracens and other eastern nations. He is also known by his Dionysiaca, a poem, which in its division into 48 books, containing 21,293 verses, comprehended a most wonderful collection of heathen mythology and erudition; and what strengthens my opinion that this is the person referred to, is, that he wrote a paraphrase on St. John.

12 This Carolus Morter must refer to Charles Martel, who exercised all the powers of sovereignty in France, and died in the year 741. He is said to have signalised his courage and ability by splendid victories in the plains of Poitiers, he defeated a numerous army of Saracens invading France and Spain, and thus probably saved Europe from being overrun by these fierce infidels.

13 St. Albans was beheaded A. D. 303, consequently flourished in England four centuries previous to Charles Martel in France. During the time of St. Albans architecture and building were very much encouraged.

14 Athelstone built a palace at Reculver, in Kent, he married Beda, the daughter of the King of Paris, who was a Christian, and was permitted by him to worship in St. Martin's church, Canterbury, which was the first Christian church in England, and is still in existence. Athelstone was converted to Christianity by the aid of his wife (Beda) and St. Augustine, the monk. Most of the cathedrals, early Christian churches, and monasteries were erected by the Fraternity of Freemasons.

15 This when corrected, may be thus rendered: "Then let one of the Elders take the book and let him render it to him who is inquiring, and let him place his hand in or upon the book whilst the articles and precepts may be read."

THE LIVING AND THE DEAD.

A MASONIC ANECDOTE.

The following anecdote was related by a Brother, who, although little versed in the details of our working, was, as may readily be felt, awfully impressed by the circumstances he narrated. We shall endeavor to give, as nearly as we can, his own words.

"You are aware (he said) that I have been a truant member, and I am free to say, that I was not altogether free from scepticism on the subject of Masonry. I had listened occasionally to the very pleasing addresses of some of the Brethren, but at the time, I looked on them as conventional means to ensure a goodly fellowship, and perhaps thought those addresses gave to the speakers too much power over those who were not equally gifted. We must all be taught our moral lesson in life. I acknowledge my error—at the time I committed it, I was unequal to my task, and could not then learn it from the lips of others.

"My dear wife's mother had long been ill, and at length her recovery was despaired of; yet her medical attendant was in hopes that her native air might effect some salutary change; at much inconvenience (for I am but a tradesman,) after writing to a friend to prepare a suitable lodging ready, I accompanied my relative. Our dear invalid was very patient, and, as I believe is often the case with consumptive persons, gathering hope from the expected change, took leave of her daughter in better spirits than usual; even the prospect of a day's journey did not distress her. Besides herself, there were as fellow-passengers in the coach, two females of the Society of Friends, usually termed Quakers, who most cheerfully undertook to render any attention in their power; they kept their word with all Christian charity, as I shall soon prove. I might have taken the fourth place, but the kind friends advised me to ride outside, as it would give my mother-in-

law more room, and the three could occasionally change seats with less inconvenience.

"At every change I got down and inquired how my relative bore the journey, and when it was nearly half over, she whispered me that she really was easier, although she could not help thinking she should never return to London. She took a little refreshment without leaving the coach.

"About an hour after this, on stopping to change horses on the road, at a large stabling, without a house, I approached the door, when the elder 'friend' beckoned me cautiously, and opening the door she said, 'Friend, this life is wearisome, and it is well to be at rest; thy relative, whom as thou didst probably expect wouldst soon part from thee, is alas! departed.' The soft expression of those few words, conveyed the awful truth like the whisper of a seraph. I never felt as I then did; but looking at the dear object, I observed that all the care necessary had been bestowed with the most affectionate tenderness; in her last moments she had not been deserted—the younger friend sat by her, a handkerchief had been put over her face; the figure appeared to be sleeping.

"A few words sufficed to explain, that throughout the day she had gradually felt a most distressing weakness oppressing her; and that at length the indications of the last hour were too clear to be mistaken; the two friends exchanged their thoughts without a word—and performed the last offices for the dead.

"On the counsel of the two 'friends' it was agreed to wait until the arrival at the next town, before the distressing intelligence should be developed. I was of course most anxious to take my seat inside; but no, the same delicacy of feeling prevented this, to me, obligatory duty—'She is of our sex, friend, and we would be alone.' Was not this truly sisterly?

"But what a contrast on reaching the next stage! On my stating the fact to the coachman and passengers, I found in the one, vexation it is true, but no feeling; in the others, a sign of more horror than sympathy. The landlord, at whose house the coach stopped, was alarmed at the idea of the body being taken in, as a coroner's inquest must be held, and the custom of his house would for the time be affected; and, besides, so much inconvenience would follow. One person suggested that the remains of my dear relative should be taken to this place, and others elsewhere, and so forth. *Her protectors inside the coach would not quit her*, until they were satisfied with the steps about to be taken. I tried to reason with the landlord; I asked, I implored of several to permit me to have a temporary lodging for the dead. I asked as a son for his mother—all were dumb, or denied my prayer. Providence, however, brought me aid; a respectable gentleman, seeing the crowd, came up just as I was uttering words to the effect, that I wished the kindness of those females in the coach could be but felt by others; they had acted as sister to sister, while I could find none to act by me in distress, as 'brother to brother,'—'Say not so,' cried the gentleman, 'let me know how I can serve you.' The untoward secret of death was soon explained; on the instant some of those who had been dumb, spoke at his bidding, for he had on many occasions, as the instrument of Providence, restored them from seeming death to renewed health—he was the parish surgeon. To his house the remains of my mother-in-law were conveyed, and I became his guest!

"I parted with the kind friends, with tears it is true, but those tears were not of bitterness, but of thankfulness; they had made death appear unrepulsive—the sweet society of woman never shone more holy—we parted. The painful incident of that day will never be forgotten.

"My gratitude could not be expressed in terms equal to my feelings. The kind friend who had thus stepped forward knew this; his attention anticipated every wish, and before we bid good night, he expressed his extreme thankfulness that he had been accidentally present. 'Curiosity,' said he, 'sometimes leads me to saunter a few moments on the arrival of the London coach; thoughts of days gone by float over my imagination; I have sometimes been of use to the passengers, and my presence, I often think, prevents some incivility. But the bitterness of your cry that none acted as brother should to brother, acted electrically

upon my heart. I am a Freemason; there is no Lodge in this town; but often in my thoughts have I desired to renew my obligations, and although you are not one of us,' he observed with a smile, 'notwithstanding the occurrences of the day, I am happy to have acted as I have done!' Before we spoke again we knew each other as Brothers.

"It was arranged that on the morning I should return to London, before my wife should hear from others of the awful visitation; that in the mean time he would make all due preparations for the funeral. On that day week we met at the grave, and have since been Brothers. How often since have I dwelt upon this eventful scene, and always have breathed a prayer of thankfulness that I have been initiated into Freemasonry."

Some five years have now passed since the above affecting incident.

London, Sept. 18—.

FIDUS.

MASONIC ANECDOTE.

In the summer of 1835, the Schooner *Vigilant*, Captain Berquin, from Dunkirk, arrived in Laewick harbor, with loss of sails and other damage. The captain procured an agent with whom he agreed for the necessary repairs, which were soon effected, and the vessel declared ready for sea. A misunderstanding, however, arose between the captain and agent on the charges incurred, which in the sequel, proved to be excessive; the captain threatened to sail without acknowledging the account, unless corrected, whereon a *meditatione fugæ* warrant was procured against him. I knew him to be a man incapable of acting dishonestly, although a little acute with detection of certain mistakes, and was struck with astonishment at seeing him marched off to prison and incarcerated beside a felon convicted of theft and burglary. As the captain understood the English language but very imperfectly, I proffered my service in his forlorn state. After the burst of indignation which naturally followed, had subsided, he earnestly requested that a Freemason might be sent to him. I was acquainted with several gentlemen reputed to be of the Order, and to whom I made his case known. The agent who procured the warrant, the judge who signed it, and the captain who suffered by it, were all Freemasons; instant justice was rendered, and the captain immediately liberated. I was so struck with the wondrous influence of the mystic tie over the usual tardy operation of official regulations, that I eagerly seized the opportunity to become a Freemason.—*Irish Paper*.

COMMENDATORY.

At the regular monthly meeting of Tipton Lodge, No. 33, held on the 17th of September, 1842, at Logansport, Indiana, the following resolution was unanimously adopted:—

"Resolved, That the members of Tipton Lodge, No. 33, highly approve of the FREEMASONS' MONTHLY MAGAZINE, edited by our worthy Brother, CHARLES W. MOORE, and we cheerfully recommend it to the Fraternity, wherever dispersed, as a guide to our Masonic duties; and the Secretary of this Lodge, is hereby directed to subscribe for the Freemasons' Monthly Magazine, published in Boston, Mass., to commence with the first number, and continue said subscription, *perpetually*; and the W. Master is hereby authorised to draw on the Treasurer for the amount of the subscription, yearly in advance.

"Attest.

"Logansport, Indiana, Sept. 17, A. L. 5842."

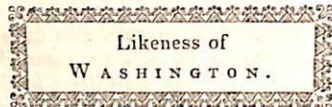
ISAAC BARTLETT, Sec'y.

THE WASHINGTON BIBLE.

We stated in our last, that at the celebration of the opening of the Croton Water Works, in the city of New York, the Grand Lodge of that State, carried in the procession, the identical Bible on which the Father of his country, the immortal Washington, was sworn into office on his inauguration as President of the United States. On the cover are printed in gold letters, the following words :

"God shall establish."
St. John's Lodge, constituted
5757.
Burnt down the 8th of March,
5770.
Re-built and opened
5770.
Jonathan Hampton, M.
William Butler, S. W.
Isaac Hern, I. W.

On the inside, on one of the fly leaves, is the following :—

On		This
Sacred		Volume.

On the 30th day of April, A. L. 5789,
In the City of New York,
Was administered to
GEORGE WASHINGTON,
The First President of the United States of
America,
THE OATH
To support the Constitution of the United States.
This important ceremony was
Performed by the Most Worshipful Grand Master
of the State of New York,
The Honorable
ROBERT B. LIVINGSTON,
Chancellor of the State.

Fame stretched her wings, and with her trumpet blew,
"Great Washington is near," what praise is due?
What title shall he have? She paused—and said,
Not one—his name alone strikes every title dead.

The Bible, on the title page, bears this announcement :—

"Sold by Rich'd Ware, at the Bible and Sun,
On Ludgate Hill, London :
Printed by Mark Baskett, printer to the King's Most Excellent Majesty, and by the assigns
of Robert Baskett,
MDCCLXVII."

MASONIC INTELLIGENCE.

ENGLAND.

At a special meeting of the Grand Lodge, in April last, (the circular containing the proceedings of which is just received,) letters were read from Prince Albert, (by G. E. Anson,) the Duchess of Kent, (by G. Couper,) and from the Grand Master, in answer to congratulatory addresses from the Grand Lodge, on the "event of the birth of an Heir to the throne." The following is the Grand Master's reply :—

"M. W. Pro-Grand Master, R. W. Dep. G. Master, Grand Wardens, other Officers and Members of the United Grand Lodge of Ancient Free and Accepted Masons of England,—

"The long and intimate connexion which has subsisted between the Grand Master and the Brethren is always a source of happiness to me, upon which I reflect with sentiments of the deepest gratitude.

"Your congratulations upon the late fortunate event, which has so materially contributed to the personal happiness of the Queen, my beloved niece, while, at the same time, it has secured the stability of the throne and the tranquility of the country, are most welcome to my heart. I trust, therefore, that you will be convinced of the value which I set upon the friendly and Brotherly expressions contained in your address.

"The length of time which unavoidably elapsed previous to presenting the loyal Address of the Grand Lodge to her Majesty at the levee, as likewise my continued indisposition, are the true causes for my not responding earlier to your congratulations, and which I hope you will receive as my excuse for an apparent, although unwilling, neglect on my part, as nothing can afford me greater pleasure than to cherish and foster those Brotherly and friendly feelings which the principles inculcated by our Order, are calculated to implant in the breast of every true and worthy Brother.

"May the Great Architect of the Universe protect all our labors and undertakings, and cement that good understanding, which ought to subsist amongst all the members of the Craft, is the earnest prayer of

"Your affectionate and grateful Brother,
"AUGUSTUS F., G. M.

"Kensington Palace, 18th March, 1842."

At the Quarterly Communication of the Grand Lodge in September last, H. R. H. the Duke of Sussex, presided, supported by the Marquis of Salisbury, as D. G. M., Lord Ingestrie and B. B. Cabbell, as Wardens, and other Grand officers. The Grand Master moved, "that five hundred pounds, in aid of the "Girls' School," be appropriated as the nucleus of a "building fund," which resolution was adopted.

This School is represented as being in a very excellent condition. The children are healthy and happy and are taught to conduct themselves with great propriety. The Rev. H. O'Neill, the Curate, under date of June 9th, says—"I have examined sixteen young persons for confirmation for the last time, and cannot avoid saying, that I never was more pleased with any young persons than with them, their answering and attention being in every respect satisfactory." The following Table of the DIET furnished the children, may be interesting to our readers :

DINNER.

Sunday. Roast beef, potatoes, or salad, with bread and table-beer.*
Monday. Fruit or meat puddings.
Tuesday. Legs and shoulders of mutton, with vegetables, and table-beer.
Wednesday. Meat stewed with barley, rice, and bread.
Thursday. Same as Sunday.
Friday. Same as Tuesday.
Saturday. Same as Wednesday.

Fruit pies, peas and beans, occasionally during the season; also, plum puddings, veal and bacon, salt and fresh fish occasionally.

BREAKFAST.

Bread and Milk.

SUPPER.

Bread and cheese, and bread and butter, alternately, table-beer. The best table-beer is allowed, and porter when necessary.

Those children employed in house-work have meat and tea every day during such employment.

The "Boys' School," for the maintenance, clothing, educating and apprenticing the sons of distressed Freemasons, took its annual benefit at the Grecian Saloon, London, on the 17th Aug. The piece selected for the occasion, was the Opera, of the "Elixir of Love." The nett receipts were rising \$350. The number of boys at present in the school, is between seventyfive and eighty. It was established in 1798, and with the Girls' School, constitutes two of the best Charities in the world.

SCOTLAND.

GLASGOW, GARTNAVEL, JUNE 1.—*New Royal Lunatic Asylum.*—Grand Procession and Ceremonial on Laying the Foundation Stone. About eleven o'clock, the different Masonic Lodges, arrayed in the distinguishing emblems of their several Orders, with banners and devices, headed by bands of music, repaired to their allotted districts, and under the efficient management of the city-marshal, were speedily disposed in order of procession. Besides a fine body of police, dressed in their new uniforms, a party of Enniskellen dragoons, and 66th foot, also two pieces of artillery, assisted to form the procession, and added considerable to the imposing effect of the whole.

In the Grand Lodge were observed Sir James Campbell, supported right and left, by Sheriff Alison and Sir Neil Douglass, commander of the forces for Scotland. The ceremony was conducted with all the customary formalities. The Grand Chaplain's prayer was very impressive, and the addresses of Sir James Campbell, Henry Dunlop, Esq., and others, were deservedly applauded. At the conclusion of the ceremony, three cheers were given, and amidst the music of the various bands, the procession returned to town. In the evening, a respectable party of gentlemen sat down to dinner in the Traders' Hall. Sir James Campbell, Lord Provost, in the chair, Henry Dunlop, Esq., Croupier. The Chairman was supported right and left, by Sir Neil Douglass, Sir Alan Macnat, Colonel Fleming, and other military officers. Principal Macfarlan, R. Findlay, Esq., Dr. Hutchinson, &c. At the Croupier's table were Dr. M'Leod, William Laurie,

* The English are truly a beer-drinking people.

Esq., Secretary of the Grand Lodge, William Dunn, Esq, Bailie Bogle, Con-
 verner Dick, &c. &c. Principal Macfarlan and Dr. M'Leod, officiating as Chap-
 lains.

This Institution is, we believe, the first that has been consecrated on the non-restraint system, and most cordially do we wish it success.

THE RUTHERFORD MONUMENT.—On the 28th April last, the foundation of this long talked of monument was laid by the Rev. Mr. Jeffry, of Girthon, assisted by the Brethren of St. Steven's Lodge, Gatehouse, and numerous respectable Craftsmen from other quarters. As all felt the warmest interest on the occasion, it was quite a gala day on the banks of the Fleet. It is at all times difficult to estimate accurately the numbers of a crowd, not placed in military order; but it is supposed that the assembled witnesses of the interesting ceremony could not be much under *five thousand*. At two o'clock the procession moved from Gatehouse, preceded by the magistrates and counsel, and in their wake, the Trades, with their respective banners, in well regulated marching array. In rear of the leaders, followed a compact body of Freemasons, dressed as Craftsmen, and many of them covered with the insignia of office. Drums, fifes, and bagpipes, were not wanting; and last, though by no means least, Lady Ann Murray's excellent instrumental band. The effect of so many instruments, tuned to harmony, was spirit stirring in the last degree; and as the intervening distance to Boreland Hill, measures fully a mile, the procession had a highly imposing appearance.

In a cavity of the foundation stone, securely inclosed in a glass bottle, were deposited all the silver and copper coins of her present Majesty's reign; the three Dumfries journals of the week; also London and Edinburgh, and Glasgow newspapers; an Edinburgh Almanack for the present year; a copy of a sermon, published by Mr. Nicholson, Kirkeudbright, preached by Rutherford, on a sacramental occasion, in the parish of Anworth, 6th April, 1637; with a vellum containing the names of the subscribers to the monument, &c., &c. Mr. Ramage, of Boreland, carried a horn containing the corn; Mr. Mundell, a silver cup containing the wine; and Mr. James Kirkpatrick, a similar vessel, containing the oil. The foundation being adjusted according to the rules of the art, supposed to be as ancient as Solomon's temple, the Rev. Mr. Johnstone, one of the great departed's clerical successors in Anworth parish, stood upon the stone, and in that position offered a most fervently impressive prayer, which was listened to by the multitude in breathless silence, and it is hoped with corresponding edification. The Rev. Mr. Jeffry then stood forward and delivered a long, able, and animated address, in the course of which he delineated forcibly the character of Rutherford—his great learning, talents, and piety; his unwearied exertions in upholding the purity of the Presbyterian faith, with the sufferings he endured for conscience's sake, while discharging fearlessly the duties of the mission he had undertaken for the advancement of the cause of his Heavenly Master. The Rev. Mr. Muir, of Kirkmabreck, concluded the services of the day, by a prayer, alike pathetic and adapted to the occasion; and these duties completed, the people separated, and retired in the same orderly manner in which they had advanced, to the summit of the Boreland-hill.

The elevation of the Rutherford Monument is to be sixty feet, and as the site is naturally very commanding, it will become a landmark to the whole surrounding neighborhood, to a large section of the lower division of Wigtownshire, and no inconsiderable portion of the Isle of Man. The contractors are Messrs. J. & J. Stewart, Gatehouse, and the obelisk is to be constructed of the best hewn granite. The Rev. Samuel Rutherford, born 1600, was ordained minister of Anworth, 1627, became afterwards Professor of Divinity in the University of St. Andrew's, and died 1661. We sometimes hear of names that have not gathered all their fame; and it speaks volumes as to the life, writings, and ability of Rutherford, that in his case there should have been so remarkable a local revival after the lapse of nearly 200 years.

FRANCE.

Masonic matters in Paris are in a very satisfactory condition. The new Temple of the Grand Orient is progressing with commendable rapidity, and it is thought may be ready for occupancy in the course of the present season. We have heretofore noticed the re-union of the two Grand Lodges, the "Grand Orient," and the "Rite Ecossais," which took place on the 24th Dec. last. The proceedings had on the occasion have been published. Those had in the Lodge are of a business nature, and show a very proper attention to the mutual relations and interests of the two bodies. But at the Banquet, all formality and restraint were laid aside—the reins were given to the feelings, and they dashed off with the ardor and enthusiasm peculiar to generous-hearted and well-bred Frenchmen. The two Grand Representatives embraced,—the example was immediately followed by the Brethren, and the toast, "Perpetual Friendship," was responded to by a spontaneous burst of enthusiastic acclamation. The two Grand Lodges have not yet been merged in one, the arrangements not having been fully completed. This, however, will probably take place in a few months.

A Masonic brochure of some pretension, has appeared in Paris, addressed to the Brethren of the higher degrees, by N. C. D. ancien ven des *Trinosophes*. The author very properly declares the true Mason to be a Brother of the world. His position is not limited to any country. He says, that without true *love, conviction, and truth*, Masonry is a mere speculation. The Masonic legislation has two grand land-marks:—"Not to do to another that which you would not wish him to do to you." "To do to others as you would wish them to do unto yourself."

SWEDEN.

The King of Sweden, has sent to the Freemasons' Lodge at Stockholm, the four packets relative to Freemasonry, found in the chests of Gustavus III., which were recently opened. An account of which follows:—

Opening of the Chests bequeathed to the University of Upsala, by King Gustavus III.—This event, expected with so much curiosity, during fifty years, by the public in Sweden, and indeed in Europe, took place on the 29th of March. The following will be found to be the most authentic account of the proceedings hitherto made known. At eleven o'clock, on the morning of the 29th, the commission, appointed for the purpose, consisting of the Vice Chancellor, Rector, and Professors of the University of Upsala, together with M. Sarte, the Governor of the Province, assembled in the Consistorium, and there opened a box, containing the keys of the two chests; along with these were found the autograph instructions of King Gustavus, respecting his bequest, and which gave a general view of the contents of the chests. These papers were found most of them sealed, and with them the instructions that they must not be opened by any other than the reigning King Gustavus's family, (accordingly, they are likely to remain a long time unopened, if these instructions are intended to be observed, the family of Wasa, being now vagabonds upon the earth.) One of the two chests opened, contained only a checked linen bag, with various unsealed papers and letters; among which were observed the King's original sketch, for the opera of *Gustaf of Wasa*, and the prologue in French. It would seem that the world has been cheating itself, for the last fifty years, with the expectation that, on the opening of these chests, something would transpire as to the secret springs of the conspiracy by which Gustavus III. lost his life. Side by side with this expectation, a confused but very general report had sprung up, that a certain high personage,

not content to wait half a century, had anticipated the stipulated time, and made a judicious selection from the contents of the chests, prior to their being given over to the custody of the University. The apparent result of the investigations of the 29th ult., has not at all diminished this report. On the contrary, it has passed into belief, and those who, a week or two back, only doubted, are now sure that the Duke of Sudermania, when regent, took care to abstract every thing criminatory to himself, from among the papers in question. The spelling of some of the instructions, is miserably bad; another proof, if more were needed, that a man, not to say a king, may enjoy the reputation of a great author, without being two well acquainted with orthography. The only details entered into are the titles of the several bundles, which consist of letters for the most part, papers of diplomatists, projects submitted to the king, and documents connected with Freemasonry. They are to be classed, bound, and deposited in the University.

We trust the Lodge at Stockholm will give the Masonic papers to the world. We have a curiosity to see them, which, we presume, is shared equally by the whole Fraternity.—ED. MAG.

EAST INDIES.

The Lodges in this distant quarter of the world, continue to maintain their respectable standing, and to exhibit a good degree of prosperity, notwithstanding that the disastrous events which have recently befallen the British troops in Afghanistan, have cut off many of the most talented and active of their members. The Calcutta Lodges at the last dates, were doing a good business; and it was in contemplation to establish a new Lodge in the district of Ghazeepeer. The officers of the Grand Lodge of Bengal will be found in their proper place.

WEST INDIES.

BARBADOES.—Sir R. Bowcher Clarke, Knt. Chief Justice, is the present Provincial Grand Master for Barbadoes, under the Grand Lodge of England, having been appointed in January last. A Grand Masonic Festival was held at Bridgetown, in honor of the occasion; at which time the Grand Officers were installed. After which almost one hundred Brethren sat down to a sumptuous entertainment. The Prov. Grand Master on proposing the toast of the evening, remarked that—

"He felt sure he had only to name it to cause in every one present the most lively emotions of respect and gratitude—it was to the health of his Royal Highness the Duke of Sussex, the Grand Master of England. On that day H. R. H. had arrived at the honored age of three score years and ten; fortyfour of which he had been a Brother, and nearly twenty-nine Grand Master of England; having been elected to that distinguished post on the resignation of his Royal Brother, the Prince Regent, in 1813. It was quite unnecessary for him, indeed he felt himself quite unequal to the task of speaking in anything like just terms of the manner in which it was agreed by all, that his Royal Highness performed the duties of his high office, having the most perfect knowledge of every degree and order in Masonry, constantly bestowing unparalled attention on every thing connected with the Craft; gifted with a mind equally ready to attend to its minutest details, and peculiarly fitted to decide on its most important proceedings; and having for so long a period presided over, and enjoyed the perfect confidence of the whole body, it was not to be wondered at, that Masonry in England should flourish and abound; but it was not to England alone that the fostering care of the Grand Master was extended. Well might Great Britain appropriate to herself the once proud boast of Spain, that "the sun never sets on her dominions;"

and there was scarcely a colony of these wide spread dominions in which there did not exist a Lodge under the warrant of His Royal Highness, and enjoying the benefit of his protective sway; but what was perhaps more surprising, was the knowledge which His Royal Highness had of the State of the Brotherhood throughout the whole of his extensive rule, and of the truth of this fact the interview with which he (the Provincial Grand Master) had been honored, when last in England, by his Royal Highness, had most thoroughly convinced him; nor could the Craft, he was sure, learn a more gratifying or encouraging circumstance. To the continued health, long life, and happiness of this illustrious prince, he begged they would drink as the toast deserved.

The Vice-Chairman then begged permission to propose a toast, which being granted from the chair, he rose, and spoke as follows:—

"Right Worshipful Sir, Brothers Senior and Junior Grand Wardens, and Brothers generally; the honor of filling this chair having devolved on me this evening, I have much pleasure in availing myself of the privilege allowed me to offer a toast; and I do wish that it had fallen to the lot of some other Brother, more competent than I am, to discharge the pleasing duty, and to do that justice to the toast which it so richly deserves.

"The toast which I now have the honor to propose is, 'The health of the Right Worshipful the Honorable Sir Bowcher Clarke, Knight, the Provincial Grand Master of Freemasonry in Barbadoes.' And after hearing thus much, my Brethren, I should hope that I need not press on you the necessity of filling a fair bumper glass.

"By Brethren, upon this interesting occasion, which has brought us together this day, I find it is impossible for me to offer this toast without comment. I am indeed sensible of the difficulty—the impossibility of sufficiently engaging your attention, whilst I feebly endeavor to bring under your notice this pleasing, this all important topic; or of doing that justice to my toast which I am fully aware it deserves at my hands.

"I feel myself totally unequal to entering on the individual merits of our esteemed Grand Master. I would, however, merely glance at his public life, and hope that it may not be considered unconnected with the occasion of our present happy assemblage.

"Permit me, therefore, to say, that in all the public situations which Sir Bowcher Clarke has hitherto filled—and they are not few—his talents, his virtues, his native worth, have ever shone conspicuous. The manner in which he has invariably acquitted himself in them all, has not only secured for him the esteem and confidence of his countrymen, but it has also won for him the notice, the approbation of his sovereign; for Her Majesty has been graciously pleased to bestow on him gratifying marks of her favor, honorable as well as substantial.

"But my Brethren, the high, the honorable, the influential office to which he has been recently appointed, more particularly and closely endears and binds him to us Masons.

"Appointed by His Royal Highness the Duke of Sussex, the Most Worshipful Grand Master of England, to rule over the Craft in this island, and as our Provincial Grand Master to govern us, we have this day experienced the inestimable gratification of witnessing his installation, and we hail and cherish the event as a favorable epoch in the annals of Freemasonry in this country. We consider it every way as an auspicious event for the Craft; one likely to rekindle and keep alive that fervent zeal for Masonry, which has at former periods existed in Barbadoes, and which ought to exist in our institution; and we do earnestly hope, that through his instrumentality, and under his benign auspices and impartial government, we shall again see that zeal prevail amongst us.

"I believe, my Brethren, that in giving vent to these sentiments, I do but freely express the sensations, and utter the feelings of the Brethren around me, and the Craft generally. I should hope that there is but one feeling prevailing amongst us at this moment, that of being proud and happy when we reflect that we have such a gentleman as Sir Bowcher Clarke to rule over and govern us as Masons.

"And may the Grand Architect of the Universe so bless him with health and strength of mind, that he may fulfil the duties of his high and important office with firmness, with moderation, and with satisfaction to himself and the Brethren under him; and that he may ever inculcate the genuine principles of Freemasonry, and constantly keep in view, by precept and example, that great land-mark of our Institution, unanimity and Brotherly love.

"The Provincial Grand Master of Barbadoes,"—(thundering applause.) Tune "Sweet Home."

The Provincial Grand Master arose and addressed the Brethren, that he felt deeply sensible of the kind manner in which the last toast had been received; he sincerely thanked them for the hearty welcome they had given him in his assumption of the office of Provincial Grand Master of Barbadoes, and was truly gratified at the numerous and respectable meeting which had assembled around him that day, not only at the festive board to do honor to their Grand Master, but in the Lodge also, to assist at his installation into the office with which he had been honored; nor could he forget the truly gratifying circumstances, that while this honor was voluntarily tendered by His Royal Highness on learning the death of their late lamented Grand Master, the unanimous voice of the Brotherhood had, in the most flattering manner, expressed that he should fill the situation; if, therefore, any thing was wanting to add stimulus to his exertions, nothing could, or ought so effectually to do it, as this double choice; he had already on that day, had occasion to state his feelings, and the principles which would govern him in the discharge of the duties of the office, and he looked with the greatest confidence to the support of all around him to promote that harmony, unanimity, and good feeling, which were the peculiar characteristics of Masonry. He was much attached to Masonry, and felt it his duty to support it, not merely because it was formed on charity, piety, and benevolence, but because it enabled men, avowedly separated by religious differences or political dissensions, conscientiously to meet in one calm scene, whatever was their creed or their political bias; because it was there that the rich and the poor could be associated together, upon terms of perfect equality, without any violation of decorum, and without offering any interference with the regulations of well-ordered society, and because he felt that this must contribute to the prosperity of the colony, by promoting general harmony, and uniting all classes in the closest bonds of concord. It was, perhaps, not generally known that Masonry had been introduced into this colony more than a century ago; seven Masons having met on the 10th of January, 1740, they formed the first Lodge, the St. Michael's, the one which was now in existence; Alexander Irving was the name of the first Master, and so well did he conduct himself, that on his death a tomb was prepared for him by the Craft, in which he was buried; nor could he avoid alluding to the use which had on a recent occasion, been made of that vault, and he was sure that every member of the Order must have felt a melancholy satisfaction in learning that, after a lapse of so many years, it should have been again opened to receive the honored remains of a most distinguished Brother—the late exemplary, upright, and just governor, Sir E. Mac Gregor; fitting indeed was it that the Mason's tomb should be a soldier's grave. After again expressing his thanks, the Provincial Grand Master stated it to be his intention to hold the next annual festival on the 10th of January, 1843, in commemoration of the introduction of Masonry into Barbadoes, and concluded by trusting that he should on that occasion have the gratification of meeting an equally numerous and respectable assemblage.

We learn that a new Lodge has recently been established in this Island, under the sanction of a warrant from the Grand Lodge of Ireland. It is called the Shamrock, No. 282. We understand also, that is in contemplation to establish a Provincial Grand Lodge, under the auspices of the Grand Lodge of Ireland.

GRENADA.—Masonic affairs in this Island are rapidly recovering from the depression under which they have been for some time laboring. A convocation of

Mount Herodian Chapter was recently held at which two Brethren were exalted. Caledonia Lodge is also in a prosperous condition, having recently had as much business as it could conveniently attend to.

JAMAICA.—Masonry exists in this Island under very favorable auspices. There are three working Lodges in Kingston, all doing a fair business. There are also Lodges and Chapters in other parts of the Island, all more or less active. There is a strong desire for the establishment of a Provincial Grand Lodge for the counties of Surrey and Middlesex, and another for Cornwall. With these it is thought the condition and prospects of the Order in the Island would be greatly improved. The officers of Friendly Lodge, at Kingston, are as follows: D. Martin, M.; Sigismund Schloss and Edw. Pearson, Wardens; G. Emerson, Tr.; T. S. Cushnie, Sec.; A. E. Robins, P. Belenfaute, Deacons; A. Depass, I. G.; J. Chaves, Tyler.

UNITED STATES.

MISSOURI.

St. Louis, October, 23, 1842.

BROTHER MOORE,—I should have written to you last week, and given the doings of our Grand Lodge, but I have not had time until this morning. Day and night I have been employed. Our Grand Lodge adjourned on the 18th, until the 2d Monday in April next. We were in session eight days, and transacted a large amount of important business. The Grand Lodge has purchased what is known in the West, as the Marion College property. 1300 acres of land, buildings, &c., which cost the late proprietors about \$75,000, we gave some \$9,500 for. Br. Douglass has been engaged for twelve months in lecturing and obtaining subscriptions for the endowment of our Schools. The amount already subscribed in money, is about \$7,500—in donations some \$3000, and he starts off to-morrow again, and will devote this year to the same business. He hopes to increase the subscription to \$20,000.

We approved of the doings of the Washington Convention in the Michigan case; and have authorized the appointment a Grand Lecturer to the Baltimore Convention in May next.

I send you an extract from the report of the Committee on Foreign communications, to show the estimate placed upon the Magazine, by the Grand Lodge of Missouri:

"This (the FREEMASONS' MAGAZINE) is a publication of very high literary character; filled with the most useful and important Masonic information; presented in the most clear, forcible, and beautiful style. It has met the flattering approval of many Masonic bodies, and is cordially recommended by your Committee, as eminently useful and worthy of the patronage of the whole Fraternity."

* * * * *

The Grand Lodge of Missouri is taking a high stand amongst her sister Grand Lodges, and with the blessing of the Supreme Grand Master, will be a bright star in the Galaxy, &c. We know and acknowledge the truth, that "unless the *Lord build the house, they labor in vain who build.*" Wonderfully has he blessed us;—fourteen new Lodges were organized last year, and three already since the

adjournment; that is, two new ones have been established, and the *Missouri Lodge, No. 1*, in this city, which has been dormant some twelve years, is again at work. The members are old men and old Masons, and stand high in our community, and have re-engaged in the work with the ardor of youth, tempered with the experience and judgment of age. The purchase of Marion College, and the establishing schools, for the sons and daughters of our indigent Brethren, have given an impetus to the Fraternity, or rather, have made Masonry so popular with the public, that there is a *rush*, if I may use the word, to partake of the benefits of the Institution; and now the difficulty will be to guard the entrance effectually against the unworthy; but our Lodges are alive on this subject. We now number fortyfour Lodges. In my next, I will give you further information.

KENTUCKY.

The annual communication of the Grand Lodge of Kentucky, was begun at Lexington, on the 29th, and closed on the 31st of August last. The business was generally of a local character, and not of much interest to Brethren out of Kentucky, except so far as it goes to show the general prosperity of the Craft in that State. We subjoin a brief abstract of each days proceedings:

FIRST DAY.—Thirtysix Lodges were represented, which being a constitutional number, "the Grand Lodge was opened according to ancient form and usage, in the *third degree* of Masonry." And we take occasion to remark here, that a Grand Lodge ought never to be opened on an inferior degree. In our opinion, a Brother of a lower degree than a Master Mason, has no right to a seat in the Grand Lodge, while open for the transaction of the ordinary business of the Craft. Public occasions may very properly be excepted. We believe that the practice of some of the Grand Lodges in the country is different; but we cannot conceive it to be correct.

A communication was received from the Commissioners of the Lunatic Asylum, inviting the members of the Grand Lodge to visit that Institution, on any day that might be convenient to them during the session.

The building committee of the Grand Lodge submitted their report, by which it appears that the "Grand Hall" is finished, with the exception of an iron railing hereafter to be erected around the lot. We have before spoken of the building as a superior structure, alike creditable to the Craft and to the enterprise of the Grand Lodge of Kentucky.

The committee on the "Constitutional Rules for the government of the Grand and Subordinate Lodges of the State," offered their report, which was read and concurred in. As a whole, the Code is a very excellent one. It has some peculiarities, however, which might, under certain circumstances, subject the Grand Lodge to great inconvenience. The following article, for instance, would destroy every Grand Lodge in New England, and probably a majority of all the Grand Lodges in the country. We can readily conceive of a state of things, in which it might forever close the Grand Lodge of Kentucky itself. A national war, or an antimasonic outbreak, like that which recently swept over the eastern States, would probably produce this result. The article is as follows:

"ART. 2.—There shall not be any Grand Lodge opened to work, unless there

be present a representation from *one third* of all the Lodges subordinate thereto, except in cases of emergency, when a representation from one fourth will be sufficient."

The fourth article provides, that the Past Grand Masters, and other permanent members, shall lose their privileges in Grand Lodge, when they cease to be members of subordinate Lodges. This is a good regulation, and so is the following:

"ART. 7.—No representative, from any subordinate Lodge, shall be permitted to take his seat in the Grand Lodge, at the Grand Annual Communication, until he shall produce a certificate from the Grand Treasurer, of the payment of all dues from such Lodge to the Grand Lodge—except a Grand Lodge cannot be otherwise formed. And the seat of such representative, delegate, or proxy, shall be vacated as soon as a Grand Lodge can be formed without him."

Articles 9 and 13 provide, that "every grand officer shall be chosen from among the *working members* of the several subordinate Lodges;" and that "no elected officer of the Grand Lodge, or of any private Lodge, shall act as such until he is duly installed."

The following regulation we think will be likely to produce some queer results.

"ART. 17.—All matters of controversy before the Grand Lodge, shall be determined by a majority of votes, that is to say, the Grand Master, or presiding officer, having one vote; the Grand Wardens, for the time being, collectively, one vote; the Past Grand Masters, collectively, one vote; Past Masters, collectively, one vote; and the officers (or their representatives) of each subordinate Lodge, collectively, one vote. It is, however, understood that no Brother can vote in a double capacity."

It will be seen that the Grand Master is invested with the same power as all the Past Grand Masters, or Past Masters, who may be present. The two Grand Wardens are restricted to a single vote; as are the representatives of a subordinate Lodge. Suppose there be two or four P. G. Masters present, and they are equally divided in opinion, who has the vote? How would it be with the Wardens? No provision is made for the Dep. G. Master, nor for the officers of the Grand Lodge, subordinate to the Grand Wardens. Of course they cannot vote, in "matters of controversy." Was it the intention of the Grand Lodge to disfranchise two thirds of its own officers?

The following articles are based on the general usages of the Craft, and may be useful to some of our Brethren in settling questions which are constantly liable to arise in the discharge of the practical duties of the Lodge:

"ART. 53.—No petition for initiation, when once presented, can be withdrawn, but with the unanimous consent of the Lodge to which it may have been presented.

"ART. 54.—Whenever a ballot is taken on a petition for the initiation of a candidate, and a single vote shall be found against him, it is improper, unmasonic, and cannot be tolerated, that the petition shall be withdrawn or reconsidered, except by the unanimous consent of the Lodge; that consent to be ascertained by spreading and collecting the ballots."

"ART. 55.—After a candidate is rejected by one Lodge, he cannot knowingly be received by another, without the unanimous consent of the Lodge which rejected him."

"ART. 56.—The vote to advance a Brother to any degree of Masonry, should be as unanimous as the vote which admits him into the Lodge as a member."

"ART. 58.—When the deformity of a candidate for initiation is not such as

to prevent him from being instructed in the arts and mysteries of Freemasonry, his admission will not be an infringement upon the land marks, but will be perfectly consistent with the spirit of our Institution."

"ART. 62.—Every organized Lodge that admits a member who is in arrears to any other Lodge, thereby becomes responsible to the Lodge to which he has last belonged."

"ART. 70.—An expulsion or suspension of a Mason from a Chapter of Royal Arch Masons, who is a member of a Blue Lodge, does not operate as an expulsion or suspension from the Blue Lodge."

The returns from fortyseven Lodges, show that *three hundred and twenty* candidates have been initiated in the State during the year. There are fourteen Lodges from which no returns were received. We notice that one Lodge returns *forty one* initiates! It meets regularly twice a month, and so do several other Lodges in the State.

T E N N E S S E E .

[Correspondence of the Freemasons' Magazine.]

Memphis, Tenn., October, 1842.

C. W. MOORE, Editor "*Freemasons' Magazine*."—I acknowledge the reception of the twelfth number of your valuable and interesting "*Magazine*," and take occasion to express to you the sincere pleasure I have derived from its perusal, and the perusal of the other numbers constituting the first volume. In doing so, it is not my design simply to pay you, individually, a passing compliment for the ability and sound discretion with which you have conducted it; but to tender my testimony, humble as it is, to the intrinsic worth and value of the publication, viewed in its character of an *orthodox Masonic periodical*. It is in this light that I have examined and scrutinized every number, and it is because I have found it to be *such* a periodical, that I cordially recommend it to the fostering support and patronage of the Fraternity. It is precisely such a work as we have greatly needed for many years, and never more so than at the present time, when the ancient PRINCIPLES of the Order are so much *talked* about, and (allow me to say) so imperfectly *understood*. It is a work to make Brethren *think* of what Masonry *REALLY* is, and is, in this respect alone, of incalculable value to the true interests of the Fraternity.

From the time the novice sets his foot upon the "checkered pavement," until he puts on the badge of a Royal Arch Mason, he continually hears much of the God-like *principles* of our Order, and the "immutable *landmarks* of Masonry." And he learns to prate, likewise, about the "*ancient constitutions*," and peradventure, ere he is a year old, consents to be the public expounder of our antique faith. But how many really know, or think, or investigate these things? I declare, that in a Masonic experience of several years, I have not met with more than one out of every ten Brethren, if so large a proportion, who have ever really brought their minds to bear upon the merits or demerits of the Institution to which they had attached themselves, and for which, nevertheless, they profess the greatest veneration. Beyond the merest common-places of Masonic knowledge, they were grossly ignorant—ignorant because they *would not think about it*. Its origin, its history, its aims and objects, were to them a "*sealed book*," which they

had never allowed their minds even to *attempt* to open. Receiving every thing upon trust—believing with a blind credulity, or else practising imposition, by teaching others what in their hearts they did not themselves believe—they had left the rich mine of internal evidences of its hoar antiquity with which our traditions and our symbols abound, totally unexplored. To analyze its elements and sift out the gold of truth from the rubbish which ages have accumulated about our oral histories,—a task in the performance of which the intelligent and zealous Mason finds not less pleasure than improvement—seems not to have attracted their attention. Your “Magazine” will exert a powerful influence in arousing our Brethren from this mental sloth and indolence—it will *set them to thinking*—and by exciting a spirit of research, do much to redeem our time honored Institution from the low estate to which it has fallen.

The session of the Grand Lodge of this State which closed a few weeks ago, was a very important one. I did not have the satisfaction of being present during its deliberations, but have heard the reports of others of its proceedings. I think you will find from an examination of its minutes when printed, that there is a spirit of inquiry among the Lodges and Brethren of Tennessee—a disposition to “seek out the *old paths*, to walk therein”—which must work out much good. Here, as every where else, there had grown up a few fantastic excrescences upon the Order, which had been permitted to flourish for a season through inattention and for want of proper regard to the “old landmarks;” but I trust a beginning has been made towards a return to the original and legitimate plan of Masonry, and that “true Masonic light and knowledge” will be more than ever abundantly dispensed among the members of our household.

You have the prospect of having a coadjutor in this State, in the “Masonic Mirror,” a specimen number of which has been issued at Columbia. I know not whether to prophecy good or ill to our Fraternity from its labors, as I am entirely ignorant of the Brother’s qualifications who is to conduct it. One thing is certain, and that is, that something more than *zeal* is necessary to the editorial department of a Masonic periodical. Such publications, like public Masonic orations unless of the right kind, do more harm than good. I trust, however, that it may be all that the friends of the Order could wish it, and that being so, it may meet with a generous support. But I have already far transcended the original limits of this letter, which was commenced for the sole purpose of ordering your second volume of the “Magazine.” I have had the first bound, and trust that you, myself and *it*, may live to see its *twentieth* fellow occupying the shelf on which it is deposited.

SOUTH CAROLINA.

Our respected Agent at Charleston, writes as follows. It is in the right spirit, and we are happy to add, that his efforts in behalf of the Magazine have been not less efficient than his words are encouraging. We are under many obligations to him, both as agent and correspondent, and for other kindnesses rendered during the past year; all of which we shall be most happy at all times to reciprocate.

Charleston, Oct. 4, 1842.

R. W. BROTHER,—The last number, first volume of the “Freemasons’ Monthly

Magazine,” has come to hand, and like the preceding numbers, it is filled with excellent matter.

On reviewing the whole, bearing in mind the toil of the Editor, the ability and research manifested in this volume, remembering also the strict punctuality with which the several numbers have been issued, I am constrained to say, at the close of the volume—“well done, good and faithful servant” of the Masonic Fraternity. Thou hast done much to enlighten the Brethren and gain for Masonry the approval of the uninitiated. I sincerely hope the Magazine is well supported, and that it will continue monthly to impart light and knowledge, and gladden the heart of the “good and true.”

I shall look for the second volume, for we can’t do without it, and if more subscribers are necessary to sustain it, more subscribers must and shall be procured.

* * * * *

The M. W. Grand Lodge will have a celebration, oration, procession, &c., on St. John’s day—and I believe a ball in the evening. So you will perceive that Masonry is neither dead nor asleep here. The *working* Lodges are doing a good business, and many will be ‘brought to light’ during the fall and winter. I will endeavor to send you some new names for the subscription list, and trust that all regular Freemasons will aid in rendering the work thrifty and useful. It is just what we want—and what we will have. So mote it be.

Yours, Fraternally,

A. C.

NEW HAMPSHIRE.

Constitution and Installation of a Grand Lodge of Perfection, at Portsmouth.—Agreeably to the announcement contained in our last number, “ALLEN GRAND LODGE OF PERFECTION,” at Portsmouth, was constituted and its officers installed, in due and ancient form, on Tuesday evening, the 15th ultimo.

A procession of the Brethren was formed at the Masonic Hall, at 7 o’clock, and moved to the Cameneum, where the services were performed by Hon. JAMES M. ALLEN, Sovereign of the Council of Princes of Jerusalem, in the State of New York; Major KILLIAN H. VAN RENSSELAER, Grand Warden, of the city of Albany; and EDWARD A. RAYMOND, Esq., of Boston, as Grand Master of Ceremonies and Herald; assisted by the Rev. SAMUEL KELLY, Kt. T., of Portsmouth, as Grand Priest; in the presence of a large concourse of ladies and gentlemen, as well as a numerous body of Masons, consisting of “De Witt Clinton Encampment” of Knights Templars, Washington Chapter, and St. John’s Lodge No. 1, (Portsmouth,) and of visiting Companions and Brethren from Boston and other places.

The order of exercises were 1st, Prayer; 2d, Hymn; 3d, Address by Judge ALLEN; 4th, Ceremony of Constitution and Dedecation; 5th, Ode; 6th, Installation; 7th, Ode; 8th, Prayer; 9th, Benediction.

The Brethren then returned to the Masonic Hall, where half an hour was spent in company with the ladies, in the most agreeable and friendly manner.

At 10 o’clock, after a blessing by the Grand Priest, the company consisting of between two and three hundred, more than half of whom were ladies, including the beauty and fashion of Portsmouth, so famed for the personal as well as intel-

lectual charms of its females, sat down to a sumptuous entertainment, provided at Franklin Hall, by Companion WILLIS BARNABEE, of the Franklin House, at which the Grand Master, Br. John Christie, presided, assisted by the Committee of arrangements.

It was truly "a feast of reason and flow of soul." Every thing passed off in the most harmonious manner, and before the clock had given note that the "noon of night" had arrived, this large assemblage had quietly dispersed to their respective homes, and not a sound was heard to denote the presence of the living and joyous multitude, which had but a few moments before, thronged every avenue to the spacious Hall.

The public ceremonies were of an imposing and interesting character, and were conducted with great propriety and effect. The address by Br. Allen, is generally pronounced to be an excellent and able performance. A copy of it, at the request of the Portsmouth Brethren, has been placed in our hands, and will receive attention next month. The manner in which the duties of the organist and of the several choirs, who united to assist the services upon this occasion, were performed, could not be excelled,—is worthy of all praise, and received the united thanks of the whole Fraternity.

We avail ourselves of the opportunity to congratulate our Portsmouth Brethren on the eminent success which attends all their Masonic labors,—a success deservedly due to their zeal and perseverance in the just and beneficent cause in which they are so actively and devotedly engaged.

Obituary.

In England, on the 30th June last, the EARL OF LEICESTER, (Thos. Wm. Coke, a descendant of the great constitutional lawyer,) aged 91 years. He was Prov. Grand Master for Norfolk, and one of the Governors of the "Asylum for Aged and Decayed Freemasons." He occupied the most magnificent private residence in England.

At Laurieston Lodge Hampstead, (Eng.) on the 25th July, Sir WILLIAM Woods, Garter-king-at-arms, in the 56th year of his age. He was Prov. G. S. Deacon and P. G. Dir. Cer. He was regarded as the "preux chevalier"—the courteous gentleman in Masonry.

In London, on the 30th Aug., DON PEDRO LEGAYROY MARTIN, aged 37. He was a distinguished officer of the Spanish army in 1822, and for his good conduct in defending the Palace when assailed, received the thanks of the Cortes. He was also a Prov. Grand Master of the Spanish Freemasons.

At Maitland, New South Wales, FRANCIS EDYE, P. W. of the Bank of England Lodge, (London,) a gentleman of refined manners. It is said of him, that during the ceremony of his initiation, he was asked a question which he misunderstood; he hesitated, and emphatically exclaimed with some distress, "I never told a lie." A pure spirit has returned to its God!

REGISTER OF OFFICERS.

GRAND LODGE OF ENGLAND.

1842—3.

His R. H. the Duke of Sussex, R. G. G. M.
Right Hon. Earl of Zetland, Pro. G. M.
Most Hon. the Marquis of Salisbury, D. G. M.
Lord Viscount Ingestrie, S. G. W.
Mark Milbank, J. G. W.
Richard Percival, G. Treas.
Rev. William Fallofield, } G. Chaplains.
" William J. Rodher, }
Thomas H. Hall, G. Registrar.
William H. White, G. Sec.
Henry Hancock, S. G. D.
Sir John Doratt, J. G. D.
Philip Hardwick, G. Sup. of Works.
R. W. Jennings, G. Dir. Ceremonies.
Thory Chapman, As. G. Dir. Cer.
John L. Evans, G. S. B.
Sir G. Smart, G. Organist.
William Rule, G. Pursuivant
Thomas Bacton, G. Tyler.

GRAND LODGE OF BENGAL, CALCUTTA.

R. W. John Grant, G. Master.
" R. Neave, D. G. M.
" W. Burlton, Pro-Deputy G. M.
" G. Playfair, S. G. W.
" H. W. Birch, J. G. W.
" John King, G. Tr.
V. W. R. Sivenhoe, G. Registrar.
" A. H. E. Boileau, G. Sec.
W. H. W. Torrens, S. G. D.
" A. B. Clapperton, J. G. D.
" J. Chaunce, G. S. of Works.
" J. A. D. Fergusson, G. Dir. of Ceremo.
" F. G. B. Siddons, D. G. Dir. of Cer.
" L. Clarke, G. S. B.
" W. H. Hammerton, G. Organist.
" B. W. Lazarus, G. Pursuivant.
" R. S. Thompson, }
" J. J. L. Hoff, }
" A. Broome, } G. Stewards.
" E. T. Downes, }
" F. Moccatt, }
" M. S. Staunton, }
" E. B. Ryan, }

GRAND LODGE OF TENNESSEE.

M. W. Wilkins Tannehill, G. Master.
R. W. John Crockett, D. G. M.
" Daniel Rawlings, G. S. W.
" T. W. Barksdale, G. J. W.
" Joseph Norvell, G. T.
" John S. Dashiell, G. S.
M. Rev. J. Thomas Wheat, G. Chaplain.
Br. E. Howard, G. S. D.
" B. D. Bird, G. J. D.
" A. Phillips, G. Marshal.
" David Cook, G. S. B.
" C. A. Fuller, G. P.
" J. N. Todd, } G. Stewards.
" H. Paces, }
" M. E. DeGrove, G. Tyler.

GRAND LODGE OF NEW HAMPSHIRE.

M. W. Robert Smith, G. Master.
R. W. Daniel Chase, D. G. M.
" Thomas Rundlett, S. G. W.
" Cyrus Cressey J. G. W.
" John Knowlton, G. Treas.
" Isaac L. Folsom, G. Sec.
" Josiah Bartlett, G. Master of Cer.
" George W. Towle, G. S. B.
" Gorham W. Hoitt, G. Marshal.
" D. Farnsworth, G. Chaplain.
" Philemon Tolles, S. G. D.
" Jonathan Dowse, J. G. D.
" Henry S. Rand, G. Pursuivant.
" Luther Farwell, Jr. } G. Stewards.
" Martin Brockway, }
" John Christie, }
" Joseph Healey, } G. Lecturers.
" Robert Dunlap, }
" Lewis Woodman, }
" Nicholas Fowler, }

DISTRICT DEPUTY GRAND MASTERS.

R. W. John Bennett, of Portsmouth.
" David Parker, of Charlestown.
" Samuel Jones, of Bradford.
" Nathan G. Babbitt, of Westmoreland.
" Jacob O. Smith, of Nashua.
" William McD. Ferson, of Bedford.
" John Willson, of Lancaster.
Brother Isaac Eastman, G. Tyler.

GRAND CHAPTER, MASSACHUSETTS.

M. E. Elijah Atherton, G. H. Priest.
E. Thomas Tolman, D. G. H. P.
" John R. Bradford, G. King.
" Robert Keith, G. Scribe.
" Abraham A. Dame, G. Treasurer.
" Thomas Waterman, G. Secretary.
" Sebastian Streeter, }
" E. M. P. Wells, } G. Chaplains.
" Benj. Huntoon, }
" Charles W. Moore, } G. Lecturers.
" S. W. Robinson, }
" Hugh H. Tuttle, G. Marshal.
" Ruel Baker, } G. Stewards.
" Gilbert Nurse, }
Comp. Josiah Baldwin, G. Tyler.

ST. ANDREW'S R. A. CHAPTER, BOSTON.

Hugh H. Tuttle, H. Priest.
Samuel Millard, King.
George L. Oakes, Scribe.
John J. Loring, Treasurer.
Thomas Waterman, Secretary.
Francis L. Raymond, R. A. C.
Robert Keith, C. H.
John R. Bradford, P. S.
Smith W. Nichols, }
Jonathan Emerson, } Masters of the Veils.
Peter C. Jones, }
Rev. Sebastian Streeter, Chaplain.
John F. Edwards, } Stewards.
Loyal Lovejoy, }
William C. Martin, Tyler.

MASONIC CHIT CHAT.

A PROPOSITION.—A correspondent at Dresden, Tenn. writes as follows:—"I should be extremely glad, if it would be in your power to give a list of all the Grand Lodges in the world, and when they were established, and their present officers, together with all the subordinate Lodges working under their jurisdictions, and the names of all their officers and when established. Also, all the Grand Councils and subordinates, and when established, &c.; and all Encampments and Grand Encampments, and when established, and their officers, &c.; together with all grand and subordinate legal assemblies of Masons in the known world:—the times when each and all meet. The whole forming a true Masonic register of reference. I am inclined to think a work of this kind would be of great utility to the Order. Perhaps it might form a separate number or volume in your Magazine. Every Lodge and Chapter and Brother ought to have such a work of reference, and would subscribe for the same, I have no doubt!" But we have. We suppose such a work might be useful, particularly to Brethren travelling in foreign countries. But the task of preparing it would be a herculean one; for which the Brother undertaking it, could not expect to receive anything like a reasonable compensation. We should be happy to oblige our esteemed friend and correspondent in this, as in all other matters in which he may solicit our aid, when we can do so without subjecting ourselves to too great an inconvenience. He says, however, "I merely throw out the hint." We cheerfully pass it along. Perhaps some Brother may take it.

We learn that the Fraternity at Sydney, (New South Wales,) are about to erect a Statue in honor of Sir RICHARD BOURKE, ex-governor of the Colony. The foundation stone was laid in April with Masonic honors. The Lodges of Sydney, Paramata, and several country Lodges, were present.

Our Brother at Memphis, Tenn. is informed that his friend in this city has not paid us any money on his account, as he seems to suppose. We think we so stated when we forwarded the back Nos. of the 1st volume.

MASONIC RELIC.—The contractor for rebuilding Baal's Bridge, at Limerick, Ireland, in 1830, on taking down the old one, the period of erecting which is unknown, (though noticed in the records of 1553, at the proclamation of Queen Elizabeth,) discovered under the foundation stone, at the English town side, an old brass Square, much eaten away, having a hole at the end of each angle, (supposed to be for the purpose of suspending it to the collar,) and in the centre a heart, with the following inscription, and the year 1517, engraved on it—a line on either side:—

"I WILL. STRIVE. TO. LIVE. WITH. LOVE.
& CARE

UPON. THE. LEUL. BY. THE SQUARE."

We have a few copies of the first volume on hand, which will be furnished at the subscription price, to Brethren wishing a complete set of the work. We have also printed extra copies of the present volume, and shall be able to furnish the back numbers to new subscribers, until further notice.

We have to request that our Agents will attend to the collections for the present volume, without any unnecessary delay. We regret to be compelled to add, that the accounts of several of them for the 1st vol. remain unsettled. Will such be kind enough to attend to the matter forthwith? They will greatly oblige us by so doing.

The Grand Lodge of Tennessee has appointed a Delegate to the Baltimore Convention of Grand Lecturers. It has also approved of the proposition to send a Delegate to England, and recommends that the Convention make the appointment. Who shall follow next?

Our Agent at Charleston, S. C. will find a package to his address, on board the packet ship Congaree, Capt. Doane, from this port.

A correspondent is informed, that the late EDMUND KEAN, the celebrated tragedian, was initiated in St. Mark's Lodge, Glasgow, Scotland.

ERRATUM.—In the October number, page 367, we inadvertently located the Grand Lodge of Indiana, at Maysville. It should have been Indianapolis.

A list of the Officers of several institutions are in type. They will appear next month.

THE

FREEMASONS'

MONTHLY MAGAZINE.

VOL. II.]

BOSTON, JANUARY 1, 1843.

[No. 3.]

GENERAL WARREN,

AND

THE FIRST MONUMENT ON BUNKER HILL.

THE honor of erecting the first MONUMENT on Bunker Hill, to perpetuate the memory of the good and brave men who fell there on the ever-memorable 17th June, 1775, belongs to KING SOLOMON'S LODGE, in Charlestown. This fact is probably new to a majority of our distant readers; and it is equally probable that many of those residing nearer the spot, are unacquainted with the transactions attending it. We have obtained permission, therefore, to copy from the records of the Lodge, such parts of the proceedings in the premises as properly belong to the general history of the Fraternity, or as in our judgment may be interesting to the readers of this Magazine.

The Monument referred to, was erected—"In Memory of Major General JOSEPH WARREN, and his Associates." Gen. Warren was a Mason. He was initiated into the Fraternity, in St. Andrew's Lodge, in this city, on the 10th September, 1761. He received his second degree on the 2d Nov. following, and the third, on the 28th Nov. 1765. He subsequently became a member of the same Lodge. In December, 1769, he received from the Right Hon. GEORGE, Earl of Dalhousie, at that time Grand Master of Masons in Scotland, a commission, bearing date the 30th of May previous, appointing him Grand Master of Masons in Boston, and within one hundred miles of the same. In 1773, another commission, bearing date March 3, 1772, was received from the Right Hon. PATRICK, Earl of Dumfries, Grand Master of Scotland, appointing him Grand Master of Masons for the "Continent of America."* This, however, was only an exten-

*Gen. WARREN was a Provincial Grand Master, subject to the Grand Lodge of Scot-

sion of the jurisdiction of his former commission, under which a Grand Lodge had been previously organized, called the "Grand Lodge of Ancient Masons," and subsequently the "Massachusetts Grand Lodge."

It is worthy of remark, as indicating the zeal and Masonic attachment of our lamented Brother, that from 1769 to 1775, inclusive, the records show, for we have personally examined them, that *he was not once absent* from the meetings of the Grand Lodge. On the 17th June, in the last named year, he closed his earthly and Masonic career on the blood-drenched field of Bunker Hill. He was the first victim of rank who fell in the struggle with Great Britain. He is numbered with the "illustrious dead." He was pre-eminent for his virtues, his talents, his patriotism, his self-devotion. The niche in the Temple of Fame consecrated to his memory, will be sought and revered by the sons and daughters of America, so long as patriotism shall be regarded as a virtue; and our children's children through coming generations shall be taught to lisp the name of WARREN.

During the short period that our distinguished Brother presided over the interests of the Craft, notwithstanding the disturbed and unsettled state of public affairs, Masonry flourished and increased in numbers and respectability. His premature death was most unfortunate for the Institution, as well as deeply afflicting to the Brethren. The Lodges were deprived of a head. Difficulties arose respecting the extent of the powers of the Grand Lodge, and of its capacity to perform its usual functions. Confusion and disorder followed.

The meetings of the Grand Lodge were suspended during the occupancy of Boston by the British forces. But immediately on the evacuation of the town, and previous to any regular communication, or the adjustment of the difficulties just referred to, the Brethren, influenced by a pious regard for the memory of their late illustrious Grand Master, were induced to search for his body, which, in the hurry and bustle of a field of battle, had been indiscriminately buried on the spot where he had breathed out his soul to Him who gave it. They accordingly repaired to the Hill, and by direction of a person who was on the ground at the time of his burial, a spot was discovered where the earth had been recently turned up. On removing the turf and opening the grave, (which was on the brow of the hill, adjacent to a small cluster of springs,) the remains were discovered. They were in a mangled condition, but were easily identified by means of

land. The Grand Lodge of England had, at the same time, its Provincial Grand Master for Massachusetts. Nor was there any real encroachments on each other's jurisdictions. It would not be regular for the Grand Lodge of Scotland to establish Lodges in England; but it is considered regular for her to establish them in the British Provinces.

an artificial tooth, and some other marks known to his friends. Having been raised, the corse was conveyed with proper respect and solemnity, to the State House (the late City Hall) in this city. From thence it was taken, by a large concourse of Brethren, with the late Grand Officers attending in procession, to King's Chapel, where an animated eulogium was pronounced.

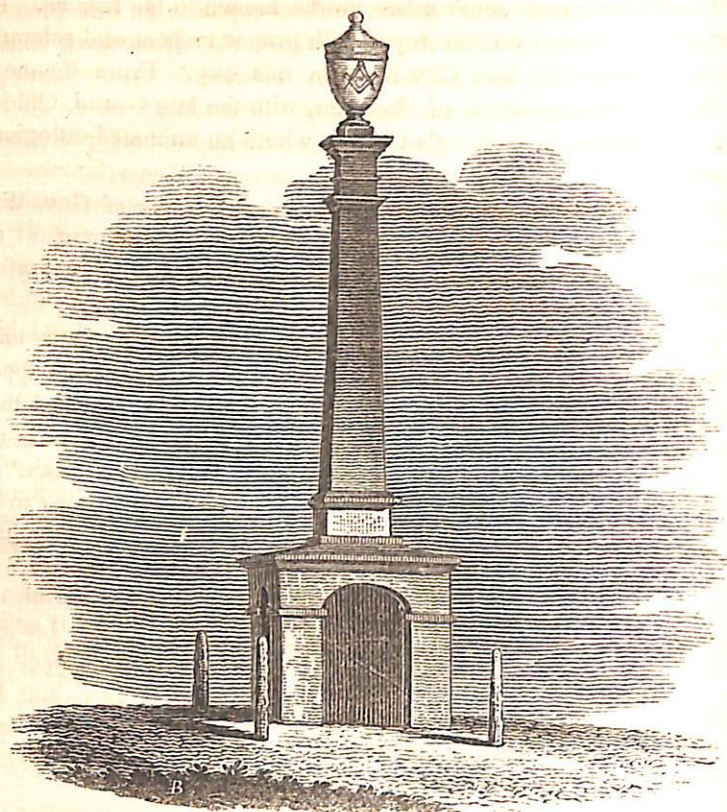
Such is a very brief sketch of the Masonic character of Gen. Warren. We have thought it necessary, in order to show why a Monument should have been erected to his memory by his Masonic Brethren, in preference to others of his fellow-citizens.

We turn to the proceedings of King Solomon's Lodge. At a meeting of the Lodge, on the 11th of November, 1794, a committee was appointed "to erect such a Monument in Mr. Russell's *Pasture*,* provided the land can be procured, as in their opinion will do honor to the Lodge, in memory of our late Brother, the Most Worshipful JOSEPH WARREN." The committee were also "authorized to draw upon the Treasurer to defray the expense of the same," and instructed that "when the Monument is finished, they report their doings to the Lodge." The committee were so active in accomplishing the patriotic object of their appointment, that in the following month of December, a special meeting of the Lodge was called to hear their report. There was a "general attendance of the members, together with a large and respectable number of visiting Brethren." The Lodge having been regularly opened, Brother Josiah Bartlett, the chairman of the committee, submitted the following

R E P O R T .

The committee appointed to erect a Monument to the memory of the late M. W. Joseph Warren, beg leave to Report:—That they first waited upon the Hon. James Russell for his permission to proceed; and that he generously offered a deed of as much land as might be necessary for the purpose. They then proceeded to erect a Tuscan Pillar, which is eighteen feet in height, placed upon a platform eight feet high, eight feet square, and fenced round to protect it from injury. On the top of the pillar is placed a gilt urn, with the initials, and age of Dr. Warren, enclosed in the square and compasses. On the south west side of the pedestal is the following inscription in stone:—

*Now known as Bunker Hill.



Erected A. D. 1794, by King Solomon's Lodge of Freemasons, constituted at Charlestown, 1783, in memory of Major General Warren and his Associates, who were slain on this memorable spot, June 17, 1775.

"None but they who set a just value upon the blessings of Liberty are worthy to enjoy her. In vain we toiled; in vain we fought; we bled in vain, if you our offspring want valor to repel the assaults of her invaders!"

Charlestown Settled 1623; Burnt 1775; Rebuilt 1776. The enclosed land given by Hon. James Russell.

The committee beg leave to recommend, that the R. W. Master, be directed to obtain from Mr Russell a deed of the land; and to petition the General Court (through the Representative of the town,) to confirm the grant of the land to the Lodge, and to authorize him, and his successors, to sue for damages, or otherwise punish, any person, or persons, who may destroy or injure the Monument. They further recommend, that the Monument be placed under the immediate care of the Master and Wardens, for the time being, whose business it shall be to visit the spot as often as occasion may require, and to keep it in complete repair, at the expense of the Lodge forever."

The foregoing report was unanimously accepted. It was then voted, "That the Lodge proceed this day to *Dedicate the Monument*, which, by the report of their committee, hath been erected." Accordingly, at 2 o'clock, P. M. a PROCESSION was formed at Warren Hall, where the Lodge then met, consisting of "the Members of the Lodge, and other Brethren,—the Magistrates, Selectmen, Minister and Deacons, Town Treasurer and Clerk, the Parish Officers, Officers of the Artillery Company, Militia Officers, Citizens who have borne Military commissions, and the Trustees and Scholars of the Public Schools." The Procession, preceded by a Band of Music, moved, "in solemn silence, to the hill, where a circle was formed round the Pillar, and the following Address was delivered by the R. W. Brother JOHN SOLEY, Jr.*

Fellow-Citizens and Brethren,

We have now assembled, around the graves of our departed countrymen, to pay that tribute which is due to the brave defenders of our liberties. Nations in all ages, have endeavored to perpetuate the brilliant actions of their heroes; thereby to inspire the living, with a spirit of emulation, and to discharge the obligations they owe to those deeds of valor, by which their rights are secured.

We, citizens of Columbia, not content with having raised a Monument of gratitude in our hearts, would present one to the eye of future generations. Directed by these laudable motives, King Solomon's Lodge of Free and Accepted Masons, have erected on Mount Warren, the Pillar you behold—and in their behalf I now solemnly dedicate it to the memory of our late beloved and Most Worshipful Brother, the Honorable Joseph Warren, and his associates, who nobly fell on this memorable spot, in the cause of their country.

And when from this celebrated eminence, you behold the solemn Temple—the abodes of domestic happiness—the ancient seat of literature—the vestiges of opposition to tyranny—the fruitful fields of the husbandman—and the waving flag of commerce—forget not those by whose virtuous exertions you now enjoy these inestimable blessings.

And while they bloom afresh in your own remembrance, convey the history of this noble purchase to your listening children. Teach them obedience to the voice of their country; inform them, that their birth-right is Freedom, and pointing to this Monument, tell them, the legacy left them by their countrymen to maintain it, is valor. Having thus inspired them with their bravery, to defend their country in the field, may they descend from the tumult of war, to the tranquillity of peace, and learn the noblest conquest of themselves.

And, O, thou ever existing and omnipresent Architect, approve this solemn Dedication to the memory of Columbia's valiant sons; accelerate the extension of their honest fame, and perpetuate its being in the bosom of posterity. May this public vidence of their valor, teach others the danger of invading the peaceful abodes of freemen,—and may it have a tendency to lessen that lawless ambition for conquest, which has filled the world with blood.

*Afterwards Grand Master of the Grand Lodge of this Commonwealth.

After the Address, nine minute-guns were discharged, "by a detachment of Capt. Smith's Artillery Company, with the flag displayed half-staff high." The Procession then returned to the Hall, where a solemn Dirge having been previously sung, "an elegant Eulogy on Gen. Warren, was recited by Brother JOSIAH BARTLETT,* and the ceremony concluded with the following

"*Toast*—May the fragrance of a good report, like a sprig of Cassia, bloom over the grave of every departed Brother."†

At a regular meeting of the Lodge in June, 1795, it was "voted to choose a committee to *fence out a road* to the Monument lately erected by this Lodge." This was the last expense incurred by the Lodge on account of the Monument, except that of keeping it in repair; which they did, until the 8th of March, 1825, when the committee, which had been previously appointed to confer with the *new* "Bunker Hill Monument Association," were "instructed to make a present of the Land and Monument," to that body. Soon after the passage of this vote, the Monument was mutilated by the ruthless hands of persons who, we trust, have lived long enough to repent of the sacrilegious act. We most devoutly hope that they have not been ushered into the presence of the pure patriot whose memory all good men revere, with the impress of that foul deed upon their souls.

The following is a copy of the correspondence between the committee of the Lodge and the Association, on the subject of conveying the Monument and Land to the latter:—

CHARLESTOWN, APRIL 8, 1825.

To the President and Directors of the Bunker Hill Monument Association—

GENTLEMEN—The undersigned are a Committee appointed by King Solomon's Lodge of Free and Accepted Masons, in Charlestown, to offer to your Association the MONUMENT and its appurtenances, by them erected to the memory of Maj. Gen. JOSEPH WARREN and his associates, slain on the heights of Charlestown, in the glorious battle of the 17th June, 1775.

This Monument is a plain Tuscan Pillar, built of wood, eighteen feet in height, exclusive of the pedestal, which is eight feet high, built of stone and brick, the top terminating with a gilt urn. On one side of the pedestal is a tablet, with an inscription commemorative of the battle. It cost originally One Thousand Dollars.

In relinquishing their claim, the Committee would state in brief, that the Monument was erected by King Solomon's Lodge, in 1794, having previously obtained a charter of incorporation for the purpose of holding, in

*Afterwards Grand Master of the Grand Lodge of this Commonwealth.

†The closing of these solemn ceremonies by a "toast," may appear very singular to most of our readers. It is, however, strictly Masonic. In Europe, a "toast" is always given at the close of every section, in working the lectures.

fee simple, the ground on which it is erected. The Land was the donation of the Hon. James Russell, late of Charlestown. By neglect no deed of conveyance was ever given, and no recorded evidence exists of such donation. The Lodge has, however, held quiet possession for more than thirty years. But whatever may be the claim thus acquired, it is freely and cordially waved in favor of an institution whose object is so national and patriotic. At the same time the Committee cannot but cherish the hope, that some trace of its former existence may be found hereafter in the archives of the Bunker Hill Monument Association.

Wishing your patriotic labors may be crowned with abundant success, we are, gentlemen,

Your most obedient, humble Servants,

THOMAS J. GOODWIN,
THOMAS HOOPER,
WILLIAM GOING, } *Committee.*

To the President and Directors of the
Bunker Hill Monument Association.

BOSTON, MAY 17, 1825.

*Messrs. Thomas J. Goodwin, Thomas Hooper, William Going,
Committee of King Solomon's Lodge—*

GENTLEMEN—Your favor of the 8th of April, was duly received by the President and Directors of the Bunker Hill Monument Association. I am directed to express to you the high sense, which the President and Directors entertain, of the patriotic spirit which prompted King Solomon's Lodge to the erection of a Monument, at so early a period, and (compared with the resources at command,) at so great an expense, to the memory of the brave and good men, who fell on the 17th June, 1775.

Nor are the President and Directors less sensible to the very liberal course which has been adopted by King Solomon's Lodge, in proposing to cede the Monument and their right to the soil on which it stands, to the Bunker Hill Monument Association. I am directed in the name, and on behalf of the President and Directors, to inform you, that the proposal is accepted; and that the hope expressed by you, that some trace of its former existence may hereafter be found in the archives of the Bunker Hill Monument Association, shall be faithfully fulfilled.

You will doubtless be pleased to have it in your power to inform the Free and Accepted Masons of King Solomon's Lodge,—the forerunners of the Bunker Hill Monument Association, in this honorable undertaking,—that the best prospect exists of the accomplishment in due season, of the patriotic enterprise of which their Lodge was the first to form the design and to set the example.

I have the honor to be, gentlemen, with the highest respect,
Your obedient, humble Servant,

EDWARD EVERETT, *Sec. pro tem.*

We understand that the Tablet containing the inscription as above given, is in the possession of the Bunker Hill Monument Association, and will undoubtedly be placed in the *chamber* of the present Monument. It might be neatly inserted into the stone, or secured in some other way. It would be a

matter of great curiosity and interest. Besides, it is due to the Lodge that some such disposition should be made of it. The pledge of the Association has been given that the hope expressed in the letter of presentation from the Lodge, "shall be faithfully fulfilled." And this pledge will undoubtedly be promptly redeemed.

A richly mounted CANE, turned from one of the cedar posts of the Monument, was presented by the Lodge to Gen. LA FAYETTE, at Boston, on the 17th June, 1825.

PROFICIENCY OF CANDIDATES.*

WE have seen a most excellent article in the Freemasons' Monthly Magazine, upon this subject, which, but for its length, we would gladly transfer to our columns. The worthy Brother who conducts that periodical, is rightly impressed with the excellence of our principles, and in all he recommends, keeps an eye single to the great ends of Masonry. We respect all his suggestions, because we believe they are prompted by a good heart and a sound philosophy. In the article alluded to, he takes just and sensible positions, against the practice, too prevalent in our Lodges, of carrying candidates with locomotive speed, through the several degrees, without stopping to inquire whether they have made the necessary improvement. It must be apparent to every Mason, that a candidate who is initiated, passed and raised, during the same meeting, can derive but little benefit from the hasty instruction he receives. Neither the candidate nor the institution, is justly dealt by, when proceedings are tolerated, so inconsistent with the usages of the Fraternity.

At one time, we believe, there existed a regulation prohibiting the passing or raising of a candidate, without an examination in open Lodge, the object of which was to determine whether the Brother who desired advancement, had attained suitable proficiency in the preceding degrees. The innovations upon this wise and salutary rule, have been so frequent as almost to obliterate the rule itself—at any rate, it has fallen into disuse so far, that nothing is more common than for a candidate to receive two degrees at the same meeting. Frequently the lectures which belong to each are dispensed with, until another time.

We hope to see this abuse—we call it an *abuse* because we are sensible it is one—speedily corrected. The good results of a close adherence to the ancient usage in this respect, would soon be manifest, not only in the improved and enlightened character of the Brethren, but in the energy and the prosperity of the Lodges.

* We copy this article from the Masonic Mirror, published monthly, at Maysville, Ky. The views advanced, are in accordance with those contained in the paper, on the same subject, which appeared in the Magazine for November.

THE MASONIC CHARACTER AND WRITINGS OF ROBERT BURNS.

BY A SCOTTISH BROTHER.

BURNS became a Freemason in the summer of the year 1783. He was then twentyfour years of age. His associates in the Craft at that time, were probably the same intelligent individuals who formed the members of the debating club which Burns himself originated. Whether he was ever elected to any office previously to his "presiding o'er the Sons of Light," does not appear; but it is not unlikely that he was officiating as Master of the St. James's Lodge, Tarbolton,* about the time of his contemplated expatriation to Jamaica, when he wrote the following exquisite gem:—

FAREWELL TO THE BRETHREN OF ST. JAMES'S LODGE, TARBOLTON.

ADIEU! a heart-warm fond adieu!
Dear Brothers of the *mystic tie*!
Ye favor'd, ye *enlighten'd* few,
Companions of my social joy!
Tho' I to foreign lands must hie,
Pursuing fortune's *slidd'ry* ba',
With melting heart, and brimful eye,
I'll mind you still, tho' far awa'.

Oft have I met your social band,
And spent the cheerful, festive night:
Oft, honor'd with supreme command,
Presided o'er the *Sons of Light*:
And by that hieroglyphic bright,
Which none but *Craftsmen* ever saw!
Strong mem'ry on my heart shall write
Those happy scenes when far awa'.

May freedom, harmony, and love,
Unite you in the grand design,
Beneath the Omniscient Eye above,
The glorious *Architect* divine!
That you may keep th' *unerring line*,
Still rising by the *plummet's* law,
Till order bright completely shine,
Shall be my pray'r when far awa'.

*On this point Mr Robert Chambers, the well known literary antiquarian, gives the following particulars:—"When the writer was at Tarbolton, in 1837, he was favored with a sight of the minute book of the Lodge. The attendance of the Poet, appears to have been very constant, even after he had gone to Mossgiel, four miles distant. At the meeting of July 27, 1784, he appears for the first time as Deputy Master, in which capacity he signs the minutes for several subsequent years, as *Burness*, till March 1, 1786, after which the name appears contracted into the form in which it is now known all over the world. The attendance of Professor Dugald Stewart, is noted on one or two occasions. The last entries of Burns's name in the books, are in May, 1788; he was then about to commence a settled matrimonial life at Ellesland."

And you, farewell! whose merits claim,
 Justly, that *highest badge* to wear!
 Heav'n bless your honor'd, noble name,
 To *Masonry* and *Scotia* dear!
 A last request, permit me here,
 When yearly ye assemble a',
 One round, I ask it with a tear,
 To him,—the *Bard* that 's far awa'.

This was in the summer of 1786. The poet recited, or rather chanted, the "Farewell" to his Brethren in the St. James's Lodge, at the moment when his chest was on its way to the vessel at Greenock. The effect upon them was impressive, especially at the concluding verse.

The individual so emphatically addressed in the first four lines of the last stanzas, was the worthy Brother, Sir John Whitefoord, of Ballochmyle, and of whom Burns says, in a letter addressed to him, dated Edinburgh, December, 1787—"You are the first gentleman in the country, who in his benevolence and goodness of heart, has interested himself for me, unsolicited and unknown." He appears to have been Provincial Grand Master for Ayrshire, at the period the song was written. Burns, to his credit, never forgot his first friend, and in 1791, we find him addressing the following lines to Sir John, enclosing a copy of "Glencairn's Lament":—

Thou who thy honor as thy God reverest,
 Who, save thy mind's reproach, nought earthly fearest,
 To thee this votive offering I impart,
 The tearful tribute of a broken heart, &c.

The beautiful song, "The Farewell to the Braes of Ballochmyle," was also composed on the Whitefoords being obliged to part with that estate. How delicately does the poet enter into their feelings of regret!

Low in your wintry beds ye flowers,
 Again ye 'll flourish fresh and fair;
 Ye birdies, dumb in withering bowers,
 Again ye 'll charm the vocal air,
 But here, alas! for me na mair
 Shall birdie charm, or flow'ret smile;
 Farewell the bonnie banks of Ayre!
 Farewell! farewell! sweet Ballochmyle.

Among the earliest, also, of his friends and patrons, was another member of the Cannongate Kilwinning Lodge, Professor Dugald Stewart, who, while residing at his seat, Catrine, in Ayrshire, during the month of October, 1786, was introduced to Burns by their common friend and Brother in the Craft, Dr. John M'Kenzie. From the latter being an intimate associate of the poet, it is probable that the lines entitled, "Invitation to a Medical Gentleman to attend a Masonic Anniversary Meeting,"* were addressed to him. We give them here, rather because of their relation to our subject, than for their poetic pretensions:—

*Mr. Chambers gives the following comments upon some of the points in this epistle:—"The phrase *Johnnie's morals*," says Dr. M'Kenzie, "originated from some correspondence

INVITATION, ETC.

Friday first 's the day appointed,
 By our Right Worshipful anointed,
 To hold our grand procession;
 To get a blade o' Johnny's morals,
 And taste a swatch o' Manson's barrels,
 I' the way of our profession.

Our Master and the Brotherhood
 Wad a' be glad to see you;
 For me I wad be mair than proud
 To share the mercies wi' you.
 If death then, wi' skaith then,
 Some mortal heart is hechtin,
 Inform him, and storm him,
 That Saturday ye 'll lecht him.

ROBERT BURNS.

Only one other piece of a Masonic character appears in his published poems, and the original of which, in the poet's hand writing, is in possession of Mr. Gabriel Neil, Glasgow, with the following note appended:—

"This Song, wrote by Mr Burns, was sung by him in the Kilmarnock Kilwinning Lodge, in 1786, and given by him to Mr. Parker, who was Master of the Lodge."

It is entitled,

THE SONS OF OLD KILLIE.

TUNE—*Shawenboy*.

Ye sons of old Killie, assembled by Willie,
 To follow the noble vocation;
 Your thrifty old mother has scarce such another
 To sit in that honored station.
 I've little to say, but only to pray,
 As praying 's the ton of your fashion;
 A prayer from the muse, you well may excuse,
 'T is seldom her favorite passion.

Ye powers who preside o'er the wind and the tide,
 Who marked each element's border;
 Who formed this frame with beneficent aim,
 Whose sovereign statute is order;

Burns and I had on the origin of morals; and *Manson's barrels*, to the small beer, of a very superior kind, which the Brethren got from their landlord at dinner."

"*Manson's*," continues Mr. Chambers, "where the Lodge then assembled, is a small one-story house, of two rooms, adjoining to the back of that in which the Bachelor's Club used to meet; it is now a tavern. The author, on being conducted to it, could not view, without strange feelings, the little stifling cottage-room in which a Brotherhood, containing such men as Robert Burns and Dugald Stewart, had met to profess the maxims of a boundless philanthropy—the place where the poet of human nature had taken that tearful farewell of his companions—

"Adieu! a heart-warm fond adieu,
 Dear Brothers of the mystic tie."

Vide Professor Wilson's and Chambers' Land of Burns.

Within this dear mansion may wayward contention,
Or withered envy ne'er enter;
May secrecy round be the mystical bound,
And Brotherly-Love be the centre!

Such are the few Masonic emanations of the muse of Robert Burns. Professor Dugald Stewart furnishes us with some idea of his general conduct and address within the walls of the Lodge. In the summer of 1787, there was a meeting of the Marchline Lodge of Freemasons, at which the poet presided in person, and the philosopher was one of the visitors. "He had occasion," says Mr. Stewart, "to make some short unpremeditated compliments to different individuals, from whom he had no reason to expect a visit, and every thing he said was happily conceived, and forcibly, as well as fluently, expressed. If I am not mistaken, he told me that in that village, before going to Edinburgh, he had belonged to a small club of such of the inhabitants who had a taste for books, when they used to converse and debate on any interesting questions that occurred to them in the course of their reading. His manner of speaking in public had evidently the marks of some practice in extempore elocution." We wish the worthy metaphysician had reported some of the speeches of that evening, as well as sought to analyze the mediate or immediate cause of the chairman's facility of delivery. Doubtless Burns had often made eloquent addresses, both at Masonic and other meetings, whether in the capital or in the country, long after his first attempts in the little debating society. His strong native sense and fine feelings were quite enough, with such practice, to enable him to express himself with point and felicity, even when taken by surprise, in any company; his original genius supplied all oratory.

In the month of May, 1787, Burns made a tour of some of the border counties, accompanied by the late Robert Ainslie, writer to the Signet in Edinburgh, a gentleman of worth and originality of character. On their arrival at the little seaport town of Eyemouth, in Berwickshire, Burns and his fellow-traveller became Royal Arch Masons. The circumstance was honorable to the Brethren of St. Abb's Lodge. In acknowledged compliment to the merits and genius of the bard, a Special Chapter—or Encampment, as it seems to have been then termed, perhaps from the R. A. degree being deemed the preliminary step to that of Knight Templar—was convened, the proceedings of which are officially set forth in the following extract from the minutes of the meeting:—

"Eyemouth, 19th May, 1787.

"At a General Encampment held this day, the following Brethren were made Royal Arch Masons, viz.:—Robert Burns, from the Lodge of St. James, Tarbolton, Ayrshire, and Robert Ainslie, from the Lodge of St. Luke, Edinburgh,—by James Carmichael, William Grieve, Daniel Dow, John Clay, Robert Grieve, &c. Robert Ainslie paid one guinea admission dues; but on account of R. Burns's remarkable poetical genius, the Encampment unanimously agreed to admit him gratis, and considered themselves honored by having a man of such shining abilities for one of their companions."

Thanks unto thee, O! excellent Scribe, E., whoe'er thou art, or rather alas! wert, in that thou didst indite so satisfactory a memorial of him, the much-to-be-remembered among men and among Masons! And honored—thrice honored—be your memory, most excellent Companions, Carmichael, Grieve, &c., in that ye hailed and received with one voice, and heart, and hand, the advent among you

of the Ayrshire ploughman, and conferred upon him, unhesitatingly, the highest honors ye could bestow; even as the Brethren of later times did hail and receive into their Masonic mysteries, thy worthy follower in the poetic path, and successor in the Bardship of the Cannongate Kilwinning Lodge, the SHEPHERD OF ETRICK! Both now have been initiated into "the grand secret!" Peace be with their ashes!

Blessings be with them, and eternal praise,
The poets who on earth have made us heirs
Of truth, and pure delight by heavenly lays.

Burns was assumed as a member of the Lodge, Cannongate Kilwinning, on the 1st of February, 1787, he being present in the Lodge at the time. The proposal to admit him was made from the chair, and of course unanimously carried. He is styled in the minutes, "a great poetic writer, and well known from a late publication of his works, which have been universally commended."

Previously to this, Burns had received gratifying general notice and attention from the Craft in Edinburgh. In a letter of the date 14th January, 1787, he thus writes to a friend:—

"I went to a Mason-Lodge yesternight, when the Most Worshipful Grand Master, Charters, and the Grand Lodge of Scotland visited. The meeting was numerous and elegant; all the different Lodges about town were present, in all their pomp. The Grand Master, who presided with great solemnity and honor to himself, as a gentleman and Mason, among other general toasts, gave, 'Caledonia, and Caledonia's Bard—Brother Burns,' which rung through the whole assembly with multiplied honors and repeated acclamations. As I had no idea such a thing would happen, I was thunderstruck, and trembling in every nerve, made the best return in my power. Just as I had finished, some of the Grand Officers said, so loud that I could hear, with a most comforting accent, 'Very well, indeed!' which set me something to rights again."*

Though flattered for a while, and feasted, Burns, as all the world knows, received but few substantial favors from his many professed friends and admirers, either in the metropolis, or elsewhere. They allowed him even to erect at his own expense, a head-stone, with an inscription, over the grave of a kindred genius

*The élat with which he was received at Edinburgh, did not prevent Burns from cherishing his original warm interest in the affairs of his Mother-Lodge, as the following note, copied by Mr. Chambers, (the only remaining one of many letters, once in possession of the Lodge), will show:—

"MEN AND BRETHREN—I am truly sorry it is not in my power to be at your Quarterly Meeting. If I must be absent in body, believe me I shall be present in spirit. I suppose those who owe us monies, by bill or otherwise, will appear; I mean those we summoned. If you please, I wish you would delay prosecuting defaulters till I come home. The court is up, and I will be home before it sits down. In the mean time, to take a note of who appear and who do not of our faulty debtors, will be right, in my humble opinion, and those who confess debt and crave delay, I think we should spare them.—Farewell.

"Within your dear mansion may wayward contention,
Or withering envy ne'er enter;
May secrecy round be the mystical bound,
And Brotherly-Love be the centre.

(Signed,)

ROBERT BURNS.

"Edinburgh, 23d August, 1787."

How gently does the poet plead for the "defaulters!"

and Brother Mason, the poet Ferguson,—a youth who, after a short and meteor-like course, in which he was gazed at for a time, like Burns, died miserably in the twenty-fourth year of his age. Nor was the memory of our bard (who died July 21, 1796) honored by any public monumental tribute, till about twenty years after his death; when the mausoleum at Dumfries was erected. True it is, that shortly after his decease, some of his friends in the Esculapian Club at Edinburgh, added an iron plate to the tomb-stone which Burns had placed over poor Ferguson, with the following verses on it, slightly altered from one of his own elegies:—

O, Robert Burns! the man! the *Brother*!
And art thou gone—and gone for ever?
And hast thou cross'd that unknown river,
Life's dreary bound?
Like thee where shall we find another,
The world around?

Go to your sculptur'd tombs, ye great,
In a' the tinsel trash o' state;
But by the honest turf I'll wait,
Thou man of worth!
And weep the sweetest poet's fate
E'er lived on earth.

In 1820, through the exertions of the late lamented Brother, Sir Alexander Boswell, of Auchinleck,* another temple was dedicated to his honor, at Alloway-kirk, Ayrshire, a spot rendered celebrated by his "Tam o' Shanter." Four-and-twenty Lodges in that county attended the procession at laying the foundation-stone, which was placed by the P. G. M., Sir A. Boswell, who delivered an eloquent address on the occasion. More recently a monument was erected at Edinburgh, containing a statue of Burns from the chisel of Flaxman. In the words of Campbell,

Farewell, High Chief of Scottish song;
That could'st alternately impart
Wisdom and rapture in thy page,
And brand each vice with satire strong:
Whose lines are mottoes of the heart,
Whose truths electrify the sage:

Farewell, and ne'er may envy dare
To wring one baleful poison-drop
From the crush'd laurels of thy bust;
But while the lark sings sweet in air,
Still may the grateful pilgrim stop,
To bless the spot that holds thy dust!

*This talented Brother was a poet of no mean genius. His Song of "Jenny's Bawbee," and others, popular among the peasantry, promise perpetuity to his name as a writer of Scottish song.

JUDGE ALLEN'S ADDRESS,

Delivered at Portsmouth, N. H., November 1st,* 1842, on the occasion of the Constitution of
"ALLEN GRAND LODGE OF PERFECTION."

WHENEVER, in an intelligent and enlightened community, an association of individuals set themselves apart from the rest of mankind, for the cultivation of a particular science, or for the exclusive performance of duties forbidden to their fellows, if they would claim the countenance and support of the world, a decent respect for the opinions of men, requires that they should exhibit for public examination, and judgment, the motives and principles by which they are actuated, and the designs they propose to accomplish by their organization.

Devoutly expressing to the Giver of all Good, our humble acknowledgment for the Divine blessing, in permitting us to assemble together upon this occasion, so interesting to our Mystic Brethren, in accordance with a long honored custom, I proceed to explain to you, briefly, some of the more prominent reasons which have influenced the Brethren of this vicinity, in the establishment of a new and separate association, for the cultivation of the higher degrees of ancient Craft Masonry.

Confidently expecting from the liberality of this enlightened audience, all the indulgence which charity can give, to such of our views, as through the imperfection of human frailty, I may not be able to make plain and reasonable to their comprehension, I proceed.

Firstly—To allude to the nature and antiquity of the order of Freemasonry in general, and in the next place, to the motives which should influence, and the character which should be sustained, by the sublime Brethren, now to be set apart for an exalted station in the work of charity and benevolence.

The fields of science, like the fields of a fertile country, are checkered and diversified by the landmarks of appropriate allotments. As he who tills the soil destines a particular portion to the growth of a specific production, so he who cultivates letters, should trace out by distinct lines, the precise boundaries of the particular science which he professes to teach.

In pursuing my subject, I shall consider the whole mass of human wisdom as comprised in the three great divisions of *Natural*, *Mental* and *Moral* Philosophy.

Physics is a science which deals with matter in its integral forms, and points out those properties which belong universally to matter, and those laws whose operation is implied in the very definition of the term matter.

It therefore includes Astronomy, Geography, Anatomy, Geometry or Architecture, Chemistry, Optics, Statics and Hydrostatics, Pneumatics, Sculpture, Painting, and the other liberal and useful arts, together with an immense assemblage of kindred sciences, clustering around the leading branches of this important division.

Mental Philosophy is the science of the ultimate causes of all being, considered to have for its object the highest truths respecting God, the world, nature, and mind. Hence it comprises Poetry, Chronology, History, Grammar, Logic, Rhetoric, and the various other sciences which are the peculiar subjects for the operation of the mind, and by the investigation of which, it is expanded and ennobled.

Moral Philosophy, or Ethics, is the science of the moral nature and destiny of man, of the motives and rules of human action as influencing the heart and affections, as well as the judgment, and of the ends to which they ought to be directed. Hence it treats of Good, Evil, Virtue, Vice, Pleasure, Pain, Rectitude, Equity, Consciousness, Law, Obligation, Will, Liberty, Action, &c.

Most of these heads might be minutely subdivided, and with their numerous branches and ramifications, and their connection with each other, constitute whatever is known, or can be conceived, of human learning. Some of them are also to be referred to a different division, or class, when considered as a science, or as

*Erroneously stated in our last, November 15.

an art. Thus Chemistry, as taught in the schools, the explanation of its principles by analysis and synthesis, is a *science*; but when considered in its connection with Agriculture, and the different trades and manufactures to which it is so universally applied, it is an *art*.

Music, in its original elements, the application of mathematical rules to its numbers, harmony and rhythm, is a *science*, and one which in the highest degree polishes and adorns the mind. The application of its principles to instruments of music, or to the voice, is an *art*. So *Masonry*, or *Geometry*, in its application to Architecture, in the structure and embellishment of edifices adapted to the wants of man, or the glory of his Creator, is an art, and as such is a branch of Natural Philosophy.

But *Speculative Masonry*, as taught by our associations, for several centuries, has relation entirely to the embellishment of the mind, and the cultivation of the affections of the heart, and is, therefore, a science, and clearly belongs to the third grand division of Moral Philosophy. At the earliest periods of which we have any tradition, it was more exclusively an art, and devoted to the erection of structures for the habitations and wants of man, and denominated *Freemasonry*, in distinction to the servile labor of other crafts and trades.

In addition to historic records of the early ages, we have traditions which scarcely admit of a doubt, proving the existence and organization of the Order, at the period of the erection of the first Temple at Jerusalem. It is reasonable to suppose, that such an immense assemblage of mechanics, could not have accomplished a work of that magnitude and splendor, designed by a people so distinguished for their intelligence, and so highly favored by their Creator for the worship of the true God, and in which his *name* should dwell, except by the aid of the most perfect order and harmony. And that a prince endowed with superior wisdom by a special act of God's grace, to such a degree as to become a pattern through all future time, did so arrange each portion of his work, under different classes, and bodies of workmen, as to bring every part at its completion, to the highest degree of perfection of which it was susceptible. From the hewing of the stone in the quarries, the cutting of the cedars in Mount Libanus, to the twining of purple and fine linen, and the burnishing of the cherubim which covered the ark of God, each portion of the work was so complete as to receive the sanction of the Most High, and to become the blessed recipient of the divine favor, more precious than fine rubies, the admiration, the glory of the whole earth.

Dispersed at a subsequent period throughout the different portions of the globe, through a long season of darkness and gloom, we can yet perceive, at distant and uncertain intervals, traces of the same craft in various countries; and before the close of the third century of the Christian era, we find the establishment of the Grand Lodge in England by St. Alban; from which period the evidences of the existence and perpetuity of the Order become more perfect and conspicuous, to the present period of its diffusion through every country which has become civilized, and the cultivator of the liberal arts and sciences.

When by the more general dissemination of knowledge, and the cultivation of Geometry and architecture, the *art* of Masonry had ceased to be the exclusive property of our associations, or corporations, the Order turned its attention more exclusively to the cultivation of certain moral and social duties, using its peculiar organization, and secrets, as a bond of union for the promotion of the high and holy duties it had now assumed to practice and to teach.

I am aware that many learned and illustrious men of our Order, have claimed for this branch of Masonry an antiquity much more remote than what is generally assigned to it, and they have adduced much reasonable evidence in support of their claims. Yet I prefer to limit our pretensions to such period as can be readily sustained by written authorities; deeming its antiquity of less importance, since it is with its present principles and practice we have chiefly to do, and which more nearly interests the community in which we live, and whose favorable opinion we desire, and of which we should be justly proud.

From the few plain and simple, but useful duties, enforced upon the minds of

the Brethren of the first degree, called Apprentices, and passing with higher and heavier claims through each of the succeeding grades, to the fourteenth degree, being called that of Grand Elect, and Perfect Masons, which we claim to be the summit of Ancient Craft Masonry, and for which we claim an antiquity equal to that of the three first degrees, viz. that of the time of the erection of Solomon's Temple, though many of the circumstances upon which the Sublime system is founded occurred at a period still more remote, anterior to the primeval flood, the same system of morality, the same duties of charity, relief, and truth, are solemnly inculcated by the strongest persuasives and motives, which can influence human actions,—our duty to God, and promised blessings upon those who fulfil the divine law and commandments.

These are facts which it would be an idle waste of time to attempt to prove to the uninitiated; but which require no illustration in the mind of an accomplished Mason, who is skilled in the history of the Ineffable degrees.

[The speaker here enters into an elaborate and able exposition of the history and principles of the Institution; but the great length of this part of the address, renders it impossible for us to find room for it in our present number. And we prefer to omit the whole, rather than mar its excellence by giving disconnected extracts. After the Installation of the Officers, the address was continued as follows]:—

Finally, Brethren, I cannot take my leave of you upon this occasion, without first endeavoring to impress upon your minds, the importance of the solemn engagements you have assumed, and the responsibilities connected with the duties, which are now to devolve upon you. The circumstances which have led to the establishment of your fraternal association, are so unusual, that in a less enlightened age, they might well have been deemed marvellous indeed. Yet, though appearing to be the result of accident, who shall irreverently say, that they were not designed by your Heavenly Father to "lead you by a way you knew not;" and while affording an opportunity to participate in the pleasing duties of the most Ancient and Perfect mysteries, at the same time to impress you with deep humility and sorrow for the frailty of your fellow-men, and with the importance of your duty not only to them, but towards that Great and Good Being, who inhabits eternity, and whose glorious attributes, whose *ineffable essence*, you are taught in unspeakable wonder, to bow down and revere.

Reflecting upon the causes which have placed you in a situation exalted among your fellows, say not in the pride of your hearts, "with my hands, I have done this great work;" but rather with reverence and holy fear, "Who putteth the secret thoughts into the hearts of men to do good?" Believing that you are called to become as a beacon of light to your less fortunate brethren, carefully fulfil your calling by improving the opportunity afforded you, to advise and instruct them in the great cause of universal philanthropy, in which they, with you, are engaged to promote the happiness of all mankind.

Instructed in the true character of the Divine Majesty, as taught by the godly Enoch, who walked with God and was not, for God took him, and as continued to be taught from his time by his patriarchal successors, neglect not that knowledge which, if properly cultivated, leads you on in the path towards the attainment of perfection, which, though unattainable in this world, you may humbly hope to be clothed with hereafter.

Pursuing your duties through life, amidst the trials and perplexities ever the inseparable attendant of a transient existence, fail not to recur, at frequent and fixed periods, to the glorious and certain object which you so ardently desire to attain. Be just, be gentle, be good to all the world, especially to the humble who are chastened and afflicted, for the promise that "Angels are near them," and that "such are those whom the Father loveth."

Excluding every evil thought from the place where the greatest of treasures are deposited, suffer no unhallowed footsteps to pass its threshold, or pollute its

shrine. The bonds of private friendship, the thousand strong claims which human passions, and even human virtues, may twine around the heart, should never induce you to permit impiety to enter the sacred vault.

Reflecting, that in the ordinary course of events, we shall never all meet again upon this side of that sacred veil which shrouds us from the Majesty of Heaven, I would fain linger in the courts of your tabernacle, and witness the performance of your rites; but duty forbids.

Taking my leave of you, Sublime Brethren, and not forgetting that the bonds by which we are bound, cemented by Virtue, even death cannot sever. It is impossible to convey to you in human language the deep interest I feel for your prosperity in this life, and your final prosperity in a better world. Having performed all these duties enjoined upon you, important though they are, I should not acquit myself of my obligations towards you, if I did not lift up my parting voice to warn you, that you would still come short of that perfection, which I so ardently desire for your better portion. Seek then, I beseech you, *beyond* your mystic ceremonies, that bright path to which they point, and which having obtained, "Patience shall have done its perfect work." Standing in the relation which I do towards you, I *must* claim you for that newer and better dispensation, before which all our mysteries, the practice of every attainable virtue, without God's grace in the heart, are but the types and shadows in this passing life, of the great, and glorious, and endless eternity which is to succeed it.

Brethren! Let your light so shine before the world, that men seeing your good works may follow it; and that when your labors, whether for good or for evil, shall return to you again, as return they surely *will*, you can say with the holy servant of the Most High, "Establish thou, Oh God! our works upon us. Oh God! establish thou it."

CORRESPONDENCE.

NEW YORK, DEC. 3, 1842.

RT. W. BR. MOORE:—It is with great reluctance I have to disagree with your review of the act of the Grand Lodge of Tennessee, by which the subordinate Lodges in that State are required to propose a question to candidates for initiation into Masonry, touching their belief in the existence of a God, *and a state of future rewards and punishments*. Your remarks upon the latter clause of the question, to which you object, are perfectly correct, *according to your construction of the question*: It is to that *construction* I take exception.

It is due to you, and to the Fraternity, that I should at once state, that if I regarded your opinion as of little or no importance, I should not take the trouble to write a line upon the subject. It is because of the earnest desire I feel that the "Freemasons' Monthly Magazine" should become a standard work of reference and authority, so long as its pages hold together, and our Brethren depend on others to do their thinking; and not from any particular interest in the affairs of the Grand Lodge of Tennessee, that I attempt this slight vindication and explanation of the act in question.

As I understand "the question" adopted by the Grand Lodge of Tennessee, it means simply this, "Do you believe in the existence of the eternal God, and that *virtue will be rewarded, and vice (or sin) will be punished?*" I take it that you have grounded your objection on a misconstruction of the question, supposing it intended to inquire whether the candidate believe in a state of rewards and punishments *after death*. Thus giving the construction of a *second future* tense to a question of the *first future*, which I think the Grand Lodge of Tennessee only intended. Every candidate to whom it might be propounded, whatever his religious

views, would answer it conscientiously: if he disliked the form, he could ask an explanation; but I do not think any man, with such a faith as would entitle him to admission, would decline answering the question—the whole question—affirmatively. I do not know of the existence of any christian sect, I do not think the individual exists, who believes in the existence of the Supreme and Eternal God, and does not believe that virtuous actions will be appropriately rewarded, and that those which are viscious (or sinful) *will be punished*. While one believes in the Providence and supervision of Deity over the affairs of men, and looks forward to the judgment day for the final distribution of the rewards and punishments due to the righteous and the wicked; and another believes that reward and punishment *naturally follow* every act of man, both *believe*, and each according to his conscientious understanding of the question, would answer it affirmatively. Whether the reward and punishment *follow* in conformity to the Decalogue, or in the course of nature, and the fixed relation between consequence and cause, each individual has a faith of his own, and that is the point at which inquiry ceases amongst Masons: but so long as each believes that reward—a state of happiness, or punishment,—a state of sorrow and wo, *follows its cause*, each believes "in a state of future rewards and punishments." There can be, *there is*, no Christian sect outside of these limits.

There would be danger to Masonry in the toleration of any species of *ultraism*, but if Masons are true to the original doctrines of the primitive Institution, they cannot conduct to the altar an "irreligious libertine," and I trust the question may never be agitated, how near a man may be to infidelity and yet entitled to enter the Temples dedicated to Masonry "in the name of the *Great Jehovah*." There could not fall upon the Institution a greater curse than an influx of infidelity. And at the present day, when Infidelity is walking barefaced through the world, the Masonic Institution, while it owns [a belief in God for*] its foundation, (as you have done for it in your article on the controversy between the Grand Lodges of New York and Berlin,) may sometimes find it necessary to check its inroads, lest not only the *landmarks*, but the neutral ground of the Order be altogether "trodden under foot" and desecrated by the destructive interpolations and abridgements of the "rational inquirers" and other "moral reformers" of this enlightened age.

I have no reason to suppose that the Grand Lodge of Tennessee have been impelled by any urgent necessity of this kind. I hope not; but they probably have had some sufficient reason for the adoption of the question, ("as I understand it,") which, after all, is by no means so *new* as you seem to suppose.

Amongst the Grand Lodges of this continent, few, very few, have manifested a more earnest zeal for the revival of the pure principles and practices of the Ancient Craft than the Grand Lodge of Tennessee. Under the guidance of one of the most enlightened Masons in the West, they are rallying their forces for the establishment of *their* branch of the GREAT FRATERNITY on a basis of Wisdom, Strength, and Beauty.

A. W.

REMARKS.

We publish the preceding communication with great pleasure. We have taken the liberty to strike out a few sentences, which we have thought were uncalled for, and having no relevancy to the question under consideration, would tend only to embarrass its discussion. We have but few words to say in reply to our correspondent. Before saying those few words, however, we take occasion to remark, that the writer is a Brother for whose opinions on all Masonic matters, we enter-

*We have inserted these words to supply an accidental omission in the manuscript. We presume they convey our correspondent's meaning.—Ed.

tain the highest respect, and whose approbation we shall always be most happy to deserve.

He says:—"Your remarks upon the latter clause of the question to which you object, are *perfectly correct*, according to *your* construction of the question. It is to that *construction* I take exception."

This reduces the controversy to very narrow limits. If by a "*future state* of rewards and punishments," is meant that state which exists *after death*, our "*construction*" and "*remarks*," in the opinion of our correspondent, are "*perfectly correct*." On the contrary, if by a "*future state* of rewards and punishments," is meant that "*state*" in the *present* life, in which "*rewards and punishments*" are said to follow as the consequences of good and evil, then our "*construction*" is wrong, and our remarks out of place. There are two ways of settling this question. The first is, by an appeal to the ordinary acceptance of the terms employed; and secondly, to the sense in which the Grand Lodge of Tennessee designed to be understood. In respect to the first: We say, the Presbyterians, the Calvinists, the Episcopalians, believe in a "*state of future rewards and punishments*." What do we mean? Why, that according to the belief of these several denominations of Christians, the soul will be punished *after death*, for the sins committed in the body; or in other words, that the sins committed in the *present*, must be atoned for in the *future*, state of existence. There is no controversy in the community as to this interpretation of the phrase, when used by a religious denomination, whatever there may be in respect to the opinion it conveys. And we do not admit the right of our correspondent, on no better authority than mere presumption, to give to it a different construction, when employed by a moral association.

As to the *fact*, in respect to the sense in which the "*question*" is designed to be understood, we offer the following extract of a letter, signed by *members* of the Grand Lodge of Tennessee. For reasons which need not be here explained, we omit the signatures:—

"—, Oct. 25, 1842.

"C. W. MOORE, DEAR BROTHER,—We hope you will pardon the liberty we take in addressing you this communication. We feel assured that you will do so, when apprised of our object, which is to call your attention to a resolution adopted at the last meeting of the Grand Lodge in this State, requiring subordinate Lodges to propound this question to all candidates for the privileges of Masonry, viz:—

"Do you seriously declare upon your honor, that you believe in the existence of a God, and a state of future rewards and punishments."

"We are of opinion that a candidate should be required to give his assent only to the belief 'in the existence and Providence of God,'—an inch further than this will lead to endless innovations,—destroy the *universality* of the Institution, impair its usefulness, and incorporate a degree of *sectarianism* that must ultimately destroy the landmarks that have thus far preserved it unharmed from generation to generation."

We presume our correspondent will admit the above to be decisive, as to the "*construction*" designed by the Grand Lodge of Tennessee to be given to the *interpolation* in question. The writers are intelligent and active Brethren,—members of that Grand Lodge. They cannot be mistaken as to the meaning intended; and they speak of the clause as an "*innovation*," which, if allowed, may lead to

others of greater magnitude, tending to "destroy the *universality* of the Institution," and to give to it a "*sectarian*" character.

If "A. W.'s" construction were correct, there would be nothing "*sectarian*" about it, nor would there be any thing in it affecting the "*universality*" of the Institution. The question would then admit of an answer in which *all* men, of every religious belief, except the "*stupid atheist*," might agree. We should rejoice to know that the Grand Lodge of Tennessee will accept this construction. We fear, however, that while they cannot but regard our correspondent's argument as ingenious, they will decide that his deduction from it is inadmissible. His benevolence of heart has, we cannot doubt, prompted him to offer an apology for an act which his judgment does not approve. What he says of the great respectability of the Grand Lodge of Tennessee, and of its intelligent and accomplished Grand Master, meets with our full and hearty approval. It is all true and well deserved. But all this does not change the character of the act in question, nor remove any of the objections which lie against it.

The following is from one of the most active and intelligent Brethren in New Hampshire.

PORTSMOUTH, N. H., Nov. 30, 1842.

"DEAR BROTHER—Do not think I have forgotten you, or that my fraternal feelings towards you have in the least degree diminished, because I have so long neglected to write you. I have been during the past season, and am now, much employed not only in my daily business, but also in matters concerning our beloved Institution. I thank you most cordially for the pleasure I receive and enjoy monthly in reading your Magazine. And since perusing the number for December, which has already been received, I am more strongly convinced than before, of its great importance to the welfare of Freemasonry in our country. An immense amount of error as to the *true* and *real* nature, design and objects of the Order, I fear, exists even among the members of the Fraternity. Evidence of the correctness of this opinion, I think, is found in the late proceedings of the Grand Lodge of Tennessee, in requiring from candidates for initiation an avowal of their belief in a state of future rewards and punishments. Why not require a belief in the tenets of the Romish Church, or in any of the peculiar and distinctive doctrines of either of the numerous sects of Protestants, or even in Mormonism, as a qualification for admission to the Order.

An adoption of a qualification like either of the latter, would not conflict more with the established and invaluable landmarks of the Order, than that adopted by the Grand Lodge of Tennessee. I am thankful that you occupy a station, which enables you to sound the alarm; and I trust the remarks you made in the last Magazine, relative to this subject, will arouse the Brotherhood throughout the land, to an earnest inquiry into the true nature and principles of our venerable and beloved Institution. I hope most sincerely that our Tennessee brethren, and all others who have a disposition to add to the qualifications of candidates, as established by the Constitutions of the Order, will calmly and dispassionately look into, and investigate, this subject;—if this course be pursued, we have nought to fear."

CONSTITUTION OF THE GRAND LODGE OF KENTUCKY.

WE take great pleasure in laying the following communication before our readers. It is from the pen of our esteemed personal and Masonic friend, the Rev. PAUL DEAN, late of this city,—a Brother favorably known to the Fraternity in all parts of the country, and whose opinions on all Masonic subjects, will receive, as they deserve, the highest consideration and respect of the Brotherhood. Our readers will find the questions discussed, stated in the last number of the Magazine, page 57.

“WESTMINSTER, MASS., DEC. 9, 1842.

“BR. MOORE,—I observe in the last number of your Magazine, a notice of the new Constitution of the Grand Lodge of Kentucky, respecting which I propose to make a few remarks. But, regarding as I do, with perfect respect the conventional and equal rights of the several States of this Union to govern Masonry within their respective territories, as well as those higher rights of “ancient constitution and usage,” by which all should be alike governed; and entertaining as I do, for that State, which has given to the country and to the Fraternity so many illustrious men and Masons, the profoundest regard and kindness; nothing, I say, must be taken in the light of rebuke, but as the honest and friendly expression of a difference of opinion, where all aim to be right.

First. As to the code of “constitutional rules for the government of the Grand and Subordinate Lodges of the State.” It is doubtless the result of much research, consideration and interest for the prosperity of the Institution, made and felt by the Committee who reported it, and the Lodge that adopted it. But I would merely suggest, that Masonic Constitutions should not be too elaborate and descend too far into such details and circumstances as are *liable to change*. This would not fail to conduce to controversy and alterations of the code. Would it not be more Masonic to leave the Brethren to be governed more by the “ancient usages of the Craft,” and their own good sense, as good men and true, admitting that those who come after us may be as good, and wiser than we?

Second. It does not appear to me that the Legislative duties of the Grand Lodge, which are supposed to be not only interesting to the State, but to Masons and Masonry in general, should be dependent on subordinate Lodges, as by Art. 2d. The Grand Master, other Grand Officers, and those of such subordinate Lodges, or their proxies, as choose to attend, should be competent to these services of the Craft. But it was my principal object to express to you my views of the 17th Article, which is in these words:—

“All matters of controversy before the Grand Lodge, shall be determined by a majority of votes, that is to say, the Grand Master, or presiding officer, having one vote; the Grand Wardens, for the time being, collectively, one vote; the Past Grand Masters, collectively, one vote; Past Masters, collectively, one vote; and the officers (or their representatives,) of each subordinate Lodge, collectively, one vote. It is understood, however, that no Brother can vote in a double capacity.”

There can be no “matters of controversy before the Grand Lodge” save such as are truly Masonic—others have no place there—and these should be settled according to the great “landmarks and usages” of the Order. Hence it becomes the duty of the Grand Lodge to call to its aid in the discussion and decision thereof, all the wisdom and experience of its present and Past Grand Officers, and other members. The object of a vote on such matters, is to obtain a clear expression of the opinion and feeling of the whole Grand Lodge, on the subject before it; and any vote which fails to do this, is clearly unjust to the parties, to the Lodge, and to the whole Fraternity, who are liable to be injured by such improper “determination” of the matter. The method of distributing Masonic power among the members of the Grand Lodge, as ordained by this article, is, not only in violation of general Masonic usage, but absurdly unequal. It gives one mem-

ber a whole vote, to others a fractional part—one half, one third, or one fourth of a vote, and to others no vote at all. But I complain of this inequality, not so much on account of the members who have a right to be treated as equals, as on account of the Lodge and the Fraternity, who have a right to the benefit of a whole vote from each member present. Again. Let us look at this inequality in another light. Suppose that at a full meeting of the Grand Lodge, the question should be brought up by some fanatic in the shape of a Brother, of throwing off the yoke of the Grand Lodge, or of dividing its funds among the subordinate Lodges. Suppose also that at this meeting there were represented twenty subordinate Lodges. After debate, eloquent discussion had, “landmarks” appealed to by aged, honored and experienced members, and the disgraceful mischief of the example on the whole Fraternity, urged by the purest Masonic feeling: Well, after all this, how will the “matter of controversy” be determined? “By a majority of votes.” And how stands the power to vote? Thus it stands—The Grand Master, Deputy Grand Master, Grand Wardens, other Grand officers—Past Grand Masters, and Past Masters—these on one side have four votes! viz. the G. Master 1, Wardens 1, all the P. G. Masters 1, all Past Masters 1, equal to 4. On the other side, there are the officers of twenty subordinate Lodges, or their representatives, who have 20 votes, viz.: those of each Lodge collectively, 1 vote, equal to 20 votes; so the power will stand as 20 to 4, between the parties. And moreover, I take leave to think, that in addition to the above named objections to the principles of the rule, they will find it a very impracticable matter to vote according to it. If they take the vote in the old fashioned Masonic way, by round ballots, how are those fractional parts of votes to be taken; or how are several persons of different views to vote, collectively, and honestly, and yet give but “one vote?”

As to “no Brother” having power to “vote in a double capacity,” it were hardly worth while to name that, in a Lodge where only *one* member has a *whole* vote, and that, the Grand Master. It is good luck there, to have “one vote,” i. e. a right to vote in *one* capacity.

This method of voting, adopted by the Grand Lodge of Kentucky, is certainly a very novel one; and although they may regard it as a great improvement, yet I cannot but hope they will think proper to re-commit the subject for revision, and adopt one, that has less of seeming policy, art and plan; and one that, being free from the above objections, shall give a full and free expression of the Masonic wisdom, experience and virtue of the honored Grand Lodge of that excellent State.

Yours, &c.

P. D.

MASONIC SONNET.

WANDERING, unknown, perchance distressed,
A Pilgrim vainly seeking rest,
The busy mart he ranges o'er,
Sees Commerce ope her shining store,
Pour'd from the gallant barks, that roll
Through ploughed-up seas; with moisten'd eye
He gazes on the blazoury
Of foreign pomp unheedingly;
The iron 's in his soul.
But ah! what magic spell is here?
What beacon-light his soul to cheer?—
The Mason grasps a Brother's hand!
That soil to him is *fatherland*,
Hurrah! for MASONRY.

MASONIC INTELLIGENCE.

ENGLAND.

THE REV. DR. OLIVER.—This gentleman is one of the most eminent Masons in Europe. He has been for many years, the Deputy Provincial Grand Master for Lincolnshire (England); but, for causes which it is not material to state, but which, in our judgment, in no respect affect his moral or Masonic character, he has recently been dismissed from office by his superior, the Right Hon. C. T. D'Eyncourt, Prov. Grand Master for the Province named. His removal has given very general dissatisfaction to the Brethren in England, who are about to present him with some suitable testimonial of their esteem; as will be seen by the following resolutions, cut from the London Times of 3d Nov., and kindly sent us by an unknown Brother, who will please accept our thanks for his courtesy. They were "unanimously adopted" by the Prov. Grand Lodge for Lincolnshire, and are therefore the more honorable to the distinguished Brother to whom they refer:—

"Present the Right Hon. C. T. D'Eyncourt, M. P., and a very numerous assemblage.

"That this P. G. L. entertain the warmest feelings of gratitude towards the Rev. George Oliver, D. D., late D. P. G. M. for Lincolnshire, for his unwearied and successful efforts to promote the best interests of Freemasonry in general, and in this province in particular, and for the unequalled talent, research, and industry displayed by him as a Masonic writer."

"That being duly impressed with a sense of his great public, private, and social virtues, this P. G. L. cannot but deeply lament the loss of the very valuable services of Brother Oliver as D. P. G. M., the duties of which office he for many years discharged so as to gain the veneration and esteem of the Brethren generally, and to call forth repeated marks of approbation from the P. G. M."

"That the sum of five guineas be paid from the funds of this P. G. L. in aid of the subscription now raising for the purpose of presenting to Brother Oliver 'a Masonic offering,' as a mark of fraternal regard and of grateful acknowledgment of his invaluable services in the cause of Masonry."

IRELAND.

The Lodge of Concord, No. 40, at Belfast, has recently fitted up a new and beautiful Hall, the apartments hitherto occupied by it having been found inconveniently small for the ceremonies of the Craft, as well as of the Royal Arch Chapter and Encampment of Knights Templars connected with it. The new Hall is situated in Donegal-Square, having a porch inscribed with the mystic words "AUDI, VIDE, TACE," opening to the square with vestibules, &c. The Hall is thirty feet long by twentyfive wide, and is fitted up with an imitation of oak panneling, in Gothic arches of the style of the thirteenth century, with appropriately erected stalls or seats for the members. As this part of the arrangement of the Hall has been made with reference to the period when the Knights Templars were patrons of the Order of Freemasons, an escutcheon with a Red Cross is emblazoned over the back of each stall; and it is intended that each Knight of the Commandery attached to the Lodge, shall suspend a banner with his coat-of-arms over his stall. The throne of the W. Master is also covered with a Gothic canopy, and is raised on a crimson dais. In the west, at the door, are placed the two mystical pillars, supporting two globes of light.

SCOTLAND.

THE VICTORIA HALL.—During the late visit of the Queen to Scotland, and while stopping at the Castle in Edinburgh, the foundation stone of the Victoria Hall, and the buildings erecting for the accommodation of the General Assembly, in that city, was laid by Lord Frederick Fitzclarence, G. C. H., Grand Master Mason of Scotland. The other officials present were—

The Earl of Buchan, Acting Deputy Grand Master, in the absence of Lord Glenlyon; Patrick M. Stewart, Esq., M. P., Acting Substitute Master; J. Whyte Melville, Esq., of Mount Melville, Senior Grand Warden; Sir David Kinloch, Bart., Acting Junior Grand Warden; W. A. Laurie, Esq., Grand Secretary; John Maitland, Esq., Grand Clerk; T. Graham Dundas, Esq., Senior Deacon; W. Baillie, Esq., younger, of Polkemmet, Junior Deacon; Rev. Alexander Stewart, of Douglas, Grand Chaplain; J. Gillespie Graham, Esq., of Orchill, Acting Architect; Wm. Cunningham, Esq., Grand Jeweller; Robert Gilfillan, Esq., Grand Bard, &c.

His Lordship, besides the Grand Lodge, was accompanied by about three hundred of the Brethren, composed of many deputations from Lodges in the provinces. The Queen, as she passed to and from the Castle, noticed in an especial manner the Grand Master, by repeatedly bowing to him, and waving her hand. The ceremony within the great tower of the hall, though short, was most solemn, and the addresses of the Grand Master and the Grand Chaplain were couched in terms at once elegant and impressive, in the course of which, allusion was made to the auspicious occasion of her Most Gracious Majesty's visit. The Grand Master, on his return to the hall of the High School, returned thanks for the support he had received from the assembled Brethren, in a speech replete with good feeling and good taste. A gallery was fitted up for the accommodation of the fair sex, among whom we noticed the Countess of Glasgow, Lady Augusta Fitzclarence, and a numerous assemblage of beauty and fashion.

The following is the inscription of the plate deposited in the stone:—

"To the glory of God, in honor of the Queen, on the 3d day of September, in the year of our Lord MDCCLXII., the day of our Most Gracious Majesty, Queen Victoria, visiting the City of Edinburgh, the Right Hon. Sir James Forrest, of Comiston, Bart., Lord Provost, the Rev. David Welsh, D. D., Moderator of the Assembly, the foundation-stone of this superb structure, to be called Victoria Hall, for the use of the General Assembly of the Church of Scotland, was laid by the Right Hon. Lord Frederick Fitzclarence, G. C. H., &c., Grand Master Mason of Scotland, in presence of the Grand Lodge and other Mason Lodges. James Gillespie Graham, Esq., of Orchill, Architect. John Lind, master-builder of the Hall. Length of building from east to west, 141 feet. Height of spire over the entrance, 241 feet."

Initiation of Lord Adolphus Fitzclarence.—On Tuesday, the 13th September, there was holden by the ancient Lodge of Edinburgh, Mary's Chapel, No. 1, an Especial Lodge of Emergency, for the express purpose of initiating Lord Adolphus Fitzclarence into the mysteries of the Craft. His Lordship was accompanied by his brother, Lord Frederick Fitzclarence, Grand Master for Scotland; Sir James Forrest, Bart., of Comiston, Past Grand Master; Sir Thomas Dicke Lauder, Bart.; John Maitland, Esq., Grand Clerk; W. A. Laurie, Esq., Grand Secretary; together with twenty members of the Grand Lodge, and about one hundred

Brothers of the Lodge No. 1. The hall was tastefully decorated for the occasion, and after the ceremony had been completed, and the illustrious candidate had been admitted as a Brother, the Brethren sat down to an elegant cold collation. The usual loyal toasts were drunk; and the Master of the Lodge, in a speech replete with good feeling, proposed the health of the Grand Master, who in the course of his reply, complimented the office-bearers very highly for the efficient and dignified manner in which they had discharged their solemn and important duties, and said that it afforded a gratifying proof of the abiding nature of Freemasonry to find so ancient a Lodge so highly respected, and under such excellent management. The song of "Scotia's bonny Queen's come," set to music by Bro. Peter M. Leod, was presented to the noble Brothers, together with a copy to the Queen, which Lord Adolphus said he would take an early opportunity of laying before her Majesty. Altogether, the meeting was remarkable for the delightful harmony of feeling which is always to be found among the Fraternity; and the whole scene must have made an impression on the minds, not only of the illustrious Brothers, but on all who witnessed it, which will not be easily effaced.

UNITED STATES.

TENNESSEE.

The annual communication of the M. W. Grand Lodge of Tennessee, was begun and held at the Masonic Hall, in Nashville, on the first Monday in October last. Twentyeight Lodges were represented. The Grand Lodge having been opened in ample form, the M. W. Grand Master delivered an appropriate and interesting address, from which we make the following extracts:—

On meeting you on the present occasion in Grand Communication, I again congratulate you on the increasing prosperity of our time-honored Institution. Since the last special meeting in July, I have received from various parts of the State the most satisfactory assurances of an increased attention to the duties of Masonry, and I flatter myself, that the transactions of that meeting have had a wholesome influence, by infusing a fresh spirit into the members of the Order, and a strong desire to maintain its principles, and transmit them unimpaired to future ages. The harmony which then prevailed affords the most conclusive evidence of the value of our Order when its principles are properly appreciated.

* * * * *

It affords me much satisfaction to communicate, that the design of erecting a Masonic Asylum for the maintenance and education of the indigent orphans of Masons, meets with the general approbation of the Fraternity, and that a favorable site may be obtained for its location. I am induced to believe that all the Lodges in the State will heartily co-operate with the Grand Lodge in carrying out the design of erecting this noble charity, and that the foundation of this benevolent work, which will constitute an era in the Masonic history of Tennessee, may be laid at a much earlier period than was anticipated at the last meeting of the Grand Lodge, even by the most sanguine. On this subject a proper feeling seems to animate every member of the Order to whom it has been communicated. A generous sympathy for the condition of the lonely and helpless orphan, I feel assured, will induce every true Mason to aid a cause which, while it will relieve distress, will rear up to usefulness, many a youth who might be lost to himself and his country. What enterprize can be more noble? what effort more praiseworthy, can engage the attention of the Order, or enlist the generous impulses of the philanthropist? Its successful accomplishment will securely plant the pillars of our Order, in the hearts of those who are not united to us by the mystic tie, and

still more endear the Institution to those who participate in its privileges and enjoy its advantages. On reference to the proceedings of the different Grand Lodges, which will be laid before you by the Grand Secretary, you will find that similar measures have been adopted by other Grand Lodges, particularly those of Kentucky, Missouri and Alabama, to which I refer you. With regard to the location of the contemplated Asylum, in this State, a separate report will be submitted, explaining the conditions upon which it may be obtained.

Among the other unfinished business of the special session, I invite your attention to the question, whether "an expulsion from an Encampment of Knights Templars or a Chapter of Royal Arch Masons, shall affect the standing of a Brother in a Blue Lodge." This subject has been brought before other Grand Lodges, and is one of no little importance to the Order, as it may at some future time have an influence upon the harmonious action of the different bodies of Masons, who although under separate jurisdictions, are but parts of the same great whole. By reference to the proceedings of the Grand Lodge of New York (p. 48,) it will be seen, that the Grand Encampment, and Grand Chapter of New York, have adopted concurrent resolutions, by which they require "their subordinate bodies to exclude all members suspended or expelled from Lodges under the jurisdiction of the Grand Lodge of New York," and that a resolution was introduced in Grand Lodge, "to adopt a reciprocal resolution excluding all members suspended or expelled by the Grand Encampment and Grand Chapter of that State."* Without further remark I leave this subject to your decision, in the expectation that you will duly weigh and consider it in all its bearings, and act accordingly.

I recommend to your consideration a proposition emanating from the Convention of Delegates from a number of Grand Lodges in the United States, held in the City of Washington, in March last, that "each Grand Lodge appoint one or more skillful Brethren, who shall meet at Baltimore on the second Monday in May 1843, to agree upon the course of instruction necessary and proper to be imparted to the Lodges, and the Fraternity in their several jurisdictions, and who shall be required to convene once in three years thereafter, to compare their lectures and correct variations."

On the subject of uniformity of work I offered some reflections in my last communication; its importance to the Order in detecting and preventing imposition, and in imparting correct Masonic knowledge, must be obvious to every Mason, however limited or superficial may be his information with regard to his duties and obligations; but what may be the best means of attaining that end should be a matter of serious deliberation. The measure proposed, as stated above, if carried out by the Grand Lodges in the United States, would, in my opinion, have an important influence, if not a positive tendency, to introduce what is so much to be desired—entire uniformity throughout all our Lodges, in the mode of work, and a correction of those errors which have crept in through ignorance or carelessness. Although we may have uniformity throughout our own Lodges, there is still something wanting which can best be obtained by adopting the plan suggested. Whatever expenses may be incurred would be amply compensated by the advantages to be derived. While on this subject permit me to call your attention, as suggested in my last communication, to the expediency of appointing two or more lecturers to visit the subordinate Lodges, and instruct them in the mode of work *which may be adopted*. The sooner such appointments can be made the better, for the benefit of the Lodges.

* * * * *

Since the last Grand Annual Communication, by virtue of the authority in me vested, I have issued dispensations for seven new Lodges, a list of which, with the date of their issue, and a list of the officers will be laid before you by the Grand Secretary. I attended in person, and constituted the Lodges at Charlotte

*Was this resolution ever passed by the Grand Lodge of New York?—Ed.

and Lebanon, and it gives me pleasure to state, that the best spirit was manifested by the Brethren composing these Lodges, a favorable augury of their future usefulness. I have also received petitions for dispensations to open new Lodges at Wesley, in Hayward county, and at Raleigh in Shelby county. As these petitions were received but a few days since, I have thought proper to refer them to your immediate action. The number of dispensations granted and applied for, indicate in the strongest language, an increasing interest for the cultivation and dissemination of the principles of our beneficent Order.

Having presented to your consideration such matters as have occurred to me, permit me, in conclusion, to remark, that in the great work of elevating our Institution, every individual Brother, as well as every Lodge, has certain duties to perform, which are clearly pointed out. The credit of the Order, and its reputation in the eyes of the world, depend more upon the conduct of individual members, than the conduct of Lodges as such. The acts of the individual are before his neighbors; those of the Lodge are secret, and can properly be known only to the initiated. Hence the Lodge may inculcate the virtues of temperance, charity, friendship and Brotherly love; but if these virtues are disregarded in private life, the world will be justified in the conclusion that Masonry has little, or no influence, upon the conduct of its members. The propriety then, of acting in conformity with the injunctions of our Order, as near at least, as human frailty will permit, must be obvious to all. To be useful, each member must feel the force of its precepts upon his mind and heart, and if they thus act, our Order will stand the scrutiny of talents and of time.

The several subjects discussed in the address were referred to select committees, with permission to report by resolution or otherwise.

The following report was read by the Grand Master and concurred in by the Grand Lodge:—

The undersigned, one of the Committee, appointed at the special meeting of the Grand Lodge in July last, to collect and report information on the subject of the contemplated Masonic Orphan Asylum, begs leave to state, that owing to the ill health of a member of his family, and his necessary vocations, he has been unable to give that attention to the subject which its interest and importance demands, and which was doubtless expected from him. He has, however, addressed letters to several Brethren in other States, where a similar project has engaged the attention of the Fraternity, but as yet he has received no reply.

He begs further to state, that since the last meeting, he has ascertained that a location already furnished with necessary and convenient buildings may be obtained upon favorable terms. The location alluded to is in Wilson county, about seven miles from Lebanon, at a place known as the "Big Spring." The tract of land contains about fourteen acres; on it are buildings originally erected for an Academy, which consist of a centre building of brick, with two wings also of brick, each containing six rooms sufficient for the comfortable accommodation of twenty-four pupils. There is also a contiguous frame house for a family or boarding house. This property, which I understand is in good condition, may be had for about \$2000, and very probably for a sum considerably less, say from \$1,500 to \$1,800. It is held by stockholders, all whom are willing to surrender a good part of their interest to aid in carrying out the benevolent design of the Grand Lodge. If thought advisable, an additional quantity of land may be obtained.

A more desirable site could not be obtained; first, on account of its central situation; second, because of the buildings already thereon, which are suitable to the purpose, and third, because of its situation in a part of the State remarkable for its healthfulness. In the midst of a populous and highly respectable neighborhood, the morals of the orphans would be protected, as they would be out of the reach of that influence which is found to operate in the immediate vicinity of large towns. All of which is respectfully submitted.

THE LATE MOSES STEPHENS.

The Committee appointed at the last annual communication, to cause a Monument to be erected to the memory of the lamented Brother above named, and who was favorably known to many of our Brethren in this vicinity, submitted the following

REPORT.

That they have discharged that duty, and caused a Monument to be erected over the remains of their late valued and lamented Brother, which now repose in the cemetery in the vicinity of Nashville. The foundation of the Monument was laid in ample form by the M. W. G. Master, on the 27th day of December, 1841, in the presence of a large number of the Brethren and sympathising friends, to whom our late Grand Secretary was endeared by the many virtues which adorned his character as a man and a Mason. The expense of erecting this Monument was borne jointly by the Grand Lodge of Tennessee, and the Grand Royal Arch Chapter of Tennessee.

CONVENTION OF GRAND LECTURERS.

The committee on so much of the Grand Master's address, as relates to this subject, submitted the following report and resolutions, which were adopted:—

"**REPORT:**—That they have carefully examined the proceedings of the Convention at Washington in March last, furnished them by the Grand Secretary, of this Grand Lodge, and that they most cheerfully concur in the views of the members of that Convention in relation to the establishment of a uniform mode of work for all the Lodges of the United States, the great object for which said Convention was first recommended, and for the purpose of accomplishing the main object of that Convention, and of observing strictly the ancient Landmarks of our Order, your committee, by way of showing the deep interest they feel in establishing a uniform system of ceremonies and lectures, beg leave to offer the following resolutions:

"**Resolved,** That this Grand Lodge will send a Delegate to the Convention to meet at Baltimore on the second Monday in May next.

"**Resolved,** That the M. W. Grand Master be requested to act as Delegate to said Convention, and if unable to do so, that he appoint a substitute.

"**Resolved,** That this Grand Lodge recommend to the Convention at Baltimore, the appointment of a suitable Brother to visit *Foreign Lodges*, for the purpose of gaining Masonic information."

GRAND LODGE CERTIFICATES.

The report of the Committee on Foreign Communications, containing the following recommendation, was adopted:—

"The Committee have reason to believe from the notice that the different Grand Lodges have taken of the subject, and from other circumstances, that there are a great number of unworthy Masons travelling from one section of the country to another upon the charity of the Institution, to which they are a disgrace, and believing that extending facilities to such, will result in serious injury to the Institution; they therefore recommend that all the Lodges working under the jurisdiction of this Grand Lodge, be required to demand of all such, a certificate of the Grand Lodge that they hail from, and if they fail to produce it, not to grant the desired aid."

ORPHAN ASYLUM.

The following resolutions were adopted by the Grand Lodge:

"**Resolved,** That a committee of three be appointed with full power, in the name of the Grand Lodge of Tennessee, to purchase the site and buildings in Wilson

county, called the Big Spring, and take such steps as they, together with the M. W. G. Master, may deem necessary to secure the title to the same, organize a school, prepare for the reception of pupils, and report to the next Communication of this Grand Lodge.

"*Resolved*, That the Secretary of each of the subordinate Lodges under the jurisdiction of this Grand Lodge, be, and they are hereby requested to obtain and receive contributions from their Lodges and individual Brethren, and send up the amount so received, with their returns, to the next Annual Communication of this Grand Lodge, to be appropriated to the payment of said Asylum and the support of the same.

EXPULSIONS FROM ENCAMPMENTS, ETC.

The committee to whom was referred that portion of the M. W. G. Master's Address which brings into view the important question, viz: "Does the expulsion or suspension from a Chapter or Encampment of Templars, necessarily operate as an expulsion or suspension from all the rights and privileges with which the subject was invested as a Master Mason, respectfully

"*REPORT* :—That from pages 23 to 28 inclusive, on the proceedings of the recent extra session, will be found the respective reports of a select committee, the members of which, appear to have been equally divided upon the question.*

"After a careful examination of the arguments advanced on both sides, the undersigned are constrained to yield their cordial and unequivocal acquiescence to the reasonings and deductions so ably set forth in the report signed by Bros. McCorry and Mitchell, and earnestly recommend the adoption by this Grand Lodge, of the resolution appended to said report in the words following, viz:

"*Resolved*, That a suspension or expulsion from an Encampment or Chapter of Royal Arch Masons, does not necessarily suspend or expel a Brother from the privileges appertaining to a Blue Lodge.

"This committee, however, take the liberty of here advancing an additional reason, in a different form of words, although substantially advanced in the report already referred to. The Constitution of the Grand Lodge of Tennessee, as well as every other Grand Lodge upon the globe, and which instrument it is the solemn duty of every Master Mason to defend and preserve inviolate, guarantees to every Master Mason the right, not only to be tried for any alleged crime, by his peers, but also the right to appeal therefrom to the Grand Lodge under whose jurisdiction he may reside. It follows of course, if tried, condemned and punished by a Chapter or Encampment, he has no remedy, no appeal, because his Grand Lodge has no jurisdiction over those bodies; consequently this sacred and fundamental law is thus completely nullified and utterly subverted. Your committee cannot dismiss this subject without the expression of a fear, that so far as organic government is concerned, the *distinct orders* of our venerated Institution, too often manifest a startling proneness to wander from their peculiar orbits, and encroach upon those well defined and immutable landmarks which have come down to us sanctioned by the revolution of ages. With a view to counteract this tendency, the following resolution is respectfully submitted:

"*Resolved*, That the M. W. G. Master appoint a committee to consist of three, whose special duty it shall be to investigate and strictly inquire into the origin of Grand Lodges, and the duties, powers and prerogatives incident thereto, as claimed and practised within the several States of this Union, and report at the next Annual Communication of this Grand Lodge.

The foregoing report was received, and on motion of Br. Fuller it was

"*Resolved*, That said report be laid on the table until the next Annual Communication of this Grand Lodge, and that the subordinate Lodges be requested to present their views on the same.

*See Freemasons' Magazine, vol. 1, page 274.

VIRGINIA.

ORPHAN SCHOOL.—We find the following in the Alexandria Gazette and as the account is not so full as is desirable, we shall be under additional obligations to our respected correspondent and agent at Richmond, for such further particulars as he may be able to communicate:

"A movement has been made amongst a portion of the Masonic Fraternity in Virginia towards the disposal of the Charity Fund, under the control of the Grand Lodge of that State, now amounting, it is said, to \$14,000, and capable of being increased to \$20,000. It was the design of the Grand Lodge, in 1835, to apply this fund to the establishment of a school for the education of the destitute orphans of Master Masons. Indeed, a board of trustees, having at their head Judge Marshall, was appointed, to carry this design into execution. It is the object of the present effort, on the part of a number of the Lodges in the valley of Virginia, to revive and carry out the proposed object, and for this purpose they met and passed resolutions expressive of their sentiments, and issued circulars inviting the co-operation of all under the jurisdiction of the Grand Lodge of Virginia, in hastening the consummation of their wishes.

COMPLIMENTARY.

THE following complimentary resolutions were received just as we were putting the last sheet of the present number to press. We have barely room, therefore, to return our sincere acknowledgments to our Brethren of Solomon's Lodge, for this gratifying, though unexpected, testimonial of their good wishes, and to assure them that no exertions shall be wanting on our part, to render the future numbers of the Magazine, worthy of the high encomium they have been pleased to bestow on the past:

At a regular meeting of Solomon's Lodge, No. 1, held at Masonic Hall, in the city of Charleston, S. C., Dec. 5th, 5842,

On motion of Br. Ziba B. Oakes, it was unanimously

"*Resolved*, That the members of Solomon's Lodge, No. 1, Charleston, S. C., do highly approve of the "Freemasons' Monthly Magazine," edited by our R. W. Br., Charles W. Moore, and that we cordially recommend it to the Brethren of the Order generally, as furnishing instruction, reproof, and general intelligence of all matters appertaining to Freemasonry.

"*Resolved*, That the Secretary subscribe for a copy of the "Monthly Magazine," for the use of this Lodge; and as the second volume has just commenced, we urge upon the Brethren of the Craft throughout the State, to subscribe for the Magazine, and thereby render an acceptable service to the Order, and receive as a rich reward, a fund of Masonic information.

"*Resolved*, That the Secretary forward to Br. Moore a copy of the foregoing resolutions.

Extract from the minutes.

JOHN E. CAREW, Secretary.

ALBERT CASE, W. M.

MASONIC CHIT CHAT.

☞ We respectfully tender to the readers of the *MAGAZINE*, the compliments of the season,—wishing them, individually, health, happiness and prosperity, throughout the coming year. As Masons, may they continue united in the fraternal bonds of Brotherly-Love and Friendship,—ever remembering the great lesson taught by the principles of our Institution:—that they are journeying upon the level of time, “to that undiscovered country from whose bourne no traveller returns.”

THE GRAND LODGE CERTIFICATE.—The new CERTIFICATE, issued by the Grand Lodge of Massachusetts, agreeably to the recommendation of the National Masonic Convention, is the most beautiful thing of the kind ever published in this country—always excepting the Templar's Diploma, published by the Boston Encampment. The design is rich and appropriate, and is executed on steel, in the best style of engraving. Copies may be had of the Secretaries of the Lodges, and as they will be required of all strangers wishing to visit Lodges, in different parts of the country, we recommend that each brother furnish himself with one. They are of a size suitable to be carried in the pocket, and will cost one dollar each. The charge to Lodges for blank copies is fixed at 75 cents each. They may be had of the Grand Secretary.

AN ELEGANT NEW-YEAR'S GIFT.—Brother GEORGE P. MORRIS, of New York, has just published, through the Messrs. Appleton, a collection of his poetic writings, under the title of “The Deserted Bride; and other Poems.” The volume is a perfect *bijou*, embellished with numerous beautiful engravings, from original designs. It is one of the neatest books of the season; and coming from an esteemed Brother, to whom its sale is a matter of consideration, we have made it an exception to our general rule, and most cordially recommend it to the favor of the Fraternity.

☞ Our Agent at Talladega, Ala. is requested to add the names of Brs. A. J. Cotten, J. D. Shelley, Eli Shortridge, and Robert Lawson, to his list of subscribers to the *Magazine*, if they be not already on it.

☞ The Annual Meeting of the Grand Lodge of this Commonwealth, was held on the 14th ult. AUGUSTUS PEABODY, Esq. of this city, was elected Grand Master, by a unanimous vote,—Caleb Butler, Esq. having declined a re-election, on account of ill-health. On the 27th, the Officers were Installed. The address on the occasion was delivered by Rev. Brother SKINNER, of Framingham. In our next we shall be able to give the particulars.

Extract of a letter from Tennessee, dated Oct. 23, 1842.

“Masonry is in a most prosperous condition in this section. It is daily assuming more elevated ground, and is doing much to harmonize the conflicting elements of society. Its influence is discernable in all the relations of life. All that we have to do to make it what it is capable of being is, to adhere strictly to the ancient landmarks.”

☞ We have not yet received the proceedings of the Grand Lodge of Missouri. Have they been printed? If so, we will thank our Brother, the Grand Secretary, for a copy. The transactions of that Grand Lodge are too important and interesting to the whole Fraternity to be overlooked.

☞ Brother ROBERT N. TULLOCK, No. 97, Chesnut street, Philadelphia, is authorised to act as Agent for the *Magazine* for that city, and vicinity.

EXPULSION.—We learn that *Mathias Joseph Coels*, a German by birth, and a Cabinet maker by trade, has been expelled from Lodge Union Frangaise, No. 17, New York, for unmasonic conduct. He was initiated in the Loge le Temple des Vertus et des Arts, in Paris, and has a French diploma to this effect.

Subscribers can have their *Magazines* handsomely bound in red morocco backs and corners, gilt, with Masonic emblems, for 62½ cents, by leaving them at this Office. No Brother should neglect to have his volume bound. Ten years hence, it will be worth more than its present cost, with interest added.

We find ourselves again under the necessity of deferring the publication of the Officers of several Masonic bodies, which have been sometime in type. We shall endeavor to find room for them next month.

THE

FREEMASONS' MONTHLY MAGAZINE.

VOL. II.]

BOSTON, FEBRUARY 1, 1843.

[No. 4.]

THE GRAND LODGE OF MICHIGAN.

WE sometime since received a newspaper, printed at Pontiac, in Michigan, containing an anonymous reply to the remarks published by us in September last, in reference to the organization of the Masonic body, styling itself the Grand Lodge of Michigan. We had noted several points in the reply, in answer to which we proposed in the present number to say a few words; but have mislaid or lost the paper containing it. What we may remark, therefore, in reference to it, will be based on such impressions of its contents as a hasty perusal has left on our mind. We do not, however, consider the matter of much importance. The subject has been sufficiently discussed for all necessary or useful purposes. The facts in the case are before the several Grand Lodges in the country. Their decisions will no doubt be just, and according to the usages and laws of the Fraternity. Many of them have already disposed of the matter, and in every case, so far as our information extends, agreeably to the decision of the late National Masonic Convention. Whether the Grand Lodges which have not yet acted upon the subject, shall be able to arrive at the same or a different result, is, personally, a matter of no consequence to us. It is, however, one of very considerable importance to the interests and well-being of the Institution.

We presume the facts in the case are fresh in the recollection of our readers. In 1826, a Grand Lodge was organized in Michigan. In 1828 or 1829, its meetings, and those of the Lodges under its jurisdiction, were, by a unanimous vote of the Grand Lodge, *indefinitely* suspended. This, we maintain, was a full and entire *dissolution* of the then existing organization. Any Grand Lodge in the Union was, from that time, at liberty to issue charters for the constitution of new Lodges within the former jurisdiction of the disbanded Grand Lodge. It is not in the power of any Grand Lodge to hold a *nominal* territorial jurisdiction. It must be an ac-

tive, *bona fide* jurisdiction, or none at all. Were it otherwise, it would be in the power of a Grand Lodge to annihilate Masonry forever within the limits of its own jurisdiction, by pursuing the exact course marked out by the Grand Lodge of Michigan. This is not the usage. Illinois presents a case in point. In 1823, a Grand Lodge was organized in that State. Soon after the breaking out of the antimasonic excitement, its meetings, and those of the Lodges under its jurisdiction, were suspended, precisely as in the case of the Grand Lodge of Michigan. The organization was dissolved. The Grand Lodge had ceased to exist. At a subsequent period we find the Grand Lodges of Kentucky and Missouri, issuing warrants for the establishment of new Lodges, within the jurisdiction vacated by the dissolution of the Grand Lodge of Illinois. We have never heard the legality of this proceeding called in question. But, if the position assumed by the Brethren in Michigan be correct, the Illinois jurisdiction has never been vacated. Notwithstanding that the Grand Lodge ceased to exist, by ceasing to hold its annual meetings, it continued, in the opinion of our Michigan friends, to exercise an invisible, *posthumous* authority over the State, and to present a bar against the encroachments of other Grand Lodges; for the regulation is, that one Grand Lodge shall not extend its authority over the jurisdiction of another. This would therefore place the Grand Lodges of Kentucky and Missouri, and perhaps some others, in the wrong. Are they so? In our opinion they are not.

Again. The constitutional number of Lodges having been chartered by the Grand Lodges of Missouri and Kentucky, to hold meetings within the jurisdiction of Illinois, delegates from them recently assembled in Convention and organized a new Grand Lodge for that State. We have not the particulars before us, but we find the fact stated in the last published proceedings of the Grand Lodge of Kentucky. We also find that body surrendering its jurisdiction over a Lodge which it had previously established within the limits of Illinois; thereby recognising the authority and rights of the new Grand Lodge. The question here presents itself—was the organization of this new Grand Lodge legal? If our Michigan Brethren be correct, it was not; because the old Grand Lodge, though virtually dead, might at any moment be brought into active life, by the touch of the magic wand of the old Junior Grand Warden! We apprehend, however, that our Michigan friends are not exactly correct in this matter, and that the Grand Lodges in the country will be happy to recognize the new Grand Lodge of Illinois, when officially requested so to do,—as they will be the Grand Lodge of Michigan, when constitutionally organized.

There is one other consideration in this connection. According to the Michigan doctrine, the old Grand Lodge of Illinois may be revived by

the old Junior Grand Warden,—claim jurisdiction over the State, and proceed to eject the new Grand Lodge as an intruder! This would present a new difficulty. Many of the Grand Lodges having recognized the legality of the latter, how would they regard the former? This question will be answered by their action in reference to the pretensions of the Brethren in Michigan. If they admit the validity of those pretensions, then they will be bound to recognize the legality of the *first* Grand Lodge of Illinois, should the old Junior Grand Warden hereafter,—no matter whether one or twenty years hence,—see fit to follow the example of his Michigan Brother, in resuscitating that body. Let him issue his dispensation for the creation of three subordinate Lodges, and he may assemble the officers of those Lodges, and reorganize the disbanded Grand Lodge. At least so they understand the matter in Michigan. But in this case, what becomes of the new Grand Lodge? They cannot both be legal bodies, because they are based on antagonist principles. If the existence of the first Grand Lodge of Illinois is perpetuated through its officers, without regard to continued organization, then the new Grand Lodge is a spurious body. On the contrary, if the new Grand Lodge, which has been formed by the constitutional number of Lodges, regularly deriving authority from the Grand Lodges of Missouri and Kentucky, be a legal body, then the old Grand Lodge, when resuscitated, would be an irregular one. If the principle will hold in Illinois, it must also hold in Michigan.

There is still another matter on which the decision in the present case, may have an important bearing. All Masonic organization in the State of Vermont, is broken up. There has not, to our knowledge, been a meeting of the Grand Lodge, or of any other Masonic body, in that State, for the last eight or ten years. Is this condition of things to continue during the pleasure of the late Grand Master and Wardens of that Grand Lodge? Suppose they are dead—or are not now in the State—or have renounced the Institution? Is there no remedy? Would the Grand Lodge of New York, New Hampshire, or of Massachusetts, hesitate for a moment to adopt the course pursued by the Grand Lodge of Missouri and Kentucky in reference to the vacated Illinois jurisdiction, and grant charters, on proper application, for the organization of new Lodges within the State of Vermont? We believe not. They would not for an instant recognize the destructive principle, that a decayed Grand Lodge possesses the power to suspend, indefinitely, or at all, the operations and existence of Masonry, within a prescribed jurisdiction, or on any portion of the habitable earth. Yet, this is the very principle for which our Michigan friends are contending. They maintain, that the Grand Lodge of that State, although it held no meetings, nor chose any officers, for more than *eleven years*, yet it

never ceased to exist,—never lost its authority, or vitality, as a Grand Lodge; and that, therefore, though there had not been during that whole time, a single living subordinate Lodge in the State, the old Junior Grand Warden had lawful right and authority to resuscitate the deceased body, to breathe the breath of life into its nostrils, and claim for it rank as a regular and constitutionally organized Grand Lodge! The National Masonic Convention deny this claim. From this decision the Michigan Brethren have taken an appeal to such Grand Lodges as were not represented in that body. The Grand Lodge of New Jersey has had the matter under consideration. At their annual meeting on the 8th Nov. last, the Grand Secretary offered a report, from which we take the following extract:

"I have received *two communications* from the Grand Lodge of Michigan, or from a body of Brethren styling themselves a Grand Lodge, but as I do not consider them duly constituted, I have held no intercourse with them, further than sending them a copy of the Extract of Proceedings of our Grand Lodge at the last Annual Communication. It appears that there was formerly in that State, (then Territory) a Grand Lodge, but neither the Grand Lodge, nor any of its subordinates, have had a meeting for several years, and it does not appear that any of the Brethren who were members of the former Grand Lodge, are members of the present one.* Should our Brethren in Michigan have in their State three legally constituted Lodges, and those three form a Grand Lodge, I presume it would afford this Grand Lodge pleasure to acknowledge them as a duly constituted Grand Lodge, hail them as such, and open a correspondence with them, but under present circumstances, I do not think we can acknowledge them as a Grand Lodge; that, however, will remain for this Grand Lodge to determine."

The subject having been duly considered by the Grand Lodge of New Jersey, the view taken of it by the Grand Secretary was confirmed.

The "reply," which has elicited this article, contains a letter written by the editor, in answer to certain inquiries, addressed to him by a committee appointed at a meeting of Masons, held at Mt. Clemens, in 1840. The want of a copy of that letter, constitutes our chief regret at the loss of the "reply;" for it is more than insinuated that the course subsequently pursued in organizing the Grand Lodge, was in accordance with the

*This is in accordance with the first information received on the subject. It was subsequently ascertained that the Junior Grand Warden of the old Grand Lodge was still in the State. The former Grand Master was Governor Cass, who, at the time of the organization of the present body, was in France. Nothing is said of the Deputy Grand Master, the S. G. Warden, the G. Treasurer, G. Secretary, or any of the subordinate officers of the original Grand Lodge. The Junior Grand Warden stands alone! Nor is it said who presided at the new organization, or how the officers were made up. They must, however, have been appointed by the J. G. Warden, after having first appointed himself to the office of Grand Master! If this process of creating Lodges and Grand Lodges, have no other merit, we presume none will deny its claims to *originality*.

suggestions therein submitted. Had we the letter before us, it would be easy to meet this subterfuge. The inquiries proposed to us, were

1st. "As to the existence of any Grand Lodge within the limits of Michigan," either then or at any previous time; and

2dly. "As to the powers, rights, and duties of Brethren, Master Masons and *others* in Michigan."

To the first interrogatory, we answered, that there was, or had, we believed, formerly been a Grand Lodge in the Territory, and advised that a meeting might be called by the senior Grand Officer (not of an inferior grade to the rank of Grand Warden); at which meeting the Lodges might send up their representatives and elect new Grand Officers.* We thought it probable that the Grand Lodge had not held a meeting for a year or two, and that the Grand Officers in the meantime had in a measure dispersed, or become negligent of their duties,—perhaps indifferent as to the cause of Masonry. But we were not informed, nor had we any knowledge of the fact, that the Grand Lodge had, by its own vote, *dissolved itself*, and that every subordinate Lodge in the Territory, had pursued the same course. With this information before us, our advise would have been different.

With respect to the second point of inquiry, we assumed that there was no Grand Lodge in the Territory, and pointed out the constitutional course for the organization of such a body. We expressly said, that there must be at least *three* regularly chartered Lodges in the State, before any proceedings could be had in the premises. We believe we also pointed out in what manner these charters were to be obtained, and indicated the usual preliminary measures. Our advise was not followed. *There was not at that time a Masonic Lodge in the State.* If there were, the fact does not appear. The course indicated in our answer to the first inquiry could not, therefore, be complied with. In the second case, it might have been, but was not. The Brethren had discovered the *civil charter* granted to the old Grand Lodge, in 1827, by the legislative council of the Territory. This they assumed to be *legal* evidence of Masonic existence. Here was the great error. It was immediately determined to make "an application to the highest Grand Officer of the Grand Lodge for a warrant of dispensation to organize a *subordinate* Lodge at Mt. Clemens."† The application was made to the Junior Grand Warden of the old Grand Lodge, who

*This was on the presumption that there were subordinate Lodges in existence in the State. In which case, the delegates, when met as advised, would have been authorized to form a new Grand Lodge, had they found, as the fact proved to be, that the old Grand Lodge had been dissolved.

†Report adopted by a meeting of Masons at Mount Clemens, May 5th, 1841.

granted the dispensation prayed for, and the petitioners were organized under the name of "Lebanon Lodge." It will be borne in mind that this transaction rests entirely on the assumed authority of the Junior Grand Warden, and that it took place before any meeting of the present Grand Lodge had been held. We respectfully submit that this was not a legal proceeding. If we admit that the old Grand Lodge was in legal existence, then we deny the authority of the Junior Grand Warden to grant dispensations for the creation of new Lodges. The proceeding was an irregular one, in any view of the case. Dispensations were subsequently granted, by the same officer, for the establishment of Lodges in other parts of the State, "to operate until the next annual meeting of the Grand Lodge," which was held at Detroit, in June, 1841. The report of a Committee of the Grand Lodge says—"Delegates from a constitutional number, of *legally constituted* Lodges, met, (as above stated) agreeably to prior notice, at this place, (Detroit,) and resolved to open a Grand Lodge under the existing constitution, and recommend a general resumption of labor in the jurisdiction." These "legally constituted" Lodges, were Lodges for the constitution of which the Junior Grand Warden had issued Dispensations. It follows, therefore, from this proceeding alone, (unless it be admitted that this Brother was constitutionally invested with power to issue Dispensations on his own responsibility, and without reference to the authority of a Grand Lodge,) that the Lodges represented at Detroit, *were illegal and irregular Masonic bodies, and that all their proceedings are null and void.*

Here we take our leave of the subject, we hope, forever. The facts are all fairly before the Grand Lodges, and to their decision, when known, we trust all parties will readily and cheerfully submit. For our Brethren in Michigan, we entertain, personally, the kindest regards. But we owe a duty to the Fraternity, before which every consideration of a personal nature must give way. We do not suppose that our advice would, under existing circumstances, have any weight with them. If we thought otherwise, we would say to them in all good feeling and fraternal fellowship: "You have one regular Lodge within your State, holding under a warrant from the Grand Lodge of New York: petition that, or some other Grand Lodge, for charters for the constitution of two additional Lodges: you will then be in a condition to form a Grand Lodge legally. New charters may issue to the Lodges at present in existence, and the difficulties which now prevent, and which, we most sincerely believe, must continue to prevent, a general recognition of your claims, by the Grand Lodges in the country, will be entirely and forever removed."

RELIGIOUS QUALIFICATIONS OF CANDIDATES.

GRAND LODGE OF TENNESSEE.

[For the following communication, we are under particular obligations to the esteemed Brother whose name appears at the close of it. The experience and ability of the writer, will always command for his opinions the respect of his Brethren,—and especially on a subject of the nature and importance of the one under consideration. We feel gratified that our own views are so fully and entirely sustained by him. It may be proper to state, that we have not heard a dissenting opinion from any Brother who has communicated with us on the subject. Our New York correspondent, it will be recollected, differed from us, not in respect to the *principle*, but as to the *construction*.]—EDITOR.

R. W. BR. MOORE:—I feel much indebted to you for your vigilance in furnishing the Brethren with useful and interesting Masonic intelligence, and especially for guarding the fundamental "landmarks" and "ancient usages" of the Order from innovation—whether this innovation arises from a misapprehension of the real character of our excellent Institution, or from a desire to make it more popular, by conforming it to certain modern views of old subjects. I am happy to observe that you notice these things, not as an authoritative censor, but as a Brother speaking to Brothers.

Our Institution was, at an early period in the history of the moral and social culture of the human race, founded on the pure and enlightened principles of justice and benevolence, as they were then seen in the best light of experience and in the brightest hopes of their future developement. Its founders, having thus established it upon this noble and broad foundation, sought to bind and unite its members, not by those ties of wealth, family, station, or mere intellectual gifts and power, which had been regarded as so mighty and so much employed in the compacts and governments of the world; but by the still stronger and more enduring bonds of those pure principles and feelings, nurtured in the heart, and sanctioned by the Deity, which are the never failing sources of every virtue, and which will crown every good work with success. In reducing to practice these principles and feelings, every Brother is furnished with certain "landmarks" for his observance;—among which are, "faith in God,"—"fidelity to engagements,"—respect for governments of church and State,—truth to Brothers and friends,—forbearance to enemies,—charity to the poor—and benevolence to all men: he is to unite humility with authority, mercy with justice, love and cheerfulness with obedience—and be perfect in his calling, the highest glory of a Mason. These and other landmarks of the Order, are not to be removed or changed. This is the condition upon which every true Mason has been admitted, viz.: that he will not remove its ancient landmarks or depart from its ancient usages.

Masonry, although a voluntary Institution, (both in its first founders, and all who have since joined its ranks, all being perfectly free,) did not so much seek the worldly aggrandizement of its members, as the moral and social benefit of the world, in all coming ages. It sought alike to benefit the poor and rich of its own Brotherhood, and of the world—all things else being equal. It nobly passed all those national and party boundaries which had divided and alienated the human family, narrowing the obligations to virtue and the sphere of sympathy and kind offices, and generously opened her doors to all disposed to be good and true,

of every region of the earth; at the same time placing over each the inspection of the "All-Seeing Eye" of Heaven, and before him the rich rewards of eternity, as the most effectual incentives to duty and perseverance in well doing. Hence our members, previous to becoming such, were variously distinguished,—some of them being kings, potentates, commanders of armies, lawgivers, ministers of state and of religion, scholars, artisans, historians, rich men and poor men, sailors, soldiers, and men of every lawful calling; but on entering the Lodge, those distinctions all ceased, and they became Brothers, fellows, equals,—with no distinctions save their respective degrees of Masonic excellence and moral worth. Here even the Prince is not degraded by receiving his degrees at the hands of one of "Nature's noblemen," an enlightened tradesman, or by sustaining an office below him in the Lodge; for office or station here is not connected with emolument or given as a personal reward; but for the benefit of the society.

Masonry, in its spirit and design, is the same in every degree, and in every region of the earth. *It interferes with no man's obligation to Country, Religion or family, and shuns all inquests into their nature or character.* While it offers no offence to any man or body of men, it is as nearly independent as any thing earthly can be. It dwells under the shadow of no *throne* or *priesthood*, and asks patronage from no human power. Its government, like its foundation, is the ministration of pure justice and benevolence, directed by experience and good will to the Fraternity and to the world. Its sphere, is the circle of the earth: Its strength, the harmony and union of its members, however distant from each other; which it preserves by admitting none to its rites but by the principle of universal consent, and expels none but by the same principle. It is not to be conformed to the governments or religions of those countries in which its members may chance to live or sojourn. It is neither the slave nor the antagonist of any human power; and has therefore sustained itself unchanged amidst all the changes and overturns of the governments and kingdoms of the earth, since its first establishment, not merely as the minister of private alms, but as furnishing every true Brother with a home in every land, and a faithful friend in every region of the earth and sea: and also forming that neutral ground on which all the good and true of all nations and parties may meet and confer with each other, without any humiliating submission on either part, but with perfect confidence in each others friendship and fidelity, and in perfect honor and good will to all mankind.

But, sir, I am digressing from the immediate object of this communication, which is to say to you, that your remarks in the first article of the Magazine for the present month,* on the "Requisite Qualifications of Candidates," have my most cordial approbation, as, I must think, they will have of all the faithful Brethren, after due reflection. You have sustained your views by the highest Masonic authority, and the best writers. They are also capable of being illustrated by familiar reasoning upon the origin, nature and design of the Institution.

Now, if in one place the candidate be rejected because he is a Jew, or a Mahomedan; in another, because he is a Christian; in another for his opinion of tem-

*December. This communication was received too late for the January number, for which it was intended.

perance, of the peace, the woman, the abolition, the government or the community question; in another for his views on politics or religion; and in still another for opposite opinions; will not Masonry be wholly changed, nay destroyed? If one Grand Lodge may remove one landmark, another may change or remove another; and if one may introduce an innovation upon our "ancient usages," another may introduce a second; and thus all that is *original* be removed, and the place be supplied by something *new*, and all by the professed friends of "ancient Masonry." Not that I intend to intimate that the worthy and talented Grand Lodge of Tennessee, in its legislative and deliberative capacity, by the measure it has adopted for the government of the Lodges of that State, intended to open a door to all this. The measure adverted to, and which occasions this letter to you, is this—that the Lodges under its jurisdiction shall require of every candidate an affirmative answer to the following question—"Do you seriously declare upon your honor, that you believe in the existence of a God, and a state of future rewards and punishments?" Those wise master builders who established our society, reared it upon the "corner stone"—the common foundation of all religion—*faith in God, who created and governs the Universe.* Hence the candidate at his first step upon the Masonic pavement, proclaims his "trust in God," as the way to run and finish his course to the approval of the "All-Seeing Eye." But to this the Grand Lodge of Tennessee has hastily added a belief in a *state of future rewards and punishments.* This is most clearly a change of the foundation. By what authority have the members of that Lodge made it? Not by that of any ancient constitution or usage known to me, but from a belief, as I suppose, that thereby the character of the society would be improved. Well, from similar motives, others may make other innovations; till the Institution, by reason thereof, become offensive to the good Brethren of Tennessee, and all the *good and true* of the Fraternity; as a certain dish, very acceptable in the state in which it was brought upon the table, was rendered very offensive to each of the two travellers, by one sprinkling the whole with pepper and the other with snuff. As a religionist, I take no offence at the article of faith added by the Grand Lodge of Tennessee. It is an article of my religious creed, and is, I think, taught both by natural and revealed religion,—and a consequence of a belief in *God*; and has been, and still is so regarded by ninety-nine out of every hundred of enlightened Masons from the beginning, and over all the earth.

I cannot persuade myself that this change in the question put to the candidate in Tennessee, was intended to bear against any religious sect or opinion; for I entertain too high an opinion of the charity and liberality of feeling belonging to our Brethren there, to indulge the thought for a moment. But as a Mason, I do exceedingly regret the *innovation*, and especially from the source whence it comes. Tennessee has perfect conventional power to govern Masonry within her limits; but her Masonic power to change the Institution in any of its principles or landmarks, is quite another thing.

Doubtless in some proper way, after great consideration, she will revise her proceedings in this matter. And let us all remember, that "to err is human, to forgive divine.

Yours, fraternally,

Westminister, Dec. 20, 1842.

PAUL DEAN.

A MASONIC FRAGMENT.

To the thinking and reflecting portion of the Fraternity, and to the ingenious and intellectual amongst the uninitiated, a more interesting retrospect can scarcely be imagined, than is to be found in tracing the steady growth and eventful history of Masonry, from its cradled infancy and sheltered seclusion in the East, to its vigorous maturity and healing influence throughout the universe. At one time we observe it, like the star of promise, struggling through the darkness and idolatry of heathenism; at another, alternately persecuted and cherished by the capricious violence of monkish intolerance, and subsequently flourishing under the more benign and genial influence of the reformed religion. The whole history of Masonry throughout these eventful periods, and under these various circumstances, will be found replete with almost unequalled instances of unshaken fortitude and active benevolence, and every line descriptive of the most virtuous faith and the most exalted heroism.

In the fourteenth century, the rack, the flames, and the scaffold, instead of shaking their fidelity and fortitude, extorted only a contemptuous smile from the venerable Molay and his brother martyrs. Subsequent persecutions in Holland, France, Italy, and Portugal—the dungeons and galleys with Mouton, and the torture and the rack with Coustos—have tended only to enhance the sanctity of our noble Institution, and to cement yet more closely the bonds of Brotherhood by a glorious congeniality of principle.

In undertaking to enumerate individual instances of Masonic benevolence, the writer would have to contend with even more than usual difficulty,—for, in addition to the known and acknowledged truism, that though

“The evil which men do lives after them,
The good is oft interred with their bones,”—

the exercise of charity amongst Masons occurs mostly under circumstances and partakes always of a character incompatible with an open or ostentatious display of that greatest and brightest ornament of their profession. Conviction, however, must be firmly stamped on the mind of every Brother, of the assuasive influence of those cherished principles expounded and enforced at his initiation. The bitterness and asperity of common life are suffered not to approach the precincts of the Masonic sanctuary; political discord and religious controversy are unfelt and unknown within its walls, and temperance, harmony and fortitude, uniformly characterize those meetings, the object of which is, the upholding of religion, the inculcating of morality, the promotion of science, and the practise of virtue.

Again, how numerous the recorded instances of the wonderful—the almost talismanic effects of the mystic signal, either on land, or sea,—in the lonely desert or in the crowded city, with the mighty or with the humble; in whatever climes, and under whatever circumstances, its spell is uniformly powerful.

In foreign countries, and in hostile lands, the distressed have met with succour, and the forlorn with cause for hope: even the murderous weapon of the brigand has been known suddenly to fall from its grasp, and in the field of blood and slaughter the prostrate soldier has beheld the avenging blade of his opponent miraculously arrested in its descent.

ADDRESS,

Delivered before the Grand Lodge of Massachusetts, on the festival of St. John the Evangelist, Dec. 27th, A. L. 5842. By Rev. JOSEPH O. SKINNER.

MOST WORSHIPFUL GRAND MASTER, AND BRETHREN—

HAVING been more than usually occupied with the duties of my profession since I received the invitation to address you on this occasion, I can only offer you the warm greeting of my heart, and a few thoughts, such as have occurred to me during brief and irregular intervals of leisure.

Surrounded as I am by Brethren who are my seniors in age and Masonic experience, some of whom have grown hoary in their devotion to the Institution of Masonry, I would much prefer to listen to their instructions this evening; yet, feeling as I do the generous confidence and kindness which always pervade the Masonic bosom, I will not offend the spirit of Freemasonry by supposing, for a moment, that there is any need of propitiating your candor or indulgence towards what I have to offer.

However it may be with me in any other place, I am always at home in the Lodge. However embarrassing any other occasion or assembly may be, with Masons, there is ever a freedom, a frankness, growing out of perfect reciprocal confidence, which gives a healthful, natural tone to the mind, which excludes all the narrow, selfish, trifling passions, too often engendered in actual life, and brings us on to a generous footing of mutual understanding and liberal feeling. And I cannot disguise to you or to myself the pleasure I feel in discharging the duty assigned me on this occasion. Though my acquaintance with Freemasonry has been brief, it has been most pleasant; the hours I have spent in the Lodge in communion with my Brethren, in cultivating an acquaintance with its mysteries, in studying the moral significance of its forms and emblems, I reckon among the golden hours of my life.

The pleasure I feel this evening is heightened by all the circumstances of our meeting on this time honored festival, by this consecration of the tried and true

hearted members of the Craft. You have come up to this hallowed Temple, my Brethren, from various sections of our Commonwealth, to honor the memory of one of the noblest characters of Masonic Antiquity, St. John the Evangelist; you have come to study the sublime and impressive ritual of our Order, to freshen your memories at the pure springs of Masonic lore, to observe the beautiful order of the true and well governed Lodge, to study the uses of the varied instruments and emblems of the Craft and their moral application, and also to add a new brightness to the links of that chain which binds in one indissoluble body the whole Masonic Fraternity.

You have come up here, as the twelve tribes of Israel, in the palmy days of their ancient greatness and glory, went up to their Temple to worship the great King, to commemorate the remarkable displays of his goodness, to hear His Law, and celebrate its appointed feasts.

Or we may find an analagous case perhaps in the return of the Jews from Babylon, to offer up their vows and sacrifices on Mount Zion; so is there with us, Brethren, a restoration of the ancient Order, a return to the old paths and landmarks, a purification of the Temple defiled by profane hands.

I congratulate you on the favorable change going on in public sentiment in relation to our venerated Institution, and on the happy omens which are cheering us with a prospect of the revival of its ancient splendor, and the spread of its pure, liberal and philanthropic principles. I congratulate you on the auspicious day which is breaking in the East and reflected with glory in every quarter of the heavens. A dreary and gloomy night is withdrawing itself, and with the shades of darkness, go the boding owls and other birds of evil omen, that for a time hovered over the ancient Temple of Masonry.

That venerated Temple, though perfect and beautiful in all its proportions, and supported by the three grand pillars, WISDOM, STRENGTH AND BEAUTY, yet,

when reflected and refracted by the dark and turbid waters of political ambition and selfish designs, seemed to be the focus of all evil. Still the enemies of Freemasonry have not opposed and vilified it, so much as something else they have called by its name.

What I know of those days of darkness through which the Institution has past, is not by experience, but by history, for I received the honors of the Order after it had passed through the dread ordeal of the political Inquisition. One thing however, I can say most truly, that from the time I was seventeen years of age, I had a decided and utter aversion to political antimasonry.

While as yet I knew nothing of Masonry except on the testimony of its true disciples, some of whom were among my earliest and best friends, I had conceived a high regard for its principles, and while its enemies jeered at its ritual, and aspersed the character of its adherents, I could feel no sympathy with those who "spoke evil of things they knew not" and could not apprehend.

But the storm that burst with so much fury upon the Masonic Institution, vainly threatening to raze it to the ground, has settled to a calm; the waves of that tumultuous sea have at length sullenly subsided, and the ark which was borne aloft on the angry billows of popular commotion has found a peaceful and quiet haven.

I see around me those who have been faithful in their allegiance to Masonry through all its vicissitudes, and who, as loyal Knights, brave Companions, and steadfast Brethren, have broken a lance with the enemy in the bloodless strife of truth against error and besotted fanaticism, and have gallantly maintained the moral conflict and kept the field, until the embattled hosts of the aliens with their traitorous recruits have been routed with as signal a victory, as good old Jephthah gained over the turbulent and rebellious Ephraimites. On the principle, as I trust, set forth in that immortal poem, (the author of which, if he is not a Mason, deserves to be made one), that

"Truth crushed to earth shall rise again,
The eternal years of God are hers;
While error, wounded writhes in pain,
And dies amid her worshippers."*

But I will not enlarge on so unwelcome a topic. I will not bring from oblivion the ghosts of antimasonry even for an hour,

"Nor further seek, its merits to disclose
Or draw its frailties from their dread abode."

Sacred It becomes us now Brethren, as a bright prospect opens before us, to remember the vows we have taken around this ~~sacred~~ altar, and the virtues which are proper to the Masonic character. If we would see Freemasonry flourish, and have it permanently established, let an inquisitive world see from its influence over our own lives, that, if duly appreciated, it will enlarge the heart, chasten and refine the feelings, and purify the moral sensibilities of our nature. That this is its tendency, all, who know what it is, and are capable of appreciating it, are of course well aware. In the Masonic Lectures there is a lofty and liberal spirit inculcated which no man can fail to imbibe who faithfully studies them and observes the admirable method on which they are formed. In the order which is essential to a regular Lodge, in the harmony of its arrangements, in the gradation of the degrees and offices, in the strict system of economy, discipline and government which are enforced by the rules of the Craft, there is a high order of intellectual gratification for all well instructed workmen.

E/ There is in the Masonic ritual a venerable antique beauty, truly delightful to the contemplative mind. It combines the wisdom and experience of many ages. It was devised to minister to essential and permanent wants of human nature; and being based on unchanging principles, and not on the accidents of birth, or fortune, of country or sect, it is destined to live through all changes of society, and

* "The battle field," by W. C. BRYANT.

continue so long as virtue, sympathy and love survive in the human heart, to hold its place among the beneficial agencies for ameliorating and blessing mankind. *End* Our Institution is so peculiar in its character that it is safe from the reach of the enterprising reformers of our day. How pleasant is it, amid the strife and confusion of the times, to have one quiet and serene retreat, remote from the noise of party conflict and to enjoy the calm repose breathed by Masonry! It links us with the past, with the men who lived in the earliest periods. To render due honor to the memory of the good and great who have gone before us, is but paying homage to eternal truth and goodness, and is a striking characteristic of our Order.

The Masonic Calendar is rich in venerated names. While we continue to honor the memories of such men as WASHINGTON and FRANKLIN, of NEWTON and LOCKE, of the holy ST. JOHNS, of SOLOMON and HIRAM; while the Bible is the principal Jewel of every Lodge, and one of the great lights of the Institution, while there is so constant a reference to its precepts in all the business and ceremonies of our meetings, surely, whatever may be thought of Masonry by the ignorant, it will be highly prized by all those acquainted with its spirit.

But it is the secrecy of our Order which forms the great stumbling stone and rock of offence to the uninitiated.

That there is in Masonry a secret which the world at large does not understand, I freely admit; nay, there is a secret which I have reason to believe *some* who have passed through the forms of initiation do not comprehend, and which no seceder can possibly understand, for the moment he breaks his vows to pander to a selfish and corrupt ambition he must lose the secret.

He that becomes a Mason without learning this secret is not benefitted. He may be able to give all the signs and tokens of the Craft and work his way into any Lodge, and yet not comprehend the *most valuable* secret of the Order. It is not intelligible to any outward sense, it is internal, a matter of experience. And yet it is the plainest thing in the world to understand.

A great German Poet has somewhere told us in his philosophy, of "*the open secret of the universe*;" so also, by a seeming paradox, the most important secret of Freemasonry, is an "open secret." Brethren, you will all understand me, I am sure, and respond to the sentiment just expressed. I speak of that perfect reciprocal confidence which is felt and exercised by every genuine Mason.

This is what the Institution is designed to cherish, to make Masons members of one body, a living whole, having a perfect sympathy in all its parts, so that if one member suffer, or one member rejoice, all the members shall participate in the suffering or the joy. It is adapted to weave a silken band around the hearts of all who enter its portals, to establish between them a friendship that nothing can disturb, an understanding and sympathy on the broad basis of our common nature and common wants. Thus it goes below all the artificial distinctions of society; no titles or dignities are recognized in the Lodge but such as are merited, and conferred on account of merit, within the body of the Lodge. This mutual confidence and fellowship can only exist among those actuated by worthy motives, men of integrity and moral purity. Hence the question to the candidate, "Is he worthy and well qualified?" becomes a most important one. And if, as an eminent English statesman once declared, "confidence is a plant of slow growth," how needful is it that there be a due examination before he is admitted to "the fellowship of the mystery" of the Order.

This mutual fellowship and confidence is the vital air, the living principle of the Institution. It is the mystic tie which binds us together, it is "the cement which unites us into one sacred band, or society of friends and Brothers, among whom no contention should ever exist, but that noble contention, or rather emulation, of who can best work, or best agree," and this I have presumed to call the most valuable secret of the Order. The Masonic ritual, beautiful though it be, is nothing without the spirit. All its forms and emblems are to be considered as the means of a higher culture, of mental discipline, of social refinement and moral instruction. Here then, in the exercise of Brotherly love, in relieving the distressed, in walking by the square in all our relations with

mankind, the true design of the Institution is carried out. And is not the possession of the spirit here indicated, the great and most important secret of all? The Mason who brings dishonor upon his profession, has certainly lost the secret, for we are told by an inspired writer that "the secret of the Lord is with them that fear him; and He will show them his covenant." (Ps. xxv. 14.) So my Brethren the secret of Masonry is with them that walk according to its precepts and are imbued with its spirit.

As we have come up here to day in honor of St. John the Evangelist, how proper is it that we bear in mind the exhortation with which he was accustomed to address the Ephesian church in the last days of his ministry. This day is the anniversary of his death. St. Jerome gives a very affecting account of the last years of his life. As the infirmities of age made him unable to address the church in a systematic discourse, he always desired to be conveyed to that assembly, and as often as he came he addressed them thus,—"Children, love one another."

Being asked at length, why he always gave this exhortation with nothing new, he answered, "Because it is the precept of the Lord: and if this is fulfilled it is enough." So let him be present with us this evening, Brethren. Let us consider that the glorified spirit of the beloved disciple is bending from his seat in the heavenly courts, and exhorting us—"Brethren, love one another, and it is enough."

DRAFTS FROM THE TRESTLE BOARD.—No. 1.

BY A PAST MASTER.

THE INVISIBLE SHIELD.

In the year 183—, the writer of this was a resident in the town of K—, one of the many new places then springing into existence in the luxuriant West. Some thousand inhabitants already constituted what the sanguine proprietors anticipated was but the germ of that mighty growth of population, which in a few years was to make K— a great city. Business and residence "lots" were freely bought and sold in the market, and speculation ran in a stream which had the seeming of a river of prosperity, bearing all who would embark upon it to the wide ocean of wealth, independence and luxury. Alas! how has the lapse of ten fleeting years dissipated the hopes then indulged in, whelming the gay dreamers in bankruptcy and ruin! The paper fortunes amassed at the time I speak of, have vanished into thin air, and K—, instead of flouting the heavens with the "gorgeous palaces" of a city, groweth rank weeds in its market places. Its glory hath departed with the reign of speculation, and the present dwellers there no more resemble the people who founded it, than does the lonely barn-door fowl the gorgeous bird of Paradise.

A glorious set were those early founders of the now quiet town of K—! Fashion did then, and there amongst, establish a vice-dukedom of her empire, and Pleasure busied herself in devising new ways to spur old gaffer Time along in his course over this dull and lagging world. Dance, and song, and wine, and the inspiration of woman's beauty, all were laid under contribution; and for a year or two the tone of society in K—, was "as merry as a marriage bell." I cannot but sigh when I remember those "good old times," and look upon the change which hath been wrought in the worldly condition of those who were the principal actors therein. Many of the gallants of those days have been meta-

morphosed into sober married gentlemen—the meek fathers of half scores of children, and patient delvers in the mine of life's realities;—some have settled down into antiquated, hopeless and subdued old bachelors;—others have emigrated to Texas, that El Dorado of the desperate and the adventurous, and become Congressmen or Indian fighters under the single-stared Republic;—others again, who were once accounted "bucks of the first water," have gradually subsided through all the gradations of adverse fortune, until finally they rest secure from any further reverse of the fickle goddess, in the slough of pure, unmixed *loaferism*; while upon the breasts of some, whose hearts once exulted in the buoyant anticipation of length of years and fullness of joy yet to come, rest the green clods of the valley. Such are the shiftings of life's kaleidoscope.

Among, but distinguished above all those to whom I have alluded, was my young friend Harry L—. With a remarkably fine person, he united manners the most engaging. Not destitute of elegance and grace, there was, also, about him an unaffected and manly frankness which at once won the heart. Warm, generous and quick in his sensibilities, a tale of distress or of wrong, could at any time command his purse to relieve, or his right hand to avenge. One or two more points added to his character, and it would have been a perfect one. But he lacked that steady, constant, stern self-control, the absence of which frequently turns even the good traits of a nature such as his into vices. He possessed, in short, passions as fervid as his sensibilities were lively, and by some he would have been called a *roue*. And yet Harry L— was not that monster, the cold-blooded, flattering destroyer of innocence. No one had a more exalted reverence, in the abstract, for female purity and virtue, or could sooner have been wrought upon to become the avenger of a deliberate seduction. But he was not proof against temptation; and when once the unholy passion was kindled, his pursuit was eager, headlong, impetuous, until gratification brought with it reflection, and reflection, remorse—deep, pungent and bitter. Harry L—, more than any person I ever knew, needed some constant *secret monitor*, whose voice should be more potential than, alas! that of conscience often is, unaided by Religion, and drowned by the hot flow of youthful blood. That monitor he found in —, but I will not anticipate.

Among the many beauties of K—, at the time at which I write, was Helen S—. She was, indeed, a being to intoxicate and madden a youthful imagination. A form surpassing in its voluptuous ripeness and symmetry those of all other women—a complexion of that warm, rich brunette, which is peculiar to the passionate South—a clustering profusion of curls, black as the raven's wing, shading a neck and bosom of surpassing beauty—with eyes dark as midnight, large, and lustrous with the light of the feelings of the girl of sixteen—she presented a vision as alluring to the refined sensualist as one of the houries of the pagan paradise to the followers of Mahomet. She was the daughter of a widow in reduced circumstances, and unfortunately had been destitute, almost from childhood, of all other guardianship or protection than that of a vain, weak mother, and such as might be derived from that "INVISIBLE SHIELD,"

"Which none but *Craftsmen* ever saw,"

but which, nevertheless, under Providence, has saved thousands from a course of life, than which death were preferable. Young, ardent and guileless in her feel-

ings, a neglected,—or rather I should say, an ill-judged education—had given just that tone and complexion to her mind which fitted her to become an easy prey to the experienced voluptuary, while her extraordinary beauty and her equivocal position in society, exposed her in a peculiar degree to the attempts of the designing.

I know not how it was that Harry L——, and Helen S——, should have so often happened to meet each other, and be found wandering together under the soft moonlight. But so it was:—night after night, by the side of that quiet stream, did I see them on their solitary stroll. Night after night, as I hovered upon the footsteps of that beautiful and ungarded being, did I overhear the warm and burning sentiments that fell from his lips, in language eloquent it is true, but deriving its inspiration from a passion to which Bulwer's genius has lent the divinity of Love, but which is, nevertheless, "of the earth, earthy"—and I trembled for the consequences.

The midnight hour was past. Helen S—— had laid her soft cheek upon the pillow, beneath her mother's humble roof, and was dreaming of one, whom in her fond and simple credulity, she had begun to regard as a *lover*!

In another quarter of the town, the members of an ANCIENT FRATERNITY had met together upon an important occasion. It was to receive into full communion a novice, who had served the period of his probation to the satisfaction of the fathers of the Order. The solemn rite was ended—the mystery revealed—the sacred duties expounded and assumed;—and as the fair dreamer in that humble dwelling, smiling in her sleep, murmured the name of Harry L——, *he* left, for the first time, the door of the solemn temple dedicated to Friendship and Benevolence—A BROTHER!

"Harry, my dear fellow, do you intend to *marry* Helen S——?" said I the next evening, as, according to our wont, we were enjoying the fragrance of a fine Habana after supper on the balcony of our Hotel.

"MARRY her!—certainly not. She's a luscious creature—has a form like Venus, and a deal of passionate romance, with a mind that might, under proper training, have made her a superb woman. I'm confoundedly *in love* with her, but have not for a moment indulged the preposterous idea of making that silly milliner mother of her's *ma belle-mere*."

"Then, in that case, I must forbid the continuance of those long and dangerous moonlight rambles. Helen S—— is, it is true, the daughter of a milliner; and the society around you would probably laugh were you to make her your wife; but then SHE IS THE DAUGHTER OF A

To the initiated need I say more? These few words lost to Helen S—— a *lover*; but they also gained for her a *friend*, who was unto her "even as a brother." And when, some years afterwards her mother died, leaving her an isolated orphan in the world, to find an asylum in the family of one who had *known* her father—and when a noble-hearted fellow of princely fortune, meeting with her, and attracted by the beauty of mind, (which Harry L——'s fraternal providence of

books and instructors had brought about,) as well as by the Juno-like majesty of her person, offered her his heart and hand;—and when they were married—and all the crusty and malicious old maids and scheming mammas in the neighborhood were mad and jealous enough at her good fortune,—wondering, as they did in general conclave, how one so poor and pretty should not have been abandoned—and insinuating that she "was'nt used to be" thought any better than she ought to have been, "no how," together with divers other such uncharitable surmises and insinuations:—I say, when all these things came to pass, the spiteful *gossips* did not know it, but there *were* those who could have told, that notwithstanding her apparently unprotected and perilous situation, there had ever been around her and about her continually, the sure protection of THE INVISIBLE SHIELD.

Memphis, Tenn., Dec. 1842.

CORRESPONDENCE.

Washington, D. C. 13th January, 1843.

DEAR SIR,—I sincerely thank you for the numbers of your Magazine, which you have done me the kindness to forward. I admire not only the elevated principles advocated and defended in your excellent work, but I am greatly pleased with the order and arrangement so beautifully, and so admirably displayed in its execution.

We have now but few Masonic publications in the United States—and yet, the pleasing fact is too apparent for dispute, that the MASONIC INSTITUTION is experiencing, at this very hour, in most of the States of this Union, an unexampled accession to its members,—composed of some of the most talented of American patriots, and the brightest ornaments of Society. The star of its loveliness has not faded. Intolerance and persecution have only brightened its name, and shed around it the hallowed glories of its triumphs. Let its principles be resolutely and firmly defended, and warmly and ardently cherished, and the rude storm of opposition will live only in the wild echo of the hour. The weapons of malevolence will fall harmless at its altars, and a renewed life and energy be every where infused. May its honored revival prove commensurate with its past usefulness and value, by a wide spread philanthropy, and an enlarged and diffusive charity. Such a publication as the MAGAZINE, abounding in the choicest gems of Masonic excellence, and glowing in all the richness and beauty of its own imagery, should be in the hands of every member of the Order, who loves its principles, and reveres its virtues. With such a monitor for his companion, he will not fail to give a renewed elevation to his feelings—"TO RAISE THE GENIUS AND TO MEND THE HEART."

Faithfully and fraternally Yours,

C. W. MOORE, Esq., Boston.

J. A. B.

RUINA TEMPLI.

Mourn, Judah, mourn thy warriors dead,
Thy altars prostrate on the dust—
Mourn, Judah, mourn, thy strength is fled,
Yet own, alas! thy doom is just.

Hark! the Romans at thy walls,
See where their bright plumed helmets glance—
It falls—proud Salem's bulwark falls—
Onward thy conquering foes advance.

Shall the accursed, unholy fire,
Approach the Temple's sacred pile?
Oh, God, behold thy sons expire—
Thy children slaves to heathens vile.

Avenge, avenge the chosen race,
Think on thine oath to Abraham sworn;
Preserve thy chosen dwelling place,
Nor let thy mystic veil be torn.

Hark! to that exalting shout,
The heathen o'er thine altars rise;
Thy walls with flames are wreath'd about,
Fire and ruin fill the skies.

'T is past—the sacred veil is torn—
A chosen nation is no more;
Ages to come our ruin mourn,
Let earth our mighty fall deplore.

Mourn, Judah, mourn thy warriors dead,
Thy altars prostrate in the dust—
Mourn, Judah, mourn, thy strength is fled,
Yet own, alas! thy doom is just.

JOSEPHUS.

THE HOME OF HARMONY.

Air—"The Swiss Boy."

Oh! should we search the earth all round,
From north to south, from east to west,
Th' abode of Peace alone is found,
Erected in a Mason's breast.
While there 'tis built, 'tis also based,
Upon a Rock which nought can move;
And o'er the entrance door is placed,
The "*Home of Harmony and Love*."

And when the porch is pass'd, we hail
Th' dazzling splendor of that light,
Which does with mystic craft reveal,
A moral lesson to the sight;
Then hand joins hand, and hearts entwine,
With love and truth each bosom glows;
We greet all friends in love divine—
In HARMONY each accent flows.

Then leave the world, e'en for a time—
A world so full of care and strife—
Leave winter for our summer clime,
And live with us, a Mason's life.
For here "*sweet peace alone is found*,"
While party feuds do worldings move;
And while there's *discord* all around,
We dwell in HARMONY and LOVE.

MASONIC INTELLIGENCE.

ENGLAND.

FORMATION OF A NEW CEMETERY.—GRAND MASONIC FESTIVAL.—On Wednesday, the 26th October last, the foundation-stone of the Episcopal Chapel, in connection with the new Cemetery now about being formed in the neighborhood of Reading, was laid, in the presence of thousands of spectators, with grand Masonic honors. The circumstances under which this rather novel, but certainly very interesting, ceremony took place, being somewhat of a peculiar character, it may be as well to state how they originated. It appears that the burial-grounds of the parish churches of Reading are, and have been for many years past, crowded with the remains of those who have died in the town, and it was shown by evidence given before Parliament, that this crowding of the churchyards either had, or was calculated to have, a most injurious effect upon the health of the inhabitants of the borough. The result of the investigation instituted upon this subject, was an application to Parliament for a Bill for the formation of a cemetery in the immediate neighborhood of the town. The evidence in support of the Bill having been of an overwhelming nature, the Bill was passed, and a company was rapidly constituted to carry out the provisions of the Act. A piece of ground, about a mile from Reading, on the London road, close to the Marquis of Granby Inn, was immediately taken for the purpose of the cemetery, and certainly it would be impossible to have selected a site more suited to the objects for which the company was formed. As the cemetery was for the reception of the remains of persons of all denominations, it was determined that there should be two chapels built upon the grounds, one connected with the Established Church, and the other appropriated to the use of Dissenters.

Having stated the circumstances connected with the establishment of this cemetery company, and the extent to which they have gone in carrying out their object, we now proceed to state how it was that the first stone of the Episcopal Chapel of the cemetery was laid with Masonic honors. Amongst the gentlemen who have taken a most active part in carrying out the company in question is Mr Richards, jun., of this place. This gentleman stands high in connexion with the Masonic body of Reading, by whom he is much respected, and, indeed, by all who know him in the county of Berks. Owing to this circumstance, it was proposed, as a compliment to Mr Richards, and with a view of giving *clat* to the occasion, that the first stone of the chapel in question should be laid according to the rules and forms of "the mystic art." The idea was eagerly caught up, not only by the Masons in Reading, but by some of the most distinguished Brethren of the "ancient Craft" in the metropolis, who expressed their desire to take a part in the proposed ceremony. Accordingly, at twelve o'clock, a large number of the members of the Masonic body assembled in the Town-hall, and held a Lodge, the Mayor having granted the use of the hall for that purpose. The lodge was presided over by John Ramsbottom, Esq., M. P., Provincial Grand Master for Berkshire. It was not the Masons only that took an interest in the matter, for the inhabitants of Reading generally seemed to participate in the enthusiasm which was displayed by that body on the occasion, and accordingly, at an early hour, the several streets through which the Masonic procession was expected to pass, were thronged with well dressed persons, while the windows of the several houses along the line were crowded with ladies, who seemed anxious to witness the pleasing pageant. The members of the Philanthropic Institution of Reading, which is supported by the Duchess of Kent and the Duke of Sussex, also exhibited their feelings on the occasion, for they assembled in large numbers, with their splendid banner, and accompanied by a band of music, in the Market-place, ready to take their part in the proceedings of the day. Batty's equestrian troop also took part in the procession. Four little ponies attached to a small carriage appeared in front, while eight horses, harnessed to a van, in which were several

musicians, followed. Many of the troop also appeared on horseback. About half-past one o'clock, the procession moved from the Town-hall. Batty's troop leading the way, followed by the members of the Philanthropic Institution, and then came the Masonic Brethren, dressed in full costume, and carrying with them the several emblems of the Craft. The following was the order of the procession in reference to that body:—

Two Tylers with drawn Swords.
 Music.
 Brethren, not Members of any Lodge, Two and Two.
 The Lodges according to their Numbers; Juniors going first.
 Members of Grand Stewards' Lodge.
 Officers of Grand Stewards' Lodge.
 A Cornucopia, with Corn, borne by a Master of a Lodge.
 Two Ewers, with Wine and Oil, borne by Masters of Lodges
 Prov. Grand Pursuivant.
 Prov. Grand Organist.
 Prov. Grand Director of Ceremonies.
 Prov. Grand Superintendent of Works, with the Plate bearing the Inscription.
 Past Prov. Grand Sword Bearers.
 Past Prov. Grand Deacons.
 Prov. Grand Secretary, with Book of Constitutions on a Cushion.
 Past Prov. Grand Registrars.
 Prov. Grand Registrar.
 Prov. Grand Treasurer, bearing a Phial containing the Coin to be deposited in the Stone.
 Past Prov. Grand Wardens.
 Past Deputy Grand Masters.
 Past Prov. Grand Masters.
 Visiting Provincial Grand Officers.
 Members of the Grand Lodge and Visitors of distinction.
 The Corinthian Light, borne by the Master of a Lodge.
 The Column of Prov. J. G. W., borne by the Master of a Lodge.
 The Prov. J. G. W., with the Plumb-rule.
 Prov. G. Steward. Banner of the Prov. Grand Lodge. Prov. G. Steward.
 The Doric Light, borne by the Master of a Lodge.
 The Column of Prov. S. G. W., borne by the Master of a Lodge.
 The Prov. S. G. W., with the Level. The Prov. J. G. Deacon.
 Prov. Grand { The oldest Member of the Lodge of Union, } Prov. Grand
 Steward. { Reading, bearing the Sacred Law on a Cushion. } Steward.
 The Prov. Grand Chaplain.
 Deputy Prov. Grand Master, with the Square.
 The Ionic Light, borne by the Master of a Lodge.
 A past Prov. Grand Master, or other Brother of eminence, bearing the Mallet.
 Prov. Grand { Standard of the Prov. Grand Master. } Prov. Grand
 Steward. { } Steward.
 Prov. Grand Sword-bearer.
 The Right Worshipful Prov. Grand Master.
 The Senior Grand Deacon.
 Prov. Grand Tyler.

The procession, which had a most imposing appearance, not only from the order and regularity with which it was conducted, but from the circumstance of the fineness of the day having enabled large masses of the people to join it, passed along the Market-place, up London street, and along the London road, to the grounds of the New Cemetery, an entrance to which was formed by means of laurel branches, the Union Jack and the British standard floating in the breeze

above the arch which had thus been formed. The site of the Episcopal Chapel was enclosed by a wooden railing, a platform being erected to the eastward of the foundation-stone, for the use of the Provincial Grand Master and the Masonic Brethren. There was also another platform erected for the accommodation of ladies. This latter place was crowded long before the arrival of the procession, and indeed every part in the vicinity of the spot where the intended ceremony was to take place was completely crammed by persons anxious to witness the proceedings. The procession having halted at the entrance of the Cemetery, the Brethren opened right and left, and allowed the Provincial Grand Master to pass up the centre, preceded by his Standard and Sword-bearer. The Provincial Grand Officers and Brethren then followed in succession from the rear. The Provincial Grand Master, having arrived at the site of the Episcopal Chapel, took his station on the platform eastward of the stone, preceded by his Standard and Sword-bearer, and supported by the Provincial Grand and Grand Officers. The remainder of the procession formed around the foundations of the chapel, leaving the space with the foundations entirely free for the ceremony.

The Rev. J. W. Hayes, P. G. C., then read the service, prepared for the occasion, in a very impressive manner, the Brethren and company being all uncovered.

The Provincial Grand Master was then requested by the Chairman of the Directors of the Cemetery Company to lay the stone in the usual manner.

The Provincial Grand Master was presented with a silver trowel for the purpose. He descended from the platform, and took his station close to the stone; the upper stone, which was suspended over that usually designated the first stone, was then raised, and a brass plate, on which was engraved the following inscription, was laid in a cavity cut in the latter:—

"This foundation-stone of the Episcopal Chapel of the Reading Cemetery was laid by John Ramsbottom, Esq., M. P., F. R. S., the Right Worshipful Provincial Grand Master for Berkshire, on Wednesday, the 26th day of October, in the year of our Lord 1842.—Mr William Brown, Architect; Messrs. Biggs and Son, Builders."

The Provincial Grand Master then requested the P. G. Treasurer to deposit some coins of the realm on the plate, which was accordingly done.

The cement was then presented to the P. G. M. by an Entered Apprentice, and the P. G. M. laid the same on the lower stone, solemn music playing during this proceeding.

The upper stone was then let down slowly, making three regular stops. The P. G. M. approached the stone, and proved it to be properly adjusted by the plumb-rule presented by the P. J. G. Warden.

The level and plumb-rule having been applied to the stone by the Provincial Grand Master, he next gave the stone three knocks, saying, "May the great Architect of the Universe enable us successfully to carry on and finish the work of which we have now laid the foundation-stone. May He in his mercy and goodness enable this building to be reared to his honor and glory, and to the praise of his most holy name, through Jesus Christ our Lord. And may the great Creator be a guardian and protector to this town and neighborhood, and long preserve it from peril and decay."

The Provincial Grand Master then gave the several implements for the architect's use. He also approved of the plan of the work shown to him, which he handed to the builders for their guidance. He then poured corn, wine, and oil on the stone, and expressed a hope that the spirits of those whose ashes might rest in that cemetery would be received among the blessed. He then thanked the Brethren and the company for their attendance there that day, and trusted that, through the skill of the architect, the edifice which was now about to be raised would be at once an ornament to the town of Reading, and an acceptable offering to the Great Ruler of all.

The ceremony concluded by the Provincial Grand Chaplain pronouncing the following benediction:—"The peace of God which passeth all understanding,

keep your hearts and minds to the knowledge and love of God and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen."

The procession then left the grounds and returned to the Town-hall, followed by the crowd who had assembled on the occasion, who were evidently much gratified at the entire proceedings.

We cannot conclude this part of our notice without observing that much of the order, regularity, and precision which accompanied the proceedings were attributable to the arrangements made by Dr Mullinder, under whose auspices the whole affair was conducted.

In the evening a very admirable dinner was served up at the George Hotel to celebrate the occasion which had called together so many of the Masonic body, at which between seventy and eighty "Brethren of the mystic tie" sat down. J. Ramsbottom, Esq., M. P., and P. G. M., presided. Amongst the Brethren present we noticed Dr Woodhouse, Deputy Prov. Grand Master; Wood Readett, Esq., P. S. G. W.; John Richards, Junior, F. S. A. and P. J. G. W.; the Rev. J. W. Hayes, P. G. C.; J. J. Blandy, P. G. R.; John Simonds, Jun., P. G. T.; Robt. Gibson, Esq., P. G. S.; John Hulme, Esq., P. G. superintendent of the work; K. G. Shute, Esq., P. G. S. B.; Edward Sherwood, P. G. S.; Charles Scarborough, S. G. S.; Brothers, Hope, Shaw, Dr. Mullinder, &c.

The cloth having been drawn, the Chairman gave the usual loyal toasts, which were responded to with true Masonic feeling.

The Chairman then gave "his Royal Highness the Duke of Sussex, the Grand Master of Freemasons." The toast was drunk enthusiastically.

Dr Woodhouse then proposed the health of the chairman, which was drunk with Masonic honors, after which

The Chairman rose and acknowledged the compliment. He accepted the trowel which had just been presented to him with affection and kindness, and he would keep it in his family to the latest moment, as a testimonial of the respect and regard which that company had been pleased to manifest towards him that day. (Hear, hear.) On that occasion, of course, his mouth was shut in reference to Masonic matters. He must, however, take that opportunity of expressing his regret that Masonry was not as well supported in Berkshire as it was in the other counties of England. He was, however, happy to say, that in Reading the spirit of Masonry was still alive, and he trusted that the cloud which hung over it in the county would quickly disappear, and that it would shine out with even more than its wonted effulgence immediately. (Applause.) He begged again to thank them for the manner in which they had drunk his health, and he could assure them he would be ever ready to lend his best assistance, either Masonic or otherwise, to the town of Reading. (Cheers.)

The health of the chairman, deputy chairman, and directors of the Reading Cemetery Company was then proposed, and drunk with three times three.

The Chairman said he would now propose the health of a gentleman present to whom the town of Reading was much indebted for his exertions in establishing the new cemetery. (Hear.) Those who knew Mr Richards, jun., knew that he was a man highly respected by his townsmen, and beloved by the members of the Craft of which he was such an ornament. (Applause.) He begged to give the "health of Mr Richards, jr." Drunk with applause. Mr Richards returned thanks.

"The Mayor and Corporation of the town of Reading" was drunk. Mr Farrow having returned thanks, the Chairman then proposed the navy and army, which was responded to by Brother Capt. Coxwell.

The Chairman next gave the healths of the Brethren visitors, to which Brothers Acklam, Hope, and Dr Mullinder responded.

"The Bar." T. B. Saunders, Esq., standing counsel to the Cemetery Company, returned thanks in a very neat and humorous speech.

"The health of Brother Dr Sheridan, the editor of the *Morning Advertiser*, and many thanks for his kindness in sending a gentleman to report the proceedings specially," was then proposed by the chairman, and drunk by the company.

Several other toasts were drunk, and the company separated, highly pleased with the proceedings of the evening, the pleasure of which was agreeably heightened by several of the gentlemen present singing some capital songs.

Of all the systems ever invented, short of Divine Revelation, and to which in no way does it run counter, that of Freemasonry must claim the pre-eminence. Like the genial rays of the golden sun, it spreads its beneficent effects throughout the habitable globe, penetrates the darkest glades, and gilds the topmost heights, carrying Brotherly love, peace, and charity in its course; and effects that which no other system ever attempted, viz., a union of heart and hand. It despises the paltry distinctions of clime and creed, and knows not the difference between prince and peasant, yet, without interference with the courtesies of civilized life, or destroying those variations of station requisite to the well-being of society. Like the glorious orb of day, it not only enlightens the minds of all the favored members of its circle, but imparts a genial warmth and Brotherly affection to the hearts and a ready willingness to the hands ever to succor, support, and assist all who enjoy its mystic influences. Long has the world sought to discover

Why kings should aprons put on,
And make themselves one with a free and accepted Mason.

When we know that Masonry is not confined by sectarian principle, or bounded by geographical limits, that the east, west, north and south bear testimony to the existence and practical usefulness of the Brotherhood, whose leading star and distinguishing badge is that,

Fairest and foremost of the train that wait
On man's most dignified and happiest state,
Whether we name thee, Charity or Love,
Chief grace below, and all in all above,

can it be wondered that man's keenest ingenuity should have been employed to discover the mystic tie, the "tessera hospitalis" which serves as a cementing bond, one great harmonious whole of prince and peasant, king, noble, citizen, and artizan? This much has been discovered, that the coin current among the Craft is at least genuine; the impress of the Great Architect is understood by all nations alike. It is our intention from time to time, as far as the subject necessarily circumscribed as its written truths must be, to present our numerous readers with a series of articles illustrative not only of the history but the great practical results of Freemasonry; and our Brethren, both on the Continent and the provinces, may depend that no pains or expense shall be spared to render our information and illustrations worthy of the Craft. The cause of Freemasonry must ever be attended by "the bright attributes of light, charity, and morality, to which it has a righteous and just claim, because they have been its distinguishing characteristics from the infancy of time." The history of Masonry is not the recital of deeds of blood, of cities sacked and levelled with the dust; hers is not a black catalogue of power oppressing right, but a bright emblazonment on the shield of truth, of widows' hearts rejoiced, orphans rescued from penury and want, fostered with paternal care, and men of all nations, climes, and tongues hailed and received as Brethren.

To our non-masonic friends we would say, as you can only judge of Masonry by externals (and some of you were personal witnesses of the pleasing and gratifying sight of laying the foundation-stone at Reading, a series of engravings of which imposing procession, ceremony, and banquet will be found in this number of our paper,) if you believe that Masonry is but a system of vain parade—a mere profession of charity and Brotherly love, without their possession—visit that proud monument erected and maintained by the Craft, the Royal Freemasons' Girls' School, and, if any doubts existed before, such a visit will at once dispel them, and we much question but you will be led to exclaim, "Masonry is indeed something more than a name." No widow's heart ever entered the doors of that Institution to seek admission for her fatherless child to be chilled by cold

contempt or frozen by repulse, for, whether a royal prince occupied the chairman's post or not, she, poor, a stranger perhaps from some far distant land, received the hand of friendship and a sister's welcome. We have referred to the girls' school as an evidence that Masonry is in perfect accordance with the leading professions of the Craft, because to any of our readers in London and the neighborhood such a treat and evidence is within their reach—a proof that Masonry is calculated to render each member of the mystic tie a good neighbor, a good citizen, a good husband, a genuine philanthropist, and true patriot,—for

"Can he be strenuous in his country's cause
Who slights her charities, for whose dear sake
That country, if at all, must be beloved?"

[*London News.*]

UNITED STATES.

TENNESSEE.

Clarksville, Ten. Dec. 15, 1842.

"DEAR BROTHER,—I read with great pleasure the remarks made by you in the Dec. No. of the Magazine on the "Prerequisite Qualifications of Candidates." The subject is one of great importance to the Craft and I trust will not be overlooked by the delegates that may attend the Convention in May next at Baltimore. There were but few persons who opposed the resolution when offered in the Grand Lodge. It was consequently adopted, and, as you will observe, made a part of the miscellaneous regulations of the new Constitution. I am free to say to you that I think the Grand Lodge is yielding to the influence of the sectarians of the present day too much,—more than is consistent with Masonry, and the true interests of the Institution.

My principal object in writing this letter is to give you a brief history of what the Lodge here is doing in the way of education, &c. It is now educating six Orphan children, and has a *Female School* under its control. It has made arrangements for a course of lectures this winter, the proceeds to be applied to the relief of the poor. It may not be amiss to state that the lecturers are members of the Fraternity. There are about sixty members of the Lodge. Suppose every Lodge in the Union should do as much, or even half as much, who could estimate the good that would result! All these things are done, independent of the amount appropriated to other charitable purposes. The truth is, the benefits of Masonry are so palpable here that almost all opposition to the Fraternity, even among the ladies, has ceased. Would it not be well for every subordinate Lodge to educate as many poor children as possible? I have thrown out these suggestions in great haste, trusting that you will state the facts in your paper, and urge all the subordinate Lodges to turn their attention to them."

[Our correspondent is informed that we have not yet received the order for the Magazine, spoken of in his letter. Has it been forwarded?—Ed.]

Memphis, Ten. Dec. 31st, 1842.

BR. MOORE.—The anniversary of St. John the Evangelist was celebrated by Memphis Lodge, No. 91, with much spirit on Tuesday last. At 9 o'clock, the members and transient Brethren assembled at the Lodge Room, and after going through with the preliminary arrangements, formed in procession, and moved to the Presbyterian Church, accompanied by a fine band of music. After prayer by the

Lodge Chaplain, Rev. Br. S. DENNIE, the officers of the Lodge were publicly installed, by M. W. P. G. M. SAMUEL McMANUS, who preceded the services with a few judicious and appropriate remarks. An address, hastily prepared for the occasion, was then delivered by Br. J. H. McMahan, who had been called upon to supply the place of the Hon. Br. Judge V. D. BARRY, whose ill health compelled him a few days before the anniversary to forego the task imposed by the Lodge. The procession then returned to the Lodge Room, and the Brethren dispersed until evening.

At 7 o'clock, P. M., the Lodge again met, and went in a body to the McMahan House, where an ASSEMBLEE MAGONNIQUE, or party partaking, somewhat of the characteristics both of a *ball* and *converazione*, was to be held, under the auspices of the Lodge for the benefit of the "Memphis Female Benevolent Society." The room was very handsomely decorated. At one end a superb *Royal Arch*, with the *Square* and *Compass*, and other Masonic symbols, was handsomely wrought in evergreen, across which was spread the motto: FAITH, HOPE, CHARITY. On one side of the room, and considerably elevated, was a beautiful transparency, of the All-Seeing Eye, together with the Sun, Moon, Stars, &c., while wreaths and festoons of evergreens were so dispersed in other portions of the Saloon, as to give the whole a most imposing effect. The room was crowded at an early hour, by the wives, daughters, and sisters of the Fraternity, as well as by the grace and beauty generally of our city and vicinity. I have rarely ever seen so brilliant an assemblage. It was, indeed, a happy scene to look upon. I shall not attempt to describe it, lest peradventure I should trespass too much upon your space in sketching the bright faces and fairy forms, whose radiant beauty gave lustre to it. Enough to say, that the assemblage was in every respect worthy of the occasion. An hour before twelve at night, dancing commenced, and was continued, under the inspiration of a superb band, until two in the morning, when the company broke up—"PEACE AND HARMONY PREVAILING." Altogether, it was one of the pleasantest reunions, I have ever had the good fortune to attend; and hallowed, as it was by the truly *Masonic* object it was intended to subserve, will be productive of future good as well as present pleasure. The Committee of Arrangements have had the satisfaction to present to the Treasurer of the "Ladies' Benevolent Society," as the proceeds, over and above the expenses, the sum of One Hundred Dollars. This, when increased by the labor which the members of the Society will devote to the materials which it will produce, will clothe not a few of the destitute in our midst, and enable them to endure the rigors of the winter.

Fraternally yours, &c.

SOUTH CAROLINA.

Charleston, Dec. 28, 1842.

R. W. BROTHER.—The M. W. Grand Lodge of South Carolina, assembled at Masonic Hall at 10 o'clock, on the 27th inst. and was opened in due form. R. W. Wm. B. Foster, D. G. M., as Grand Master. The chair addressed the Lodge, in a brief manner, announcing the severe indisposition of Major Gen. Edward H. Edwards, the P. G. M., and Grand Master elect, which accounted for his absence. It was much regretted by the Brethren that our excellent Grand Master could not be at his post that day—and it is with grief that I write you now that he is con-

sidered dangerously ill. The Gen. has been a faithful presiding officer for several years, always punctual at Lodge hours—and instant in, and out of season, in giving instruction and admonition. He is universally beloved by the Craft, and his absence and severe sickness, spread a gloom over the Lodge. We would that the Grand Master Supreme, should grant him renewed health, long to labor as an able Master, before he calls him to the Divine refreshments on high: 'So mote it be.'

After the installation of the G. Officers elect—a procession was formed under the direction of W. Sol. Moses, G. Marshal, and Charles Clapp, assistant. The procession consisted of the Grand Lodge—the subordinate Lodges—the Chapters of Royal Arch Masons, and the Encampment of Knights Templars. Thus formed, it proceeded down King street, to Broad—down Broad to Meeting, up Meeting to the new Theatre, which it entered in inverted order. The G. L. was seated on the stage, and the Brethren in the Parquet. The following exercises were then had:

1. Ode—2. Prayer by the Grand Chaplain—3. Hymn—4. Address, by Br. A. G. Mackey, W. M. of No. 1—5. Ode—6. Benediction.

The procession was then re-formed and proceeded to Masonic Hall. The Grand Lodge was again opened, and after the transaction of the business of the day, it was closed in due form.

The procession was splendid—a full band of Music accompanied it. The Theatre was filled with the beauty and fashion of the city. The music under the direction of Br. J. D. Speissegger, was of a high order. The Address by Br. Mackey, was eloquent and instructive, and does honor to the W. M. of Solomon's Lodge, No. 1. It will be printed and forwarded to you, for insertion in the Magazine. The Order throughout the city and State is increasing its members, and respectability. "Friendship Lodge, No. 9," which has been idle for several years, was revived and the newly elected officers installed on St. John's day.

You may expect a good report from this State for the next year—and we hope to hear a good one from all the Grand Lodges. You perceive by the list of officers, &c., that delegates have been appointed to the Convention at Baltimore. Shall I see you there in May next?*

Yours, Fraternally,

A. C.

VIRGINIA.

Our Richmond correspondent writes, under date of Dec. 21, as follows:—

The session of our Grand Lodge closed on the 14th proximo. I do not recollect ever to have seen so large a number of delegates present at any communication for the past ten years. It presented an array of talent, and intellectual greatness unsurpassed by any Institution of the land. We had many of the Fathers present among us to cheer us in our labors of love.

The Institution of Freemasonry is prosperous in our jurisdiction, and from the manifestation of zeal by the delegates to the Grand Lodge, I would not hesitate to say, enjoying throughout our borders, the activity of its most palmy days.

*We hope so. It will rejoice us exceedingly to take our Brother by the hand on that occasion.

The representative to the Convention held in Washington city in March last, presented his report of the action of that body—all of which was adopted, I think, with the exception of the general Representative system.

MASSACHUSETTS.

ANNUAL MEETING OF THE GRAND LODGE.

The annual communication of the M. W. Grand Lodge of Massachusetts, was held at the Masonic Temple, in this city, on the 14th ultimo. The officers were mostly in their places, and about the usual number of representatives and visitors were present.

The business transacted was mostly of a local character. The following report, which may be regarded as an exception to this remark, was adopted:—

The executive officers of the Grand Lodge, to whom was referred the appointment of two Grand Lecturers, ask leave to

REPORT,

That they have attended to that duty, and have appointed R. W. Brothers JOHN R. BRADFORD and GILBERT NURSE.

Your Committee also report, that in compliance with an order of the Grand Lodge, adopted at the last communication, they have caused a suitable plate for a Grand Lodge Certificate, to be engraved, an impression of which is herewith submitted. They recommend that the Grand Lodge charge the subordinate Lodges the sum of seventyfive cents for each Certificate delivered to them. As cases may sometimes occur when it may be expedient for the Grand Secretary to deliver Certificates to individual Brethren, we recommend that each applicant pay therefor the sum of one dollar.

Your Committee to whom was also referred the appointment of a delegate to the Convention of Grand Lecturers at Baltimore, ask for further time.

S. W. ROBINSON, per order.

Boston, Dec. 13, 1842.

It may be proper to state, that the editor of this Magazine has accepted the appointment referred to in the last paragraph of the above report, and, casualties excepted, will meet the Grand Lecturers from other States, at Baltimore, in May next.

R. W. AUGUSTUS PEABODY, Esq., of Boston, was unanimously chosen Grand Master, to fill the vacancy occasioned by the resignation of M. W. Caleb Butler, Esq. A list of the officers for the current year, will be found in its proper place.

MEETING FOR INSTRUCTION.

The Grand Lodge of Massachusetts was, we believe for the first time since its organization, opened in due form on the morning of the 27th December, as a LODGE OF INSTRUCTION. In the absence of the Grand Master, R. W. S. W. Robinson, Esq., D. G. M., presided, assisted by such Grand Officers as could conveniently be present. A large number of Brethren from the country were in attendance, and a greater number of Lodges were represented than on any previous occasion within the last ten years. The meeting was an excellent one. The expectations of the friends of the measure were fully realized, and the result will be most beneficial to the jurisdiction. The lectures and ceremonies of the three degrees were worked by the Grand Lecturers, in full and ample form,

and with a facility and skilfulness not less creditable to themselves than gratifying to all present.

We are happy to know that the measure meets with the entire approbation of the Brethren from Lodges out of the city. It affords them an opportunity to compare their work with that under the immediate sanction of the Grand Lodge, and to correct variations; and in this way to preserve a uniformity throughout the Commonwealth. It also removes one great objection which many of the Lodges now lying dormant, urge as a reason for not resuming their active labors, namely, a want of the necessary information—the qualified members having in many instances either withdrawn themselves or removed to other parts of the country. This information can now be obtained by attending the Grand Lodge on the 27th December, annually, and participating in the labors of the day. It has another good effect, and one which, in our opinion, is of much importance to the interests of the jurisdiction. It brings the Brethren from different parts of the State together—makes them personally acquainted, and gives them an opportunity to interchange opinions—to encourage and strengthen each other in their moral and philanthropic endeavors.

The next meeting will be held on the 27th December, 1843—before which time, the lectures and work designed to become the *uniform and standard ritual* throughout the United States, will have been determined upon by the General Grand Lecturers at Baltimore. The Brethren from the country will therefore have an opportunity at the next meeting, of making themselves acquainted with any variations which may be recommended by that body. They will at once perceive the importance of their attendance. We trust there will not be a Lodge in the State unrepresented.

INSTALLATION OF OFFICERS.

anniversary The constitutional meeting for the Installation of Officers and the observance of the ~~nativity~~ of St. John, was held in the evening. The Grand Officers were all present, excepting the Grand Master and a Brother holding a subordinate station, both of whom may, we believe, with propriety, plead ill-health as an excuse for their absence. There were an unusually large number of Lodges represented. We counted one hundred and twenty Brethren in the hall. It is probable the number was considerably larger. Among them were many of the oldest members of the Grand Lodge. A Brother had the curiosity to note the ages of eight of them. They give an aggregate of 569 years, and an average of 71 and a fraction. The oldest was 81 and the youngest 61. The fact itself is an interesting one; but when viewed with reference to its bearing upon the Institution, it becomes both interesting and important. That our Brethren adhere to the Institution through a long life, and continue in their old age to feel an interest in the active labors of the Lodge room, is the best evidence we can offer of the purity of its principles.

It has been usual for the Grand Lodge, on the return of this anniversary, to furnish refreshments for the Brethren in attendance. It was thought, however, advisable on the present occasion, to omit this part of the services; which omission is admirably hit off in the following report of the Committee of Arrangements:—

REPORT:

That they have made up such a bill of fare for this interesting occasion, as they trust, will receive the unanimous approbation of all concerned. It is presented to you on this sheet, [order of ceremonies,] whereon will be found that which will gratify the mind, the ear, and the heart, provided in wholesome abundance. They are excellent dishes and of good quality, as good as can be found in the Masonic market, and easy of digestion. They will please the mind, delight the ear, and fortify the soul, and strengthen the fibre which binds us together. Call you not this good providing?

In short, the committee have ventured to omit on this annual festival, all those provocatives denominated “creature comforts”—to pay no regard to the stomach, but to administer all to the service of the nobler functions. They trust that instead of being received with coldness, this determination will meet your hearty concurrence, and thus evince, that you consider this apartment as your great *Restaurateur*, that the refreshment you most desire is more light, and that the stimulants for which you thirst, are those which excite to well-doing, and to Brotherly love.

The ceremonies of the evening took place in the following order:—1. Voluntary on the Organ.—2. Prayer.—3. Hymn.—4. Ceremonies of Installation.—5. Anthem.—6. Address by Rev. Br. Joseph O. Skinner, of Framingham.—7. Glee.—8. Closing Ceremonies.—9. Hymn, selected for the occasion.

The Grand Master was installed by the R. W. Hon. Benj. Russell, senior Past Grand Master, in due and ancient form. Br. Russell is eighty one years of age. His presence therefore, and still more the circumstance of his taking an active and responsible part in the ceremonies of the evening, added much to the interest of the occasion. And it is due to our aged Brother to say, that the duties assigned him were discharged in a manner entirely acceptable to his Brethren, and with a readiness and propriety not ordinarily to be expected from one of his great age.

After his installation, the Grand Master made an exceedingly pertinent, able, and interesting address to the Brethren, in which he briefly alluded to the many difficulties and trials which the Institution, within a few years past, has been called to encounter; and, referring to the blighting effects which had been produced through the operations of the unjust and unrighteous excitement created against it, by the ambitious and unworthy, he congratulated the Brethren that the time had come when they might return to their Halls and their Lodge rooms, as the children of Israel went up to Jerusalem to rebuild the Temple which their enemies had desecrated and destroyed.

The remaining officers were then installed agreeably to ancient usage; after which the Rev. Br. Skinner of Framingham, delivered a chaste and elegant address, a copy of which has been kindly furnished for publication in the Magazine, and will be found in the present number.

The Grand Lodge was then closed in harmony and good fellowship, and we cannot doubt that the Brethren parted with feelings of renewed and increased devotion to their Order. The day throughout was one of unusual interest, and the beneficial influence of it cannot fail to be felt in all parts of the jurisdiction.

REGISTER OF OFFICERS.

GRAND LODGE OF MASSACHUSETTS.

M. W. Augustus Peabody, G. Master.
 R. W. Simon W. Robinson, D. G. M.
 " Thomas Tolman, S. G. W.
 " Winslow Lewis, Senior, J. G. W.
 " John J. Loring, G. Treasurer.
 " Charles W. Moore, R. G. Secretary.
 " Winslow Lewis, Junior, C. G. Sec.
 " Rev. Samuel Barrett, } G. Chap-
 " E. M. P. Wells, } lains.
 " Sebastian Streeter, }
 " William Barry, }
 " John R. Bradford, G. Marshal.
 " Robert Keith, S. G. D.
 " John Saville, J. G. D.
 " William Eaton, }
 " Ruel Baker, } G. Stewards.
 " Francis L. Raymond, }
 " William Palfrey, }
 " Hugh H. Tuttle, G. Sword Bearer.
 " Luther S. Bancroft, } G. Pursuivants.
 " Daniel Tenney, }
 " John R. Bradford, } G. Lecturers.
 " Gilbert Nurse, }

DISTRICT DEPUTY GRAND MASTERS.

R. W. Gilbert Nurse, Boston, 1st District.
 " Isaac Collyer, Marblehead, 2d.
 " Jeremiah Kilburn, Groton, 3d.
 " Jona. Greenwood, Framingham, 4th.
 " Rev. Benjamin Huntoon, Canton, 5th.
 " Lucien B. Keith, New Bedford, 7th.
 " Robert F. Parker, Nantucket, 8th.
 Brother Josiah Baldwin, G. Tyler.

GRAND LODGE OF MISSOURI.

M. W. Priestly H. M'Bride, G. Master.
 R. W. Joel Bernard, D. G. M.
 " Joseph Foster, G. S. W.
 " C. H. Bower, G. J. W.
 " John Simonds, G. T.
 " R. B. Dallam, G. S.
 " H. Chamberlain, G. Chaplain.
 " W. R. Singleton, G. S. D.
 " John Slygle, G. J. D.
 " Alex. T. Douglass, G. Lecturer.

D. D. G. MASTERS.

R. W. Joseph Foster, St. Louis.
 " C. H. Bower, Paris, Monroe Co.
 " H. L. Boon, Fayette.
 " S. H. Woodson, Independence.
 " E. S. Ruggles, Caledonia.
 " George F. Thornton, Ozeola.
 " Joshua T. Bradley, Carlyle, Ill.
 " A. Humphreys, Bloomington, Iowa.
 Brother E. Owens, G. Tyler.

BOSTON GRAND LODGE OF PERFECTION, NO. 1.

Simon W. Robinson, T. P. S. G. M.
 George L. Oakes, S. G. S. W.
 Ruel Baker, S. G. J. W.
 William Bramhall, S. G. Treasurer.
 Gilbert Nurse, S. G. Secretary.
 Enoch Hobart, S. G. Master of Ceremonies.
 William Eaton, S. G. Capt. of the Guards.
 William C. Martin, S. G. Tyler.

APOLLO ENCAMPMENT, TROY, N. Y.

Sir Archibald Bull, M. E. G. Commander.
 " J. Hegeman, Gen.
 " B. Marshall, Capt. Gen.
 " J. S. Perry, Prelate.
 " H. K. Smith, S. W.
 " J. Hinds, J. W.
 " S. Rowell, Treasurer.
 " S. C. Leggett, Recorder.
 " S. Bosworth, Sword Bearer.
 " E. Clark, Standard Bearer.
 " J. M. Brintnal, Warder.
 " R. Purdy and Sir E. Lovett, Sentinels.
 Meet 3d Friday each month.

APOLLO R. A. CHAPTER, TROY, N. Y.

A. J. Rousseau, H. Priest.
 N. T. Woodruff, King.
 Wm. Perkins, Scribe.
 J. C. Taylor, Treasurer.
 G. H. Bull, Secretary.
 J. A. Wood, R. A. C.
 J. S. Perry, C. H.
 Luther R. Lassell, P. S.
 J. W. Brooks, }
 H. K. Smith, } Masters of the Veils.
 L. McChesney, }
 R. Purdy, Tyler.
 Meet 2d and 4th Tuesdays.

MISSOURI GRAND COUNCIL OF ROYAL AND SELECT MASTERS, ST. LOUIS.

Joseph Foster, T. I. G. Master.
 Alexander T. Douglass, I. H. T.
 John Simonds, I. H. A.
 Rev. H. Chamberlain, G. C.
 Jesse Little, G. P. C.
 John D. Daggett, G. C. G.
 Edward Klive, G. M. C.
 John Slygle, G. S.
 Richard B. Dallam, G. L.
 E. Owens, G. S.

APOLLO LODGE, TROY, N. Y.

Abel Weatherbee, Master.
 Lyman Powers, S. W.
 John W. Brooks, J. W.
 Ephraim Carpenter, Treasurer.
 Alanson Cook, Secretary.
 Luther R. Lassell, S. D.
 Anson Atwood, J. D.
 R. Purdy, Tyler.
 Meet 1st and 2d Tuesdays.

EVENING STAR LODGE, W. TROY, N. Y.

John S. Perry, Master.
 E. J. Higgins, S. W.
 E. Jenks, J. W.
 Gabriel Cropsey, Treasurer.
 G. Blackman, Secretary.
 H. Parmer, S. D.
 R. Snell, J. D.
 J. D. Dutches, Tyler.
 Meet 2d and 4th Wednesdays.

GRAND ENCAMPMENT OF MASSACHUSETTS AND RHODE ISLAND.

Sir John Flint, G. Master.
 " John B. Hammatt, D. G. Master.
 " Ruel Baker, G. Generalissimo.
 " Barney Merry, G. Capt. Gen.
 " Rev Paul Dean, G. Prelate.
 " John R. Bradford, G. S. Warden.
 " S. W. Robinson, G. J. Warden.
 " Samuel Wales, G. Treasurer.
 " Gilbert Nurse, G. Recorder.
 " Hugh H. Tuttle, G. Warder.
 " Benjamin H. West, G. Standard Bearer.
 " George L. Oakes, G. Sword Bearer.

GRAND LODGE OF RHODE-ISLAND.

M. W. Moses Richardson, G. Master.
 R. W. Pardon Clark, D. G. M.
 " Oliver Johnson, S. G. W.
 " Alvin Jenks, J. G. W.
 " Henry Holden, G. Treasurer.
 " James Hutchinson, G. Sec.
 " William Field, Senior G. Deacon.
 " Jeremiah Whipple, Junior G. Deacon.
 " John B. Read, G. Marshal.
 " Rev. George Taft, G. Chaplain.
 " Hollis K. Jenks, G. Sword Bearer.
 " William Trescott, G. Tyler.

HIRAM CHAPTER, TRENTON, N. J.

John Mershon, H. Priest.
 William Kenovord, King.
 John J. Frisbee, Scribe.
 Charles Burroughs, Treasurer.
 Joseph H. Hough, Se retary.
 John Dickinson, R. A. C.
 S. B. Scattergood, C. H.
 H. Canfield, P. S.
 Daniel Hutchinson, }
 H. C. Boswell, } M. of the Veils.
 Elias Phillips, }
 S. Van Sickell, Tyler.

ST. ANDREW'S LODGE, BOSTON.

Hugh H. Tuttle, Master.
 Smith W. Nichols, S. W.
 John R. Bradford, J. W.
 John J. Loring, Treasurer.
 Charles W. Moore, Secretary.
 Edwin Barnes, S. D.
 Robert N. Tullock, J. D.
 Ezekiel Bates, Marshal.
 Martin Burr, }
 Jonas Chickering, } Stewards.
 James Washburn, Inside Sentinel.
 William C. Martin, Tyler.

KING SOLOMON'S LODGE CHARLES-TOWN.

Francis L. Raymond, Master.
 Charles B. Rogers, S. W.
 J. A. D. Worcester, J. W.
 John Gregory, Treasurer.
 John M. Robertson, Secretary.
 Dexter Bowman, S. D.
 Thomas M. Crooker, J. D.
 John Mitchell, Tyler.

COUNCIL R. AND S. MASTERS, BOSTON.

Charles W. Moore, M. I. Grand Master.
 Robert Keith, R. I. Grand Master.
 Hugh H. Tuttle, I. G. Master of the Work.
 Joshua Holden, Master of the Exchequer.
 Thomas Waterman, Recorder.
 John R. Bradford, Conductor of the Council.
 Edwin Barnes, Master of the Guards.
 Constant Southworth, Sentinel.
 William C. Martin, Door Keeper.

MISSOURI LODGE, ST. LOUIS, MO.

Jno. Simonds, Master.
 Jno. D. Daggett, S. W.
 Thornton Grimsley, J. W.
 Augustus Kennerly, Treasurer.
 F. L. Billow, Secretary.
 George Wilson, S. D.
 Jesse Little, J. D.
 E. Owens, Tyler.

TRENTON LODGE, TRENTON, N. J.

Charles Burroughs, Master.
 Joseph H. Hough, S. W.
 Alvan Sanford, J. W.
 H. J. Maynard, Treasurer.
 John J. Frisbee, Secretary.
 F. R. Lafancherie, S. D.
 Elias Phillips, J. D.
 S. Van Sickell, Tyler.

WASHINGTON LODGE, CUTHBERT, GEO.

James L. Sweet, Master.
 John Harper, S. W.
 Isaac E. Bower, J. W.
 Edward McDonald, Treasurer.
 James Buchanan, Secretary.
 Ebenezer W. M. Rice, S. D.
 David Rumph, J. D.
 Elbert Dickson, Tyler.

ALLEN GRAND LODGE OF PERFECTION, PORTSMOUTH, N. H.

John Christie, Grand Master.
 Robert Smith, G. S. W.
 John Knowlton, G. J. W.
 Jonathan Barker, G. Treasurer.
 Jefferson McIntire, G. Secretary.
 Thomas Clapham, G. Master of Ceremonies.
 Ephraim Otis, G. Capt. of the Guards.
 Isaac Maxwell, G. Tyler.

MASONIC MEETINGS, BOSTON.

St. John's Lodge, - - - 1st Monday.
 St. Andrew's, - - - 2d Thursday.
 Columbian, - - - 1st Thursday.
 Mount Lebanon, - - - last Monday.
 Massachusetts, - - - last Friday.
 Boston Encampment, - - 3d Wednesday.
 St. Andrew's Chapter, - 1st Wednesday.
 St. Paul's Chapter, - - 3d Tuesday.
 Boston G. Lodge of Perfection, 2d Monday.
 Grand Lodge, 2d Wednesday in Dec., March,
 June and Sept.
 Grand Chapter, 2d Tuesday March and Sept.
 Grand Encampment, October, annually.
 Board of Relief, 1st Monday in each month.
 King Solomon's Lodge, Charlestown, last
 Wednesday.

MASONIC CHIT CHAT.

✍ We are under many and great obligations to our esteemed Memphis Correspondent for the very acceptable articles transmitted by him, and for the hearty interest he manifests in the prosperity of the Magazine. We thank him for his suggestions, and shall avail ourselves of them at as early a day as circumstances will warrant. The present depressed condition of the business of the country is felt in all quarters. The "assemblee Maçonnique," was, we cannot doubt, a very pleasant affair. It was on the European plan. We could wish they were more common. The volumes are bound and will be forwarded as directed. Binding, seventyfive cents a vol. The first draft not having been presented, has been destroyed. The 2d has been honored.

✍ The following Brethren are respectfully requested and authorized to act as agents for the Magazine in Virginia, viz: P. W. Alfriend, Petersburg; Jon. A. Hunnicut, Bacon Castle; and E. H. Gill, Lynchburg. And we shall be under many obligations to Br. Jos. Carlton for any services he may be able to render us through our excellent agent at Richmond, in extending the circulation of the work in that city. To the M. W. Br. J. Worthington Smith, Esq., of Staunton, we have forwarded the 1st vol. of the Magazine, and the numbers so far as published of the 2d vol., agreeably to his order. We trust the work may meet with his approbation. In which case, any services he may be able to render us in increasing its circulation, or enriching its pages, will be duly acknowledged.

We have two or three pages of officers of Lodges, &c., on our hands, which shall be attended to as fast as we can find room. If our Brethren will give us a couple of thousand additional subscribers we will make the Magazine large enough to accommodate them all. Until then we must make the most of what room we have.

✍ Br. D. O. Dooley, of Memphis, Ten., is authorised to act as agent for the Magazine, for that place and vicinity.

Our agent at Jackson, Ten., is informed that he omitted to forward the name of the Br. living in "Hayward County, near Westley P. O.," who wishes the Magazine. We will thank him to send it when he next writes, and to inform us if the direction as here given, is sufficiently explicit. We have forwarded the numbers for Br. Chapell, to Jackson P. O. Is this right? Our agent will receive the numbers for the Br. whose name is omitted, and he is requested to give them their proper direction. Agents cannot be too careful in writing the names and residences of subscribers forwarded by them. They should always be plain and in full, that there may be no mistake.

✍ The Grand Lodge of South Carolina has appointed three delegates to attend the Baltimore Convention. The Grand Lodge of Virginia has also approved of the measure, and appointed a delegate. It is important that every Grand Lodge in the country should be represented. Let there be none absent.

✍ We shall be particularly obliged to our Agents generally, if they will make their remittances as soon as they conveniently can. We have quite a large amount now due us in Missouri, and other Western States, which would be very acceptable at the present time.

✍ We thank our correspondent at Toronto, Canada, for the interesting matter communicated by him, and regret that the crowded state of our pages has prevented a compliance with his request in the present number. The matter shall be attended to next month.

We have received a communication from our correspondent at Nashville, Ten., which we should have been gratified to publish in the present number of the Magazine, had it come to hand in season. It shall appear next month.

We would commend the address by Rev. Br. Skinner, in the present number, to the notice of our readers.

THE

FREEMASONS' MONTHLY MAGAZINE.

Vol. II.]

BOSTON, MARCH 1, 1843.

[No. 5.]

AN ANTIQUE MASONIC POEM.

In the second number of the present volume of the Magazine, we had the pleasure to lay before our readers, a curious Masonic *antique*, entitled the "Harleian MS.," transcribed from a copy on file among the manuscripts in the British Museum, at London. The last steamship from England, has brought us another, even more curious and interesting than the former. And we take some credit to ourselves, as well as pleasure, in being the first to lay it before the Fraternity in America. It is, not inappropriately, called a "Poem on the Constitutions of Masonry." We are indebted for it to the indefatigable industry and research of the distinguished antiquary, JAMES ORCHARD HALLIWELL, Esq., F. R. S., Member of the Antiquarian Societies of London, Paris, &c. &c. He says:—"It is taken from a duodecimo manuscript on vellum, written not later than the latter part of the fourteenth century, preserved in the Old Royal Library of the British Museum. (Bib. Reg. 17 A, J. ff. 32.) Casley,* by some strange oversight, in the only catalogue we at present possess, has entitled it "A Poem of Moral Duties;" and, although he gives the Latin title correctly, yet the real contents of this singular document, were quite unknown, until I pointed them out in an essay "On the Introduction of Freemasonry into England," read before the Society of Antiquaries, (at London), during the session of 1838-9."

Mr. Halliwell further remarks, that the author of the Poem "was most probably a Priest; who had had access to some documents concerning the

*The MS. formerly belonged to Charles Theyer, a well known collector of the seventeenth century, and is No. 146, in his collection, as described in Bernard's *Catalogus Manuscriptorum Angelicæ*, p. 200, col. 2. It was from this catalogue that Casley took his erroneous description, evidently being puzzled with the manuscript itself, for his own work is for the most part very carefully executed. I ought to add that the Anglo-Saxon letter *g* has been used in the poem, instead of the middle-age character now generally employed.

history of the Craft." The conjecture is undoubtedly correct, and were Mr Halliwell himself a Mason, as he ought to be, he would have been able to refer more particularly to the documents to which the writer had had access. They were the Constitutions of the Fraternity, first collected and embodied by the Grand Lodge at York, in the year 926. A record of the society, written in the reign of Edward IV., (about A. D. 1400) said to have been in the possession of the famous antiquary, Elias Ashmole, and which was unfortunately destroyed, with other papers on the subject of Masonry, at the Revolution, (about 1650,) furnishes the following particulars, a knowledge of which is essential to a proper understanding of the origin of these old Masonic manuscripts. We quote from a copy of the record referred to:—

"That though the ancient records of the Brotherhood in England were many of them destroyed, or lost, in the wars of the Saxons and Danes, yet king Athelstane (the grandson of king Alfrede the great, a mighty architect,) the first anointed king of England, and who translated the Holy Bible into the Saxon tongue, (A. D. 930,) when he had brought the land into rest and peace, built many great works, and encouraged many Masons from France, who were appointed overseers thereof, and brought with them the charges and regulations of the Lodges, preserved since the Roman times; who also prevailed with the king to improve the Constitution of the English Lodges according to the foreign model, and to increase the wages of working Masons.

"That the said King's brother, Prince Edwin, being taught Masonry, and taking upon him the charges of a Master Mason, for the love he had to the said Craft, and the honorable principles whereupon it is grounded, purchased a free charter of king Athelstane for the Masons; having a correction among themselves (as it was anciently expressed,) or a freedom and power to regulate themselves, to amend what might happen amiss, and to hold a yearly communication, and general assembly.

"That accordingly, Prince Edwin summoned all the Masons in his realm to meet him in a congregation at York, who came and composed a general Lodge, of which he was Grand Master; and having brought with them all the writings and records extant, some in Greek, some in Latin, some in French, and other languages, from the contents thereof that assembly did frame the Constitution and Charges of an English Lodge, made a law to preserve and observe the same in all time coming, and ordained good pay for working Masons."

There are probably many of these "old Constitutions" still extant, in the public and private libraries in Europe, which have never been published, but which, if brought out from their concealment, would undoubtedly throw much light on the early history of the Institution in England. Mr Halliwell says, that "a large mass of papers relating to the London Freemasons, extending from 1732 to 1750, may be found in the Bodleian Library, MS. Rawl. C. 136." There is also the Lansdown MS. in the British Museum. We cannot but hope that some of our English Brethren will feel interest enough in the matter, to make a general collection of such as can be ascertained to be in existence, and give them to the Fraternity in some convenient form. A more acceptable service could not be rendered to the Masonic antiquary.

We have, at very considerable labor, prepared a GLOSSARY, which the reader will find of service. It has not, however, been prepared with so much care, nor is it so full as we could have desired. But it is the best that our time, and the room which could well be spared for the purpose, would allow of. It may be proper to observe that the Saxon character $\mathfrak{z}$ is employed in the poem for g, y, and i. The prefix y, at the beginning of many words, particularly verbs and participles, is a corruption of the Saxon ge. What its original power may have been, is not now known. As at present used, it does not affect the sense. The reader will therefore disregard it, where it stands as a prefix. It is frequently used for i, as in ys, yn, y, &c., and for or, as in ny, nor.

With these introductory remarks, we submit the Poem to our Brethren. It was written at least five hundred years ago, and is the most ancient Masonic poem in existence. The reader may find some little difficulty in decyphering it, but he will be amply compensated for his trouble. He will also be interested in comparing it with the Harleian MS. published in the Magazine for December last.

A

P O E M

ON THE

C O N S T I T U T I O N S O F M A S O N R Y .

Hic incipiunt constituciones artis Gemetrie secundum Euclidem.

Whose wol bothe wel rede and loke,
He may fynde wryte yn olde boke
Of grete lordys, and eke ladysses,
That hade mony chyldryn y-ferre y-wisse;
And hade no centys to fynde hem wyth,
Nowther yn towne ny felde ny fryth:
A counsel togeder they cowthe hem take,
To ordeyne for these chyldryn sake,
How they myght best lede here lyle
Withoute gret desese, care, and stryfe;
And most for the multytude that was com-
ynge,
Of here chyldryn after here gyndynge.
... sende thenne after grete clerkys,
To techyn hem thenne gode werkys;
And pray we hem for oure lordys sake
To oure chyldryn sum werke to make,
That they myght gete here lyvyng therby,
Bothe wel and onestlyche ful securly.
Yn that tyme, throggh good gemetry,
Thys onest craft of good masonry
Wes ordeynt and made yn thys manere,
Y-cowterfetyd of thys clerkys y-ferre;
At these lordys prayers they cowterfetyd
gemetry,
And gaf hyt the name of masonry—
Far the moste oneste craft of alle.
These lordys chyldryn therto dede falle,
To lerne of hym the craft of gemetry,

The wheche he made ful curysly;
Throggh fadrys prayers and modrys also,
Thys onest craft he putte hem to;
He that lernede best and were of oneste,
And passud hys felows yn curysté,
gef yn that craft he dede hym passe,
He schulde have more worschepe then the
lasse.
Thys grete clerkys name wes clept Euclide,
Hys name hyt spradde ful wondur wyde;
get thys grete clerke more ordeynt he
To hym that was herre yn thys degre,
That he schulde teche the symplyst of wytte
Yn that onest craft to be parfytte;
And so uchon schulle techyn othur,
And love togeder as syster and brothur.
Forthermore get that ordeynt he,
Mayster y-callud so schulde he be,
So that he were most y-worschepe,
Thenne schulde he be so y-clepede;
But mason schulde never won other calle,
Withynne the craft amongus hem alle,
Ny soget, ny servand, my dere brother,
Thaht he be not so perfyte as ys another;
Uchon sculle calle other felows by cuthe,
For cause they come of ladyes burthe.
On thys maner throggh good wytte of gemetry,
Bygan furst the craft of masonry:
The clerk Euclide on thys wyse hyt fonde,

Thys craft of gemetry yn Egypte londe;
Yn Egypte hetawghte hyt ful wyde,
Yn dyvers londe on every syde,
Mony crys afterwarde y understonde
zer that the craft com ynto thys londe,—
Thys craft com ynto Englonde as y zow say,
Yn tyme of good kynge Adelstonus day,—
He made tho bothe halle and eke bowre,
And hye templus of gret honowre,
To sportyn hym yn bothe day and nygth,
An to worschepe hys God with alle hys mygth.

Thys goode lorde loved thys craft ful wel,
And proposud to strenthyn hyt every del;
For dyvers defawtys that yn the craft he fonde,

He sende aboute ynto the londe
After alle the masonus of the crafte,
To come to hym ful evenc stragfte,
For to amende these defawtys alle
By good consel, zef hyt mygth falle.
A semblé thenne he cowthe let make
Of dyvers lordis, yn here state,
Duky, erlys, and barnes also,
Knygthys, sqwyers, and mony mo,
And the grette burges of that syt,
They were ther alle yn here degré;
These were ther uchon algate,
To ordeyne for these masonus a state;
Ther they sowgton, by here wytte,
How they mygthyn governe hytte:
Fyftene articulus ther they sowgton,
And fyftene poyntys ther they wrogton.

Hic incipit articulus primus.

The furste articulus of thys gemetry :—
The mayster mason moste be ful securly
Bothe stedefast, trusty, and trwe,
Hyt shal hym never thenne arewe;
And pay thy fellows after the coste,
As vytylys goth thenne, wel thou woste;
And pay them trwly, upon thy fay,
What that they deserven may;
And to her hure take no more,
But what that they mowe serve fore;
And spare, nowther for love ny drede,
Of nowther partys to take no mede;
Of lord ny felow whether he be,
Of hem thou take no maner of fe;
And as a jugge stonde uprygth,
And thenne thou dost to bothe good rygth,
And trwly do thys whersever thou gost,
Thy worschep, thy profyt, hyt schal be most.

Articulus secundus.

The secunde articulus of good masonry,
As ze mowe hyt here hyr specyaly,
That every mayster, that ys a mason,
Most ben at the generale congregacyon,
So that he hyt reasonably y-tolde
Where that the semblé schal be holde;
And to that semblé he most nede gon,
But he have a resenabul skwsacyon,
Or but he be unboxom to that craft,
Or with falsched ys over raft,
Or ellus sekenes hath hym so stronge,
That he may not come hem amonge;
That ys a skwsacyon, good and abulle,
To that semblé withoute fabulle.

Articulus tercius.

The thrydde articulus forsothe hyt ysse,
That the mayster take to no prentysse,
But he have good severans to dwelle
Seven zer with hym, as y zow telle,
Hys craft to lurne, that ys profytable;
Withynne lasse he may not ben able
To lordys profyt, ny to his owne,
As ze mowe knowe by good resowne.

Articulus quartus.

The fowrthe articulus thys moste be,
That the mayster hym wel be-se,
That he no bondemon prentys make,
Ny for no covetyse do hym take;
For the lord that he ys bonde to,
May fache the prentes whersever he go.
Zef yn the logge he were y-take,
Muche desese hyt mygth ther make,
And suche case hyt mygth befall,
That hyt mygth greve summe or alle.
For alle the masonus that ben there,
Wol stonde togedur hol y-fere,
Zef suche won yn that craft schulde dwelle,
Of dyvers desesys ze mygth telle;
For more zese thenne, and of honesté,
Take a prentes of herre degré
By olde tyme wryten y-fynde,
That the prentes schulde be of gentylkynde;
And so sumtyme grette lordys blod
Toke thys gemetry that ys ful good.

Articulus quintus.

The fyfthe articulus ys swythe good,
So that the prentes be of lawful blod;
The mayster schal not, for no vantage,
Make no prentes that ys outrage;
Hyt ys to mene, as ze mowe here,
That he have hys lymes hole alle y-fere;
To the craft hyt were gret schame,
To make an halt mon and a lame,
For an unparfyt mon of suche blod,
Schulde do the craft but lytul good.
Thus ze mowe knowe everychon,
The craft wolde have a myghty mon;
A maymed mon he hath no myght,
ze mowe hyt knowe longe zer nygth.

Articulus sextus.

The syxte articulus ze mowe not mysse,
That the mayster do the lord no pregedysse;
To take of the lord, for hyse prentysse,
Also muche as hys felows don yn alle vyse.
For yn that craft, they ben ful parfyt,
So ys not he, ze mowe sen hyt;
Also hyt were ageynus good reson,
To take hys hure, as hys felows don;
Thys same articulus yn thys casse,
Juggythe the prentes to take lasse
Thenne hys felows, that ben ful parfyt,
Yn dyvers maters come qwyte hyt;
The mayster may his prentes so enforme,
That hys hure may crese ful gurne,
And zer hys terme come to an ende,
Hys hure may ful wel amende.

Articulus septimus.

The seventh articulus that ys now here,
Ful wel wol telle zow alle y-fere,

Articulus xiiijus.

The threttene articulus, so God me save,
Ys, zef that the mayster a prentes have,
Enterlyche thenne that he hym teche,
And meserable poyntes that he hym reche,
That he the craft abelyche may conne,
Whersever he go undur the sonne.

Articulus xiiijus.

The fowrtene articulus, by good reson,
Scheweth the mayster how he schal don;
He schal no prentes to hym take,
But dyvers curys he have to make,
That he may, withynne hys terme,
Of hym dyvers poyntes may lurne.

Articulus quindecimus.

The fyftene articulus maketh an ende,
For to the mayster he ys a frende;
To lere hym so, that for no mon,
No fals mantenans he take hym upon,
Ny mayntene hys felows yn here synne,
For no good that he mygth wyne;
Ny no fals sware softe hem to make,
For drede of here sowles sake;
Lest hyt wolde turne the craft to schame,
And hymself to meechul blame.

Plures constituciones.

At thys semblé were poyntes y-ordeynt mo,
Of grette lordys and maystrys also,
That whose wol conne thys craft and com to
astate,
He most love well God, and Holy Church
algate,
And his mayster also, that he ys wyth,
Whersever he go, yn fylde or fryth;
And thy felows thou love also,
For that thy craft wol that thou do.

Secundus punctus.

The secunde poynt, as y zow say,
That the mason worche upon the werk day,
Also trwly, as he con or may,
To deserve hys huyre for the halyday,
And trwly to lalrun on hys dede,
Wel deserve to have hys mede.

Tercius punctus.

The thrydde poynt most be severele,
With the prentes knowe hyt wele,
Hys mayster counsel he kepe and close,
And hys felows by hys goode purpose;
The prevetyse of the chamber telle he no mon,
Ny yn the logge whatsoever they don;
Whatsoever thou heryst, or syste hem do,
Telle hyt no mon, whersever thou go;
The conwsel of halle, and zeke of bowre,
Kepe hyt wel to gret honowre,
Lest hyt wolde tome thyself to blame,
And brynge the craft ynto gret schame.

Quartus punctus.

The fowrthe poynt techyth us also,
That no mon to hys craft be false;
Errour he schal mayntene nonn
Ageynus the craft, but let hyt gonn;
Ny no pregedysse he schal not do
To hys mayster, ny hys felows also;

That no mayster, for favour ny drede,
Schal no thef nowther clothe ny fede;
Theves he schal herberon never won,
Ny hym that hath y-quellude a mon,
Ny thylke that hath a febul name,
Lest hyt wolde turne the craft to schame.

Articulus oclavus.

The eght articulus schewet zow so,
That the mayster may hyt wel do;
Zef that he have any mon of crafte,
And be not also perfyt as he augte,
He may hym change sone anon,
And take for hym a perfytur mon,
Suche a mon throze rechielaschepe,
Mygth do the craft schert worschepe.

Articulus nonus.

The nynthe articulus schewet ful welle,
That the mayster be bothe wyse and felle;
That no werke he undurtake,
But he conne bothe hyt ende and make;
And that hyt be to the lordes profyt also,
And to hys craft, whersever he go;
And that the ground be wel y-take,
That hyt nowther fle ny grake.

Articulus decimus.

The thenne articulus ys for to knowe,
Amonge the craft, to hye and lowe,
Ther schal no mayster supplante other,
But he togeder as systur and brother,
Yn thys curys craft alle and som,
That longuth to a maystur mason;
Ny he schal not supplante non other mon,
That hath y-take a werke hym uppon,
Yn peyne thereof that ys so stronge,
That peyseth no lasse thenne ten ponge;
But zef that he be gulty y-fonde,
That toke furst the werke on honde,
For no mon yn masonry,
Schal not supplante othur securly;
But zef that hyt he so y-wrogth,
That hyt turne the werke to nogth,
Thenne may a mason that werk crave,
To the lordes profyt hyt for to save;
Yn suche a case but hyt do falle,
Ther schal no mason medul withalle;
Forsothe he that begynnyth the gronde,
And he be a mason, good and sonde,
He hath hyt sycurly yn hys mynde
To brynge the werke to ful good ende.

Articulus undecimus.

The eleventhe articulus y telle the,
That he ys bothe fayer and fre;
For he techyth by hys mygth,
That no mason schulde worche be nygth,
But zef hyt be yn practesying of wytte,
zef that y cowthe amende hytte.

Articulus duodecimus.

The twelfthe articulus ys of hys honesté,
To zevery mason, whersever he be;
He schal not hys felows werk deprave,
zef that he wol hys honesté save;
With honest wordes he hyt comende,
By the wytte that God the dede sende;
But hyt amende by al that thou may,
Bytwyne zow bothe withoute nay.

And thaght the prentes be under awe,
get he wolde have the same lawe.

Quintus punctus.

The fyfte poynt ys, withoute nay,
That whenne the mason taketh his pay
Of the mayster, y-ordent to hym,
Ful mekely y-take so most hyt byn;
get most the mayster, by good reson,
Warne hem lawfully byfore nonn,
gef he nulle okepye hem no more,
As he hath y-donne ther byfore;
Ageynus thys ordyr he may not stryve,
gef he thenke wel for to thryve.

Sextus punctus.

The syxte poynt ys ful gef to knowe
Bothe to hye, and eke to lowe,
For suche case hyt mygth befalle,
Amonge the masonus, summe or alle,
Through envye, or dedly hate,
Ofie aryseth ful gret debate;
Thenne ovyth the mason, gef that he may,
Putte hem bothe undur a day;
But loveday get schul they make nonn,
Tyl that the werke day be clene a-gonn,
Apon the holyday ge mowe wel take
Leyser y-nowggh loveday to make,
Lest that hyt wolde the werke day,
Latte here werke for suche a fray;
To suche ende thenne that ge hem drawe,
That they stonde wel yn Goddes lawe.

Septimus punctus.

The seventh poynt he may wel mene,
Of wel longe lyf that God us lene,
As hyt dyscryeth wel opunly,
Thou schal not by thy maystres wyf ly,
Ny by thy felows, yn no maner wyse,
Lest the craft wolde the despyse;
Ny by thy felows concubyne,
No more thou woldest he dede by thyne.
The peyne therof het hyt be ser,
That he be prentes ful seven ger,
gef he forfete yn eny of hem,
So y-chasted thenne most he ben;
Ful mekele care mygth ther hegynne,
For suche a fowle dedely synne.

Octavus punctus.

The eghte poynt, he may be sure,
gef thou hast y-taken any cure;
Under thy mayster thou be trwe,
For that poynt thou schal never arewe;
A trwe medyater thou most nede be
To thy mayster, and thy felows fre;
Do trwly al . . . that thou mygth,
To both parties, and that ys good rygth.

Nonus punctus.

The nynte poynt we schul hym calle,
That he be stwarde of oure halle,
gef that ge ben yn chamber y-fere,
Uchon serve other, with mylde chere;
Jentul felows, ge moste hyt knowe,
For to be stwardus alle o rowe,
Weke after weke, withoute dowte,
Stwardus to ben so alle abowte;
Loveleche to serven uchon othur,
As thawgh they were syster and brother;

Ther schal never won on other costage,
Fre hymself to no vantage,
But every mon schal be lyche fre
Yn that costage, so moste hyt be;
Loke that thou pay wele every mon algate,
That thou hast y-bowght any vytyles ate,
That no cravynge be y-mad to the,
Ny to thy felows, yn no degre,
To mon or to wommon, whether he be,
Pay hem wel and trwly, for that wol we;
Therof on thy felow trwe record thou take,
For that good pay as thou dost make,
Lest hyt wolde thy felowe schame,
And brynge thyself ynto gret blame.
get good acowntes he most make
Of suche godes as he hath y-take,
Of thy felows goodes that thou hast spende,
Wher, and how, and to what ende;
Suche acowntes thou most come to,
Whenne thy felows wollen that thou do.

Decimus punctus.

The tenth poynt presentyth wel god lyf,
To lyven withoute care and stryf;
For and the mason lyve amysse,
And yn hys werk be false y-wysse,
And throwz suche a false skewasyon
May schawndren hys felows oute reson,
Throwz false schawnder of suche lame
May make the craft kachone blame.
gef he do the craft suche vylany,
Do hym no favour thenne securly,
Ny mayntene not hym yn wyked lyf,
Lest hyt wolde turne to care and stryf;
But get hym ge schul not delayme,
But that ge schullen hym constrayne,
For to apere whersever ge wyll,
Whar that ge wolen lowde or styll;
To the nexte semblé ge schul hym calle,
To apere byfore hys felows alle,
And but gef he wyl byfore hem pere,
The craft he moste nede forswere;
He schal thenne be chasted after the lawe
That was y-fownded by olde dawe.

Punctus undecimus.

The eleventh poynt ys of good dyscrecyoun,
As ge mowe knowe by good resoun;
A mason, and he thys craft wel con,
That sygth hys felow hewen on a ston,—
And ys yn poynt to spyllle that ston,
Amende hyt sone, gef that thou con,
And teche hym thenne hyt to amende,
That the . . . werke be not y-schende.
And teche hym esely hyt to amende,
Wyth fayre wordes, that God the hath lened.
For hys sake that sytte above,
With swete wordes noresche hym love.

Punctus duodecimus.

The twelthe poynt ys of gret ryolté,
Ther as the semblé y-holde schal be,
Ther schul be maystrys and felows also,
And other grete lordes mony mo;
Ther schal be the scheref of that contré,
And also the meyr of that syté,
Knygtes and sqwyers [ther sch] ul be,
And other aldermen, as ge schul se;
Suche ordynance as they maken there,
They schul maynté hyt hol y-fere

Ageynus that mon, whatever he be,
That longuth to the craft bothe fayr and fre.
gef he any stryf ageynus hem make,
Ynto here warde he schal be take.

xiiij^{us} punctus.

The threntethe poynt ys to us ful luf,
He schal swere never to be no thef,
Ny soker hym yn hys fals craft,
For no good that he hath byraft,
And thou mowe hyt knowe or syn,
Nowther for hys good, ny for hys kyn.

xiiiij^{us} punctus.

The fowrtethe poynt ys ful good lawe
To hym that wold ben under awe:
A good trwe othe he most ther swere
To his mayster and hys felows that ben there;
He most be stedefast and trwe also,
To alle thys ordynance, whersever he go,
And to hys lyge lord the kynge,
To be trwe to hym, over alle thyng.
And alle these poyntes hyr before
To hem thou most nede be y-swore,
And alle schul swere the same ogh
Of the masonus, ben they luf, ben they loght,
To alle these poyntes hyr byfore
That hath ben ordeynt by ful good lore.
And they schul enquire every monn
On his party, as wyl as he conn,
gef any mon mowe be y-fownde gulty
Yn any of these poyntes spesyally,
And whad he be, let hym be sowght,
And to the semblé let hym be browght.

Quindecimus punctus.

The fyfthete poynt ys of ful good lore,
For hem that schul ben ther ys-wore,
Suche ordynance at the semblé was layd
Of grete lordes and maystres byforesayd,
For thylke that ben unbuxom y-wysse
Ageynus the ordynance that there ysse
Of these artyculus, that were y-mened there,
Of grete lordes and masonus al y-fere.
And gef they ben y-preved opunly
Byfore that semblé, by an by,
And fore here gultes no mendys wol make,
Thenne most they nede the craft forsake;
And so masonus craft they schul refuse,
And swere hyt never more for to use.
But gef that they wol mendys make,
Azayn to the craft they schul never take;
And gef that they nul not do so,
The scheref schal come hem sone to,
And putte here bo-lyes yn duppe prison,
For the trespasse that they hav y-don,
And take here goodes and here catelle
Ynto the kynges hond, every delle,
And lete hem dwelle there ful styll,
Tyl hyt be oure lege kynges wyll.

Alia ordinacio artis gēmetriæ.

They ordent ther a semblé to be y-holde
Every ger, whersever they wolde,
To amende the defautes, gef any where
fonde
Amonge the craft withynne the londe;
Uche ger or thrydde ger hyt schuld be holde,
Yn every place whersever they wolde;
Tyme and place most be ordeynt also,

Yn what place they schul semble to.
Alle the men of craft ther they most ben,
And other grete lordes, as ge mowe sen,
To mende the fautes that both ther y-spoke,
gef that eny of hem ben thenne y-broke.
Ther they schullen ben alle y-swore,
That longuth to thys craftes lore,
To kepe these statutes everychon,
That ben y-ordeynt by kynge Aldelston:
These statutes that y have hyr y-fonde
Ychulle they ben holde through my londe,
For the worsché of my rygolté,
That y have by my dygnité.
Also at every semblé that ge holde,
That ge come to gowre lyge kyng holde.
Bysechynge hym of hys hye grace,
To stonde with gow yn every place,
To conferme the statutes of kynge Adelston,
That he ordeynt to thys craft by good reson.

Ars quatuor coronatorum.

Pray we now to God almyght,
And to hys swete moder Mary bryght,
That we mowe kepe these artyculus here,
And these poyntes wel al y-fere,
As dede these holy martyres sowre,
That yn thys craft were of gret honoure;
They were as gode masonus as on erthe
schul go,
Gravers and ymage-makers they were also.
For they were werkemen of the heste,
The emperour hade to hem gret luste;
He wylnd of hem a ymage to make,
That mowgh be worsched for hys sake;
Suche mawmetys he hade yn hys dawe,
To turne the pepul from Crystus lawe,
But they were stedefast yn Cristes lay,
And to here craft withouten nay;
They loved wel God and alle hys lore,
And weren yn hys serves ever more.
Trwe men they were yn that dawe,
And lyved wel y Goddus lawe;
They thoght no mawmetys for to make,
For no good that they mygth take—
To levyn on that mawmetys for here God,
They nolde do so, thawz he were wode,
For they nolde not forsake here trw fay,
An byleve on hys falsse lay.
The emperour let take hem sone anon,
And putte hem ynto a dep personn;
The sarre he penest hem yn that plase,
The more yoye wes to hem of Cristus grace.
Thenne when he sye no nother won,
To dethe he lette hem thenne gon;
Whose wol of here lyf get mor knowe,
By the bok he may hyt schowe,
In the legend of scanetorum,
The names of quatuor coronatorum.
Here fest wol be withoute nay,
After Alle Halwen the eyght day.
ge mow here as y do rede,
That mony geres after, for gret drede
That Noes fled was alle y-ronne,
The tower of Babyloyn wes begonne,
Also playne werke of lyme and ston,
As any mon schulde loke uppon;
So long and brod hyt was begonne,
Seven myle the heghte schadweth the sonne.
Kyng Nabogodonosor let hyt make,
To gret strenthe for monus sake,

Thagh suche a flod agayn schulde come,
Over the werke hyt schulde not nome;
For they hadde so hye pride, with strange
bost,

Alle that werke therefore was y-lost—
An angele smot hem so with dyveres speche,
That never won wyste what other schuld
reche.

Mony eres after, the goode clerk Euclide
Taghte the craft of gemetre wonder wyde,
So he dede that tyme other also,
Of dyvers craftes mony mo.

Throggh hye grace of Crist yn heven,
He commensed yn the syens seven;
Gramatica ys the furste syens y-wysse,
Dialectica the secunde so have y-blysse,
Rethorica the thrydde, withoute nay.

Musica ys the fowrthe, as y gow say,
Astromia ys the v, by my snowte,
Armetica the vi, withoute dowte,
Gemetria the seventh maketh an ende,
For he ys bothe meke and hende.

Gramer forsothe ys the rote,
Whose wyl lurne on the boke;
But art passeth yn hys degre,
As the fryte doth the rote of the tre;
Rethoryk metryth with orne speche amonge,
And musyke hyt ys a swete songe.
Astronomy nombreth, my dere brother,
Arsmetyk scheweth won thyng that ys an-
other,

Gemetre the seventh syens hyt ysse,
That con deperte falsed from trewthe y-wys.
These ben the syens seven,
Whose useth hem wel, he may han heven.

Now dere chyldren, by gowre wytte,
Pride and covetyse that ge leven hytte,
And taketh hede to goode dyscrecyon,
And to good norter wheresever ge com.

Now y pray gow take good hede,
For thys ge most kenne nede,
But muche more ge moste wyten,
Thenne ge fynden hyr y-wryten.
gef the fayle theto wytte,
Pray to God to sende the hytte;
For Crist hymself, he techet ous
That holy church ys Goddes hous,
That ys y-mad for nethynge ellus
But for to pray yn, as the bok tellus;
Ther the pepul schal gedur ynne,
To pray and wepe for here synne.
Loke thou come not to church late,
For to speke harlotry by the gate:
Thenne to church when thou dost fare,
Have yn thy mynde ever mare
To worschepe thy lord God both day and
nygh.

With alle thy wyttes, and eke thy mygth.
To the church dore when thou dost come,
Of that holy water ther sum thow nome,
For every drope thou felust ther
Qwenchet a venyal synne, be thou ser.
But furst thou most do down thy hode,
For hyse love that dyed on the rode.
Into the church when thou dost gon,
Pulle uppe thy herte to Crist, anon!
Uppon the rode thou loke uppe then,
And knele down fayre on bothe thy knen;
Then pray to hym so hyr to worche,
After the lawe of holy church,
For to kepe the comandementes ten,

That God gaf to alle men;
And pray to hym with mylde steven
To kepe the from the synnes seven,
That thou hyr mowe, yn thy lyve,
Kepe the wel from care and stryve.
Furthermore he grante the grace,
In heven blysse to han a place:
In holy church lef nyse wordes
Of lewed speche, and fowle wordes,
And putte away alle vanyte,
And say thy pater noster and thyn ave;
Loke also thou make no bere,
But ay to be yn thy prayere,
gef thou wolt not thyselfe pray,
Latte non other mon by no way.
In that place nowther sytte ny stonde,
But knele fayr down on the gronde,
And, when the Gospel me rede schal,
Fayre thou stonde up fro the wal,
And blesse the fayre, gef that thou conne,
When *gloria tibi* is begonne;
And when the gospel ys y-donn,
Agayn thou mygth knele adown—
On bothe thy knen down thou falle,
For hyse love that bowght us alle;
And when thou herest the belle ryng
To that holy sakerynge,
Knele ge most, bothe gyng and olde,
And bothe gor hondes fayr upholde,
And say thenne yn thys manere,
Fayr and softe withoute here,
"Jhesu Lord, welcom thou be,
Yn forme of bred, as y the se,
Now Jhesu, for thyn holy name,
Schulde me from synne and schame;
Schryff and hosel thou grant me bo,
ger that y schal hennus go,
And very contrycyon of my synne,
That y never, Lord, dye therynne;
And as thou were of a mayde y-bore,
Sofre me never to be y-lore;
But when y schal hennus wende,
Grante me the blysse withoute ende;
Amen! amen! so mot hyt be,
Now, swete lady, pray for me."
Thus thou myght say, or sum other thynge,
When thou knelust at the sakerynge.
For covetyse after good, spare thou nought
To worschepe hym that alle hath wrought;
For glad may a mon that day ben,
That onus yn the day may hym sen,
Hyt ys so muche worthe, withoute nay,
The vertu therof no mon telle may;
But so meche good doth that syht,
As seynt Austyn telluth ful ryht,
That day thou syst Goddus body,
Thou schalt have these, ful securly,
Mete and drynke at thy nede,
Non that day schal the gnede.
Ydul othes, an wordes bo,
God forgeveth the also,
Soden deth that ylke day,
The dar not drede by no way;
Also that day y the plyht,
Thou schalt not lese thy eye syht,
And uche fote that thou gost then,
That holy syht for to sen,
They schul be told to stonde yn stede,
When thou hast therto gret nede;
That messongere, the angele Gabryelle,
Wol kepe hem to the ful welle.

From thys mater now y may passe,
To telle mo medys of the masse:
To church come get, gef thou may,
And here thy masse uche day;
gef thou mowe not come to church,
Wher that ever thou doste worche,
When thou herest to masse knylle,
Pray to God, with herte stylye,
To geve the part of that servyse,
That yn church ther don yse.
Furthermore get, y wol gow preche
To gowre felows, hyt for to teche,
When thou comest byfore a Lorde,
Yn halle, yn bowre, or at the borde,
Hod or cappe that thou of do,
ger thou come hym allynge to;
Twyes or tryes, withoute dowte,
To that lord thou moste lowte;
With thy rygh kne let hyt be do,
Thyn owne worschepe thou save so.
Holde of thy cappe, and hod also,
Tyl thou have leve hyt on to do.
Al the whyle thou spekest with hym,
Fayre and lovelyche bere up thy chyn;
So after the norter of the boke,
Yn thys face lovely thou loke.
Pot and hond, thou kepe ful stylye
From clawynge and tryppynge, ys schylle,
From spyttyng and snyflynge kepe the also,
By prevy avoydans let hyt go.
And gef that thou be wyse and felle,
Thou hast gret nede to governe the welle.
Ynto the halle when thou dost wende,
Amonge the genteles, good and hende,
Presume not to hye for nothyng,
For thyn hye blod, ny thy comynge,
Nowther to sytte, ny to lene,
That ys norther good and clene.
Let not thy cowntenans therfore abate,
Forsothe, good norter wol save thy state.
Fader and moder, whatsoever they be,
Wel ys the chyld that wel may the,
Yn halle, yn chamber, wher thou dost gon,
Gode maneres maken a mon.
To the nexte degre loke wysly,
To do hem reverans by and by;
Do hem get no reverans al ogowe,
Bat gef that thou do hem knowe.
To the mete when thou art y-sette,
Fayre and onestelyche thou ete hytte;
Fyrst loke that thyn honden ben clene,
And that thy knyf be scharpe and kene,
And kette thy bred al at thy mete,
Rygh as hyt may be ther y-e:
gef thou sytte by a worthy mon,
Then thy selven thou art won,

18

Sofre hym fyrst to toyche the mete,
ger thyself to hyt reche.
To the fayrest mossel thou myght not strike,
Thaght that thou do hyt wel lyke;
Kepe thyn hondes, fayr and wel,
From fowle smogynge of thy towel;
Thereon thou schalt not thy nese snyte,
Ny at the mete thy tothe thou pyke;
To depe yn the coppe thou myght not synke,
Thagh thou have good wyl to drynke,
Lest thyn enyn wolde watryn thereby—
Then were hyt no curtesy.
Loke yn thy mowth ther be no mete,
When thou begynnyst to drynke or speke.
When thou syst any mon drynkynge,
That taketh hed to thy carpyng,
Sone anon thou sese thy tale,
Whether he drynke wyn other ale.
Loke also thou scorne no mon,
Yn what degre thou syst hym gon;
Ny thou schalt no mon deprave,
gef thou wolt thy worschepe save,
For suche worde myght ther outherte,
That myght make the sytte yn evel reste.
Close thy hond yn thy fyste,
And kepe the wel fro had-y-wyste.
Yn chamber, amonge the ladyes bryght,
Holde thy tonge and spende thy syght;
Lawge thou not with no gret cry,
Ny make no ragynge with nybody,
Play thou not but with thy peres,
Ny tel thou not al that thou heres,
Dyskever thou not thyn owne dede,
For no merye, ny for no mede;
With fayr speche thou myght have thy wylye,
Without hyt thou myght thy selven spylle.
When thou metyst a worthy mon,
Cappe and hod thou holle not on;
Yn church, yn chepyns, or yn the gate,
Do hym revera[n]s after hys state.
gef thou gost with a worthy mon
Then thyselfen thou art won,
Let thy further schuld sewe hys backe,
For that y . . . withoute lacke;
When he doth speke, holte the stylye,
When he hath don, sey for thy wylye,
Yn thy speche that thou befelle,
And what thou sayst avyse the welle;
But byref thou not hym hys tale,
Nowther at the wyn, ny at the ale.
Cryst then of hys hye grace,
geve gow bothe wyte and space,
Wel thys boke to conne and rede,
Heven to have for gowre mede!
Amen! amen! so mot hyt be,
Say we so alle per charyte.

GLOSSARY.

A.
Acowntes, accounts
Adelstonus, Athelstane
Ageynus, against
Algate, always
Also, as
Also, also
Allynge, near
Apere, appear
Artyclus, articles
Avoydans, agreement
Avyse, to advise
Ay, ever

B.
Bere, persuade falsely, to carry
Ben, to be, been, are
Be-se, will see
Blysse, bliss
Bo, terror, fear
Boke, book, clerk, priest
Bowre, house, habitation
But, unless, without
Byn, be
Byraft, acquired
Byref, interrupt

C.
Carpyinge, speaking
Charyte, charity
Chepyns, chapels
Clawynge, clawing
Clerkys, a man of learning
Commenced, taught
Comynge, descent
Con, knowing
Conne, know
Contrycyon, contrition
Contré, country
Coppe, cup
Coronatorum, crowned
Costage, cost, expense
Covetyse, covetousness
Cowthe, was able
Cownterfetyd, learned, changed
Cryst, Christ

D.
Dar, dare, will
Dawe, day
Dawes, days
Dede, did, acts
Defautes, defects
Defawtys, errors, defects
Del, every part
Deperte, separate
Deprave, speak ill of
Desese, dissatisfaction
Do, done
Don, do
Dowte, doubt
Drede, fear
Dyscrecyoun, discretion
Dyskever, discover

E.
Eke, also
Ellus, else

Enyn, enemy
Esely, easily
Ete, eat
Evel, evil
Everychon, every one

F.
Fader, father
Fay, faith
Fayre, gracefully, fair
Febul, bad
Felle, feel, to have sense, to perceive
Fest, first
Forther, to advance, to further
Fot, foot
Fowre, four
Fryte, fruit

G.
gaf, gave
gef, if
Gemetry, geometry
Ger, before, before that
ger, year
gese, pleasure, to accommodate
get, get, yet
geve, give
Gon, to go
Gonn, to go
gowre, our, your
gow, you
Grede, probably to grieve, trouble, perplex
Grete, greedy
gurne, well, in proportion
gyndynge, accouchment
gyunge, young

H.
Had-y-wyste, dispute
Han, have
Heghte, height
Hem, them
Hende, civil, courteous
Hennus, hence
Herberon, lodge, harbor
Here, in this place, thereto
Herest, in that place
Herte, heart
Hol, entire, whole
Hode, hood, cap
Hod, hood
Holle, keep
Hond, hand
Hure, hire, pay
Hye, high
Hytt, it

K.
Kette, cut
Knene, knees
Knelust, kneelest
Knyztes, knights
Knylle, kneel

L.
Lacke, sluggishness
Lasse, less
Latte, leave off

Lay, law
Legent, legend
Lef, leave
Lene, lend, to grant
Lere, to learn, to teach
Lest, pleasure, to please
Let, to permit
Leven, lightning
Levyn, probably believe
Leyser, take opportunity
Logge, lodge
Loke, look, to see, to look upon, to learn
Longe, to belong
Lore, knowledge, doctrine, advice, lost
Loveday, a day appointed for the amicable settlement of differences
Lovelyche, kindly, modestly
Lowze, perhaps to talk, to speak
Lowte, bow, stoop
Luf, "ben they luf, ben they focht,"—be they more, be they less (?)
Luste, liking

M.
Mantenans, representation
Mater, matter
Mawmetys, idols
Mayde, maid
Maynte, maintaining
Maystrys, masters
Mechul, much, great
Mede, reward
Medys, particulars
Mendys, amends
Mene, to mean, to intend
Merye, mirth
Meseable, moderate
Mete, meat
Might, able
Mo, more
Moder, mother
Mowe, may
Mowgh, might

N.
Nay, denying
Nese, nose
Noees, Noah's
Nozth, nothing, to no purpose
Nolde, would, not
Nome, to rise, to go
Norter, nature
Nothyng, nothing, frequently for anything
Nowther, nor, neither
Nul, will
Nulle, cannot
Ny, nor
Nyse, foolish

O.
Of, off, do, take off
Ofie, often
Ogth, oath
Ogowe, al ogowe, overmuch

Okepye, employ
Onestelyche, honestly
Onus, once
Ordeynt, to establish, to institute
Orowe, in a line, or by succession
Othe, oath
Oute, without

P.
Parfytte, perfect
Pepul, people
Peyne, penalty
Peyseth, to pay
Plyht, plight, pledge
Ponge, pounds
Pecche, to tell, to inform
Pregedysse, prejudice
Prevetyse, secrets
Prev, private, previous
Pyke, pick

Q.
Quatuor, four
Qwyte, to pay for

R.
Ragyng, quarrel, dispute
Reche, say, take
Rechelaschepe, carelessness, want of skill
Reverans, reverence
Rode, the cross
Rote, root
Rygolté, royalty

S.
Sakerynge, sacrament, chancellor
Sarre, closer
Sanctorum, holy
Schadweth, shadoweth
Scherte, worship, little honor, short worship
Schullen, shall
Schul, shall
Schawndren, slandering
Sckylle, tys sckylle, in skill
Securly, securly, securely, with certainty, wrongfully
Selven, self
Sen, see
Ser, sure
Serves, service
Sese, stop

Sewe, follow
Sey, say
Seynt, saint
Shriff, shrift
Skewsasyon, accusation
Skwsacyon, excuse
Smogyng, means, I suppose, dirt, smut
Snyte, wipe
Snyfing, snuffing
Soden, sudden
Sofre, suffer, swear, oath
Soget, subject, slave
Soker, succor, help
Sonne, sun
Sone, soon
Sowgton, made
Spesyal, specially
Spytting, spitting
Stede, place
Steven, voice
Straghte, straight
Strike, take
Stylle, quiet
Spylle, spoil
Spyll, destroy
Sqwyers, squire
Swere, swear
Swythe, immediately, quickly
Syens, sciences
Sygth, seeing
Synke, dip, sink
Syste, seest

T.
Techyt, teché, to teach
Thaght, though
Thawz, though
The, frequently for thee, to thrive
Thief, thief
Thenne, thence
Therynne, therein
Tho, then
Thrydde, third
Thryes, thrice
Thylke, this same, that same, those
Thyng, things
To, frequently for too
Torne, turn
Trwe, true
Tryppyng, tripping
Twyes, twice

U.

Uche, each
Uchon, each one
Unboxom, unfaithful, disobedient

W.

Ward, magistrate
Wattryn, watching
Welle, ful welle, safely
Wende, go
Weren, were
Werk, to work
Whad, were
Whether, whoever
Withouten, without
Wod, mad
Won, conquered, begotten
Woolen, will
Wol, will, would
Wolde, would
Worsché, worship
Wost, knowest
Wroght, wrote
Wroght, so executed
Wryte, written
Wyl, well
Wyn, wine
Wyste, no
Wyte, understanding

Y.

Y, I
Y-blysse, to bless
Y-chulle, I shall, I will
Y-clepede, named
Ydul, idol
Y-fere, together
Y-fonde, found, been, made
Y-fynde, you'll find
Ylke, same, each
Y-mend, established
Yn, in
Yoye, probably joy, comforting
Y-prevede, proved by trial
Y-quellude, to kill, to destroy
Y-ronne, run
Ys, is
Y-sette, sit
Y-take, taken, chosen
Y-told, to be notified
Y-wisse, to take care of, to teach, to direct

FREEMASONRY AND ODD-FELLOWSHIP.

WE do not recollect ever before to have seen these terms in juxtaposition! Nor do we much admire the relation. Nevertheless, if they do not become more intimate, some good may result from their present connection. Not having the honor to be a member of the association last named, we are not prepared to give a very satisfactory account of its character or utility. Its origin is variously traced by its friends to the Romans, and to the Portuguese. It, however, probably owes its birth to England. It originally consisted of but one degree, and was confined to the lower classes of the people. It was, we believe, first introduced into this country about the year 1812, and for some years after was mainly confined to foreigners residing in the city of New York. It subsequently took a more extensive range, and established itself in the principal Southern cities. Baltimore became, and we believe is still regarded as the seat of the Order. Within the last two or three years, several degrees have been added in this country. We do not know the precise number, but presume they now amount to ten or twelve. Five of them are called after the primitive colors of the rainbow. They are divided into Lodges, Chapters and Encampments. We are told, however, that their forms and ceremonies bear no resemblance to those of Freemasonry. It is a kind of joint-stock company, in which the indigent members receive in proportion to the amount they may have contributed to the general fund, or, what is the same thing, in proportion to the number of degrees they may have received. It is therefore a charitable society, and is, no doubt, within its own sphere, capable of doing much to smooth the rugged paths of life. We are told that it is esteemed by its members more on account of its social and benevolent character, than for any high moral or intellectual qualities that it possesses. Many of our friends and some of our Brethren are attached to it. This is sufficient to satisfy us that there is nothing very objectionable in its organization or tendencies. Our own objection to it is, that it has, externally at least, assumed many of the forms, badges and ceremonies of the Masonic Institution. This gives it the semblance of a spurious or clandestine Masonry. When seen in public, it is difficult for the community to distinguish between the two associations. But how is this to be remedied? It is not for us, as Masons, to question their right to appear in any shape, which their fancy may suggest. This is a matter of taste, in which they alone are concerned. We do not understand that they assume to be a Masonic Fraternity. On the contrary, their name declares them to be an "independent" association. The line of demarkation between them and the Masonic Institution, is as distinctly drawn, as it is between any two societies in the community.

It is for the interest of both associations that this line should be inviolably preserved; and whoever attempts to break it down, or to overstep its limits, can be regarded only as a dangerous friend, or a covert enemy, to the association of which he is unfortunately a member. This is our view of the case as a Mason. A member of the Odd-Fellow Society may honestly entertain the contrary opinion. We do not require that he should think with us in this respect. But it is important that he should distinctly understand that the principle here avowed, is that by which the Masonic Institution will, in any event, and under all circumstances, be governed. And as the Odd-Fellow association claims to be "independent" in name, its judicious friends cannot but desire that it may continue to be so in fact. This course Freemasonry prescribes for herself. *From it she cannot deviate.*

Thus much we have thought proper to premise, as introductory to the following proceedings, which have been officially communicated to us for publication. We know nothing of the attendant circumstances, further than they are disclosed in the preamble and resolutions of the Lodge. Nor are we disposed to add to what we have already written, except to express our entire approbation of the decided stand taken by our Dresden Brethren. It is the only true and tenable ground; and when our Lodges depart from it, they will do it in derogation of their Masonic duties and obligations. It is not necessary, however, in order to maintain this position, that there should be any misunderstanding or unfriendly feelings between the two associations. The world is wide enough for both; and neither will deny that the field of human wants and human frailties, is broad enough to accommodate all who may desire to contribute to its improvement. Let each then, irrespectively of the other, pursue its own peculiar course. And our earnest prayer is that the works of both, may commend themselves to the approval of Him who will in the end discriminate between that which is good and that which is evil.

DRESDEN LODGE NO. XC.

Dresden, Tenn. Jan. 2, 1843.

At a regular meeting of the Dresden Lodge No. 90, the following communication was read by order of the Lodge:

"Dresden Lodge No. 5, Independent Order of Odd-Fellows most respectfully proposes:

"To Dresden Lodge No. 90, of Free and Accepted Masons:

"That Resolutions be adopted by both Lodges to the following purport, viz:

"That when any one shall die, who at the time of his death shall be a member of both Fraternities, both Lodges shall accompany the corpse to the grave.

"That if the deceased was first a Mason, the Masonic Lodge shall march first in procession and go through its ceremonies first, the Odd-Fellows marching in the rear of the Masonic Lodge, and performing their burial rites last.

"That if the deceased was first an Odd-Fellow, the Odd-Fellows shall march

first and first go through its ceremonies. The Masons marching in the rear and performing their burial rites last.

"A response is respectfully solicited.

"JESSE LEIGH, N. G.

"Attest, Wm. LANDRUM, *Secretary*.
"December 5th, 1842."

Whereupon the following Preamble and Resolutions were unanimously adopted:

"Whereas, This Lodge of Free and Accepted Masons, has received from the society calling itself I. O. O. F. a communication dated Dresden, December 5th, 1842, and signed by Jesse Leigh, N. G., and William Landrum, Secretary, proposing certain arrangements between this Lodge and that Society.

"Whereas, The ancient traditions and landmarks of Freemasonry forbid us, as Free and Accepted Masons to acknowledge, recognize, commingle with, or in any way support, countenance or assist the pretensions of any secret society, or societies, founded upon, moulded or fashioned after, the mystic model of our own Institution:

"Whereas, Any direct action on the part of this Lodge upon the aforesaid communication would amount to an acknowledgment or recognition of the lawful existence of the I. O. O. F.

"Whereas, This acknowledgment or recognition would in itself be antimasonic, and at variance with our own principles, views and good understanding,

"Resolved, That the aforesaid communication be now and forever laid on the table, and that a copy of the above Preamble and Resolution together with a true copy of the communication signed Jesse Leigh, N. G., and Wm. Landrum, Secretary, be forthwith transmitted to the Grand Lodge of the State of Tennessee.

"ALFRED GARDNER, *W. M.*

"HENRY MASSON, *Secretary*."

GRAND LODGE OF MICHIGAN.

SINCE our last publication, we have received the proceedings of the Grand Lodges of Missouri and Alabama. To both these bodies, the Brethren in Michigan had referred the question of the legality of their organization, on an appeal from the decision of the late National Masonic Convention. The Grand Lodge of Alabama, had, previously to the meeting of the Convention at Washington in March last, informally recognized the Michigan organization, as a regular Grand Lodge. This was done in a spirit of brotherly kindness, and with a firm confidence that the proceedings in its organization had been in conformity with the regulations and Constitutions of the Fraternity. When the contrary is made manifest, by an exposition of the facts in the case, the Grand Lodge of Alabama, though evidently convinced, yet, in the same spirit of brotherly kindness and forbearance, hesitates to pronounce a judgment which would immediately sever all connection between the two bodies; but beautifully says to our friends in Michigan: "*Brethren, organize in a manner which will not admit of a constitutional question!*" We would not be understood as commending this forbearance, as a general rule, in cases of so much

importance as the one under consideration. In the discussion of Masonic questions, the only correct course is to speak plainly what we believe to be right and constitutional. If this give offence, the fault lies not with us. In the present case, however, it is so handsomely and kindly done, that we have no disposition to complain. Our readers will find the proceedings referred to, in their proper place.

The points submitted for the consideration of the Grand Lodges, and on which their opinion is asked by our Michigan Brethren, are the following:

1st. The right of any number of Grand Lodges in convention to entertain a question touching the constitutional existence of any Grand Lodge? 2nd. How far independent G. Lodges have a right to sit in judgment upon each other? 3rd. What evidence, if any, other than the official notice, under the hand and seal of the Grand Secretary, is to be required, touching the legal existence of a Grand Lodge, when she invites a recognition and fraternal intercourse, at the hands of other Grand Lodges.

We will content ourselves, for the present, with a single remark in reference to each point. 1. One Grand Lodge may not recognize the "constitutional existence" of another, until satisfied that the body, asking recognition, is constitutionally organized. This question it is bound to entertain and to settle. This meets the first point. 2. The Grand Lodge of Michigan has not yet been acknowledged to be an "independent Grand Lodge." When it has been, it will be time enough to discuss the second point. 3. The "hand and seal of the Grand Secretary" derive their official importance and authority from the body they represent. Until that be recognized, the representative cannot be received. This answers the third point. If occasion require, we shall advert to them again. We cannot suppose, however, that an argument on either of the points, will ever become necessary.

The proceedings of the Grand Lodge of Missouri, in reference to the claims of our Michigan Brethren, are more decisive, and perhaps more definite, than those of the Grand Lodge of Alabama. The committee who had the matter in charge are experienced and able Masons. The Brother first named is a Past Grand Master, and his associate is the present Grand Visitor, of the Grand Lodge of Missouri. They undoubtedly had before them all the evidence that was before the National Convention. They also had the reply to the proceedings of that body, together with such additional facts, statements, assumptions, arguments, and inferences as our Michigan Brethren have from time to time found it convenient to issue. In the facts disclosed in these documents, the committee say, they "find unequivocal testimony, disproving their claims as a Grand Lodge;" and, as in the case of the Grand Lodge of Alabama, recommend that they "do their work over again," that Masonry "may not be wounded in the house of its friends." We refer the reader to the report. It will be found under the Missouri head.

Since the above was in type, we have received the proceedings of the Grand Lodge of Virginia, by which it will be seen, that that Grand Body also fully sustains the Convention in its decision against the Grand Lodge of Michigan. The Committee on Foreign Correspondence, acknowledge the receipt of "two of the Mount Clemens Patriot."* These papers contained the answer to the proceedings of the Convention, and we presume the reply to us. The Grand Lodge of Virginia, therefore, had all the facts before them. They acted understandingly, and their decision has been in accordance with what we hold to be Masonic law and usage.

We have also received a copy of the proceedings of the Grand Lodge of Illinois, an extract from which will be found under the proper head. It will be seen that that Grand Lodge has, like every other Grand Lodge whose proceedings have reached us, resolved that they "cannot recognize the Grand Lodge of Michigan, as at present constituted."

C O R R E S P O N D E N C E .

Nashville, Tenn. January 10th, 1843.

SIR AND BROTHER,—I notice that the clause in the amended Constitution of the Grand Lodge of Tennessee, which requires from a candidate the declaration, that he "believes in a future state of rewards and punishments," is exciting no little attention among the Fraternity, and some discussion. I am pleased to see it;—discussions on the principles of our Order, conducted in a proper spirit, and with a view of eliciting truth, cannot be otherwise than productive of good.

The rule alluded to has been in existence in this State, some twenty years, but I confess I am not entirely satisfied of its correctness, or that it does not infringe one of the ancient regulations to which you alluded in your first article on the subject. When offered as a part of the amended Constitution, it was discussed at some length, and adopted by a decided majority; but whether it will be adopted by the subordinate Lodges, which have the right to receive or reject the Constitution, is yet to be determined. Two of the Lodges which have acted upon the Constitution, have rejected it, on account of that clause.

It appears to me, however, that those who object to it as an innovation, carry their objections a little too far; extreme cases should never be resorted to by way of argument or illustration of certain positions. Thus, for example, your correspondent who dates from Portsmouth, N. H., intimates, that "to require a belief in the tenets of the Romish Church, or in any of the peculiar and distinctive doctrines of either of the numerous sects of Protestants, or even Mormonism," would not conflict more with the established and invaluable landmarks of the Order, than the declaration alluded to. This is assuming a position which, as it appears to me, is wholly untenable. If a belief in a future state of rewards and

*The paper referred to in our last as being printed at Pontiac. We were in error.

punishments were a *distinctive tenet* of any particular sect, there might be some force in the argument; but I do not so consider it. It is a tenet which seems to belong to natural as well as revealed religion. It embraces a fundamental principle with almost every Christian sect;—the Jew believes in it as well as the Mahomedan—the followers of Zoroaster as well as the disciples of Brahma. It is a principle which was held by almost all, if not all, the nations of antiquity, of whose religious opinions we have any knowledge, and is even held at the present day by the rudest nations. It is true, the ancient nations before the introduction of Christianity, did not believe in it as nearly every Christian sect now does; but they believed in a future state of existence in some form, in which the righteous would be rewarded, and the vicious punished.

For my own part, I do not regard it as introducing sectarian principles, or as a stepping stone to their introduction. If I could regard it in this light, there is no man who would more zealously interpose his influence, whatever it may be, to arrest its introduction. I regard it as carrying out a principle which appears to be necessarily involved in the belief in the existence of a God, and of his superintending care. If we believe in his existence, and that he does watch over the affairs of men, we must believe that he will reward and punish.

There need be no mistake about what is *intended* by the expression, "a future state of rewards and punishments," as understood by the Grand Lodge of Tennessee. It means, that rewards and punishments are to take place *after death*—it is in this sense it is considered.

On the 27th ult., the anniversary of St. John was celebrated in this place, by a much larger number of the Fraternity, than on any similar occasion for many years past. The anniversary was also very generally celebrated throughout the State. It affords me pleasure to say, Masonry is rapidly reviving among us, and what is more, there is a great anxiety on the part of the Brethren to increase in Masonic knowledge; your Magazine is greatly aiding the cause.

I am, respected Brother,

Yours with sentiments of
Brotherly regard,

R E M A R K S .

The writer of the above communication is a distinguished and experienced Brother, intimately connected with the Grand Lodge of Tennessee. We have a high respect for his opinions, though they may not accord with our own.

We were aware that the "rule alluded to has been in existence" in the State of Tennessee, for "some twenty years." But if we are correctly advised, its existence has been merely a nominal one. Few, if any, of the Lodges have ever insisted upon its observance.

Our correspondent does not regard the question of a "future state of rewards and punishments," as a "*distinctive tenet* of any particular sect." In this we differ from him. For the convenience of the argument, we will assume that there are one hundred religious sects in the United States. Of these, ninety-nine believe in the doctrine of future punishment. The hundredth rejects it. In this case, it is the "*distinctive tenet*" of the ninety-nine sects. It marks the distinction between them and the hundredth. Is it not so? For all purposes of argument, the fact is as assumed.

Our Brother is probably right in saying, that the ante-Christian nations all believed in a future state of rewards and punishments. They believed in it with various modifications. But he need not be told, that Christianity has given rise to a very large and influential sect of Christians, who maintain that the original sin, by which future punishment was entailed upon the human race, was atoned for by the sufferings of Christ, and that in the saving grace of his blood, future punishment was abolished. We have not, of course, anything to do with the right or the wrong of this doctrine. It exists as a "distinctive tenet" of sectarianism, and this is a sufficient reason why we should not interfere with it. We know that some of the purest men and best Masons in the country believe in it. They also believe in the existence of a Supreme Being, and a present accountability. This is all that our Constitutions, in a religious point of view, require of them as Masons; and it is all, in this particular, that they demand of those who desire to enrol themselves as members of the Fraternity.

If our correspondent be correct in the position, that the "principle" contended for by the Grand Lodge of Tennessee, is "necessarily involved in the belief of a God, and of his superintending care," why not permit the matter to rest where the Constitutions have placed it? Why attempt to force the principle out of its natural course? Those who are to be affected by it, believe in the existence of a God and his superintending care, as firmly, and we doubt not as devoutly, as those who entertain the "distinctive tenet" of a future accountability. In this view of the case the question is made to resolve itself into the doctrine of interpretation and construction. A doctrine which, if once admitted into the Lodges, cannot fail to involve them in ruin. They could not exist, nor would they be worth saving, as arenas of theological disputations, and the consequent evils of sectarian bitterness and animosity.

We pray our correspondent to think well of this matter, and to use the great influence he deservedly enjoys, in such manner, as in his own good judgment, shall be best calculated to preserve the ancient landmarks in their purity, and to secure the happiness and prosperity of our beloved Institution. We thank him for his candor and for his communication.

"Carrsville, Isle of Wight, Va., Feb. 7th, 1843.

DEAR SIR AND BROTHER.—Truly, my dear Sir, may you say that I am a perfect cosmopolite, when you receive this hastily written scrawl from so distant a part of the State from my home. I am here, however, in the performance of Masonic duty, and have just closed a series of most interesting labors in Mount Olivet Lodge, No. 25, held in this village. You will perceive from the minutes of the Grand Lodge of Va., that this Lodge was chartered by that body at its last communication, having worked for a few months previously, under dispensation. We commenced labor on Saturday morning, and have initiated four, passed seven, and raised eleven. There are a large number of petitioners, good men and true, combining the influence and talent of this part of the country. I can say with assurance, that not one rough ashler has been placed in this temple of living stones. This is in *old* Virginia, and they are old Virginia Masons, not only in precept but in practice. The Brethren have petitioned for a warrant to open a chapter of R. A. Masons.

Be assured, my dear Brother, that I take a most lively interest in the success of your truly excellent periodical, and shall use every exertion to extend its circulation among my friends. The times have prevented numbers from subscribing for it, but I trust the clouds will pass away after a while, and sunshine once again illumine the prosperity of the people in these parts. I hear but one expression of opinion amongst your readers. Go on, my dear sir, in your efforts to exalt speculative Masonry, and teach its pure doctrines and duties. The reward may not be proportioned to the labor here—but it will robe you in the Jewels of a well spent life, when called to stand before the Supreme Grand Master of the Universe.

Yours, truly and fraternally,

—."

[We trust we commit no breach of confidence, nor transcend the strictest rule of propriety, in saying, that the following communication is from the highest Masonic authority in Virginia]:—

"Staunton, Va., Feb. 3d, 1843.

"W. BROTHER MOORE:—I received, several weeks since, the first fifteen Nos., and to day, the sixteenth No. of your Magazine. I should have acknowledged this favor at an earlier day; but preferred waiting till I could thoroughly examine the work. I am now prepared to give my humble opinion in its favor. I know of no publication so well calculated to promote the true interests of our Craft. The sound Masonic principles it inculcates; the soul stirring addresses it contains; the interesting intelligence it furnishes of the state of our Fraternity in every part of the Masonic world—all combine to make it one of the most valuable papers within my knowledge. It cannot fail, wherever circulated, to promote the cause of *Friendship, Morality, and Brotherly Love*—that holy cause for which we are banded together by the strongest ties that can unite man to man. I shall look, with great interest, for each succeeding number; and my earnest prayer is, that you may not only receive an ample pecuniary support; but enjoy a far richer blessing—the consciousness of a life well spent in the service of our Supreme Grand Master.

Though a stranger to you in the flesh, yet I feel that we are *Brothers*, and I long to grasp you by the hand, and exchange tokens of fraternal love. I hope at no distant day, to visit the Grand Lodge of my native State—for I, too, am a son of old Massachusetts; and my proudest boast is that 'I was born there.'

With regard to the condition of Masonry in Virginia, your Richmond correspondent has probably given you a better account than I am able to furnish. I have been a member of this household for twelve years; and within that period, have seen the Fraternity in a very depressed state. Often have two or three of us in this place, met to talk of the former glories of our time-honored Institution; and to mourn over the present 'desolations of Zion.' But a brighter day has dawned. The spirit of Masonry has revived. Many dormant Lodges have been resuscitated, and many new ones established. The good work is going on in every part of the State. Our last Grand Annual Communication gave very flattering evidence of the improved condition of the Craft. It was attended by a greater number of delegates and visitors, and was marked by a greater spirit of harmony and Brotherly love, than I have ever before seen. I have strong faith to

believe that this is not a transient burst of enthusiasm, but that the true principles of Masonry have taken deep root in many a heart, and will assuredly spring up, and produce in our earthly Lodges, germs of usefulness, and plants of immortal glory in the celestial Lodge on high."

"*Memphis, Ten., Dec. 31, 1843.*

* * * * * "How is the 'Magazine' sustaining itself? I trust well. By the way, I had three copies of it ordered, by resolution, the other evening, by our Lodge, and hope soon to be able to send you a number of new subscribers. I would have done so sooner, but I have been so much occupied that I could not give the matter my attention—and to be frank, I wished to see whether the 'Magazine' would come up to what I thought a Masonic publication should be. A mere reprint of all the stale matter palmed upon the world as Masonry in the shape of addresses, &c., I should regard as of little worth to the Fraternity; and such, it must be confessed, has heretofore been too much the character of our Masonic periodicals. The 'Magazine' has more than met my expectations and wishes, and I feel a lively desire that it may be generally sustained."

MASONIC INTELLIGENCE.

ENGLAND.

The Fraternity in all parts of England, are prospering the present season, in an unusual degree. The Lodges are generally active, and the accession of members during the year must be uncommonly large. Several new Royal Arch Chapters have been constituted, and great interest seems to be manifested in this branch of the Order. It may not be generally known to our readers in this country, that in England but one degree, the Royal Arch, is conferred in a Chapter, and this is accounted the *fourth* in order, or next after the Master's. The Mark and Most Excellent are not recognized. The Past is regarded as an honorary degree, and we believe the possession of it is necessary as a preliminary to the ceremony of exaltation.

We learn from the Review, that a grand Masonic festival was held at Huddersfield, on the 14th October, on the anniversary of the presentation of a magnificent piece of Plate to the Right Hon., the Earl of Mexborough, R. W. Provincial Grand Master of West Yorkshire. The Institution in this Province had for a long period, been in an unpromising position, when the Earl of Mexborough was called to preside as the Prov. Grand Master. And it is to his unwearied zeal and indefatigable attention, that are to be mainly attributed the provincial changes and happy results which have taken place. In consideration of these services, and as a manifestation of their great respect for his moral and Masonic virtues, the Brethren of the Province determined to present him with a splendid piece of plate, at a cost exceeding \$1000. The occasion was one of great interest. The attendance of the Brethren was very numerous, and the banqueting hall was graced by the cheering presence of some hundreds of the fairer part of the crea-

tion. The Duke of Sussex, the Grand Master of England, had been invited to be present on the occasion, but not being able to attend, returned the following answer:

"To CHARLES LEE, Esq., *Deputy Provincial Grand Master of West Yorkshire.*

"WORSHIPFUL SIR AND BROTHER,—In reply to your obliging letter, received yesterday, I have to express my regret that it will not be in my power to accept of your invitation to attend the Provincial Grand Lodge of West Yorkshire; the state of my health, which has been suffering for some time, and previous engagements, which oblige me to go further North at the very period, oblige me to decline a proposal which, under other circumstances, would have afforded me much pleasure. Requesting of you to make my apology to the Provincial Grand Master, as also to the other members of the Provincial Grand Lodge of West Yorkshire, I remain, with every fraternal feeling, and good wishes,

"Worshipful Sir and Brother,

"Your attached Brother,

"AUGUSTUS FREDERICK.

"*Sandbeck Park, Oct. 7, 1842.*"

The occasion was enlivened with speeches, toasts and songs, some of which were of a superior order, though too local in their character to be generally interesting to our readers.

Sir Hedworth Williamson was installed Provincial Grand Master for the county of Durham, by the Earl of Zetland, at Sunderland, on the 5th Nov. This office was held by the late Lord Durnham at the time of his decease.

IRELAND.

Br. Geo. Hoyte, Esq., has succeeded Br. Wm. White, Esq., as Deputy Grand Master, under the Duke of Leinster; and the veteran Dep. Grand Secretary, Br. Fowler, still retains his responsible station. May he continue to fill it, as he has for a long series of years done, with honor to himself and advantage to the Fraternity.

A meeting of the "College of Philosophic Masons," was held at Dublin on the 10th Nov., and the Brethren of Lodge 245, gave their annual ball, at their rooms, on the 4th Dec. About two hundred ladies and gentlemen were present. The rooms were tastefully decorated with the badges of the Order, which added much to the brilliancy of the scene.

The Lodges generally in the Provinces, are active and thriving, though they present nothing of particular interest.

SCOTLAND.

The Grand Lodge of Scotland held its Annual Communication at the Waterloo Room, Edinburgh, on St. Andrew's Day, Nov. 30. In consequence of the indisposition of the Grand Master, Lord Frederick Fitzclarence, the Right Hon. Sir James Forest, presided. The officers for the ensuing year were elected. After which, and the transaction of some local business, the Grand Officers and a select party, sat down to a splendid dinner prepared for the occasion. Lord Glenlyon in the chair, supported by the Lord Provost, Sir David Dundas, and others. The usual loyal toasts were given, and the enlivening strains of the fine band of the Inniskillens, added much to the social good feeling and pleasure of the occasion.

The funds of the "Royal Masonic Institution," which have been gradually accumulating, not proving adequate at present, for the endowment or erection of a regular establishment for the reception of children, the promoters resolved to devote the whole of the interest current to the education of the daughters of indigent Brethren in schools.

The foundation stone of Victoria Harbor, at Dunbar, was laid with Masonic honors on the 27th Oct., by the Grand Lodge of the Province of East Lothian, the Right Hon. the Earl of Dalhousie, Grand Master. After the ceremonies were completed, the Brethren, to the number of about three hundred, with invited guests, dined together. In the evening, a ball was given, at which about two hundred ladies and gentlemen, including the *élite* of the county, were present.

On the 28th September, the foundation stone of the new Jail at Cupar, was laid with Masonic honors, by the Prov. Grand Lodge of Fife, assisted by ten of the subordinate Lodges of the Province, and several of the officers of the Grand Lodge of Scotland.

The Earl of Aboyne, (Master of the "Charleston of Aboyne Lodge,") and Lord J. F. Gordon, gave the Brethren of Aboyne, and their ladies, a splendid ball on the 16th September.

St. Andrew's Day was celebrated by the Lodges, in various parts of the country, with the usual degree of interest and hilarity. On the whole, the condition of the Order in Scotland, is highly satisfactory.

GERMANY.

A new Masonic periodical has lately been established at Leipzig, under the title of the "Freemasons' Quarterly Review." The first number was issued in July last, and is favorably noticed by the London Review. We have ordered the work, and shall probably receive it in May. In the meantime we avail ourselves of the notice alluded to, for a synopsis of its contents. The first article is on the "origin of Freemasonry, and its state, principally in the different nations of Europe." So far as this article treats of the origin of the Institution, its positions are wholly untenable. The "Corpora Collegia" of Rome may have been a Masonic Fraternity, but Freemasonry did not originate with them, neither did it with the "Collegia fabrorum," or "Collegia artificum"—the builders of the Temple of Janus in the reign of Numa Pompilius. The latter part of the article, touching the early history of the Institution in Europe, judging from the abstract before us, is mainly correct. The next article is on "the relation of Philosophy to Christianity." Then follows a paper on "Orangeism and Orange Lodges." These societies, the writer says, materially interfered with the spreading of Freemasonry, their seeming similarity to which caused the latter to suffer in public estimation. Other political secret societies tended to the same end. This is followed by a discussion of the question—"In what relation does Freemasonry stand towards mankind, and in particular towards Christianity?" The author assumes Freemasonry to be beneficial in its effects on mankind, and that it is a *foreschool* to Christianity. And this is a correct view of the question. "Historical recollections of the fore-times of Sweden," and "Frederick II. (the Great) as a Freemason—Frederick the Great in Holland with his father, on a visit to the

Prince of Orange," are the respective titles of the two succeeding papers. The following anecdote is related:—

"Upon Frederick I. (when at table in the castle of Loo, in Gildern,) declaiming with great violence against the body of Freemasons, the reigning Duke, Albert Wolfgang of Schaumburg-Lippe, openly confessed that he was one of the initiated, and defended the Fraternity with great eloquence and ability. The crown-prince, afterwards Frederick the Great, struck by the Duke's energy, at once conceived a desire to join the Fraternity, and on the same day made his intention known to the orator of the body. He became the founder of a Lodge in Prussia, and was the most powerful defender of the Order, which had previously fallen into disrepute."

Under the head "Statistics of Freemasons' Lodges," it is stated, that the Grand Orient at Leipzig, numbers 815 members, consisting of the Minerva, Baldwin, and Apollo Lodges. The Grand Orient in Prussia, numbers 12,815 members, divided into 164 Orients, of which Prussia Proper has 137; the remaining 27 are under the Grand Lodge of Prussia in other States.

The "Chronicle" and "Miscellaneous" articles are made up of Masonic intelligence and anecdotes. Under the head "Criticism," is a favorable notice of "The Freemason," by J. B. Kerning, and a rather unfavorable one of a work entitled "Freemasonry, and its influence in Switzerland, by Carl Von Haller." The author is not regarded by the critic either as a philosopher, a philanthropist, or a man of truth. The "Masonic Hall," an established periodical, published at Altenburg, is recommended as deserving success.

NEW SOUTH WALES.

A STATUE to the memory of Sir Richard Bourke, late Governor of this Colony, was raised at Sydney, on the 12th April last. The occasion was one of rejoicing, and the ceremonies were of a highly interesting character. The following Lodges and Chapters were present on the occasion, viz: The Australian Social Lodge, on the registry of the Grand Lodge of Ireland; the Royal Arch Chapter attached to the preceding Lodge; the Leinster Marine Lodge of Australia, (reg. of Ireland); the Lodge of Australia, (reg. of England); the Parramatta Lodge, (reg. of England); and the Windsor Lodge. Each Lodge was preceded by its banner, and the members were dressed in the uniform of their respective Lodges. R. Therry, Esq., the Attorney-General, as Secretary of the Committee who had superintended the erection of the Statue, delivered an interesting address on the occasion, and an eulogy was pronounced by the Governor of the Colony.

WEST INDIES.

The Institution in these Islands is generally in a thriving condition. The Lodge at Grenada has, during the past season, had occasion to hold several emergency meetings for the purposes of work. The Brethren at Barbadoes and Jamaica, have also been actively engaged. The Prov. Grand Master, Hon. Wm. Stephenson, is popular throughout the Islands, and is doing much to promote the interest of the Lodges under his charge.

UNITED STATES.

MISSOURI.

The Annual Communication of the Grand Lodge of Missouri, was "begun and held at Masons' Hall, in the city of St. Louis, on the 2d Monday in October, A. D., 1842." The Committee on Credentials reported twentyfour Lodges represented on the first day. A large number of Lodges, in addition, appeared by their representatives, on subsequent days. The business was highly important and interesting, not only to the Brethren in Missouri, but to the Fraternity throughout the country. We give such extracts as seem to possess the most general interest.

The Committee on Foreign Communications, submitted an able and highly interesting report. We have room only for a few extracts:—

THE MAGAZINE.

Since the last Annual Communication of the Grand Lodge, your committee have perused and examined, with due care, "The Masonic Magazine," a Masonic periodical, published in the city of Boston, by our worthy Brother C. W. Moore. This publication is of a high literary character, filled with the most useful and important Masonic information, and presented in the most clear, forcible and beautiful style. It has received the most flattering approval by many Masonic bodies and is cordially recommended by your committee as eminently useful, and worthy of the patronage of the whole Fraternity.

GRAND LODGE OF MICHIGAN.

Your committee have also had before them for their consideration a printed copy of the proceedings of a certain body of men esteeming themselves Masons and claiming to be the Grand Lodge of the State of Michigan. *In examining the facts disclosed by themselves, your committee find unequivocal testimony disproving their claims as a Grand Lodge, and so far from satisfying your committee, that the body aforesaid is a regularly organized Grand Lodge, the contrary is fully established.*

Your committee cannot therefore (as under other and different circumstances they would gladly do,) recommend a recognition of that body, in the character they have assumed; but on the contrary, that our Fraternity and this Grand Lodge discountenance that association, and all who seek Masonic recognition by virtue of their authority. But at the same time your committee feel bound thus to decide from the developements made by themselves, yet it is not without feelings of strong regret your committee find the existence of such a state of facts as to compel them to make it, for those Brethren (as men and as Masons) this Grand Lodge can entertain no other feelings than those of the most friendly kind, yet their irregular and illegal organization ought not to be permitted to pass unnoticed. Under these impressions your committee suggest that the Grand Lodge recommend to those Brethren, to retrace their steps and "do their work over again" and proceed to organize a Grand Lodge in conformity to the immemorial practice and custom of the Fraternity, that Masonry "may not be wounded in the house of its friends," and this as well as all other Grand Lodges, at no distant day may enjoy the pleasure of recognizing a regularly organized Grand Lodge in the State of Michigan.

GENERAL GRAND LECTURERS.

The following resolutions were unanimously adopted. We have not yet learned the name of the delegate, but presume it will be Br. A. T. Douglass, if he can be spared from his present important mission:—

"Resolved, That this Grand Lodge approve the constitution and formation of the Convention of Grand Lecturers at the city of Baltimore for the object as set

forth in the proceedings of the Washington Convention in April, 1842; and also, that contemplated in May next.

"Resolved, That it shall be the duty of the Grand Master to appoint some well informed Brother as a delegate to represent this Grand Lodge in said Convention at Baltimore, in May next.

"Resolved, That when that appointment shall be made, the Brother appointed shall proceed to the place appointed, and perform the duties and enjoy the privileges of such representative.

There are some other matters among the proceedings which we should be gratified to publish would our room permit, but it will not. We may, however, be able to do so hereafter.

ILLINOIS.

The Annual Communication of the M. W. Grand Lodge of Illinois, was held at Jacksonville, in October last. We have received a copy of their proceedings, a particular notice of which will appear in our next. The following extract is all we have room for this month:—

GRAND LODGE OF MICHIGAN.

The following preamble and resolution were offered by the R. W. Deputy Grand Master, and adopted.

"Whereas, From the proceedings of the National Masonic Convention, held at Washington City, on the 7th day of March, 1842, it appears that a number of Masons have associated themselves together in an irregular manner in the State of Michigan, and have called themselves the Grand Lodge of Michigan, and have proceeded to form and organize Lodges under its jurisdiction, the whole of which, we have reason to believe is unmasonic and contrary to the ancient landmarks of the Order, therefore:—

"Resolved, That this Grand Lodge cannot recognize the Grand Lodge of Michigan as at present constituted, nor any of the subordinate Lodges acting under its authority.

TENNESSEE.

GRAND CHAPTER.—The Annual Meeting of the Grand Chapter of Tennessee, was held at Nashville, on the 2d Monday in October last. The Committee on Foreign Communications, regret that so few of the State Grand Chapters are represented in the triennial meetings of the Gen. G. Chapter, and express the opinion that "the highest interests of our Order, call for some efficient remedy against failures in future." The complaint is well founded, and we trust the matter will receive the attention of every Grand Chapter in the country.

The following report was adopted:—

"That when a member has been suspended or expelled by a Lodge of Master Masons, and notice of that fact has been communicated to a Chapter of Royal Arch Masons under the jurisdiction of this Grand Chapter, such member shall not be permitted to receive any of the Degrees of Royal Arch Masonry, during such suspension or expulsion; and if any member of a Chapter has been suspended or expelled from a Lodge of Master Masons, such expelled member shall be excluded from all the privileges of Royal Arch Masonry during the continuance of such suspension or expulsion."

ALABAMA.

The Annual Communication of the Grand Lodge of Alabama, was held at Tuscaloosa, on the 5th December last. Fortytwo Lodges were represented, by seventyone representatives, which, we presume, was an unusually large meeting;

and while it indicates the prosperous condition of the Fraternity in the State, it shows that the Lodges are not indifferent to their own interests, nor to the duties they owe to the Grand Lodge. The business transacted was of considerable importance. We give such portions as possess a general interest:—

GRAND LODGE OF MICHIGAN.

The Committee on Foreign Communications, report on this subject as follows:

Your committee regret that they have an unpleasant duty yet to perform. It is to bring before this Grand Lodge, the proceedings of a body of Masons, calling itself the Grand Lodge of Michigan. The facts connected with this matter, so far as they have come to the knowledge of your committee, seem to be briefly as follows:

The delegates assembled in Washington City in March last, in conformity with a resolution previously adopted by this Grand Lodge, amongst other things, appointed a Committee on Credentials. That committee reported all the delegates in attendance entitled to seats in the proposed Convention, except the delegate from Michigan, whom they reported as not entitled to a seat therein, upon the ground that the body which appointed him, was not constituted by regular Masonic proceedings, and established on constitutional principles. At the Annual Communication of that body, assembled at Detroit, in the State of Michigan, in June last, a Committee on "Foreign Relations," to whom was referred the doings of the late committee of delegates from the Lodges of the United States, held at Washington, D. C., March 7th, A. D. 1842, was appointed, who made a lengthy report, accompanied by documents, marked A., B., and C., to which your committee refer. The report of said committee was concurred in, and the following resolution, among others was adopted, viz:

"Resolved, that each Grand Lodge, receiving a copy of the report and resolutions herein mentioned, be respectfully invited to apprise our Grand Secretary of its opinion on the points stated in the said report." The points here referred to, are as follows:

1st. The right of any number of Grand Lodges in convention to entertain a question touching the constitutional existence of any Grand Lodge? 2nd. How far independent G. Lodges have a right to sit in judgment upon each other? 3rd. What evidence, if any, other than the official notice, under the hand and seal of the Grand Secretary, is to be required, touching the legal existence of a Grand Lodge, when she invites a recognition and fraternal intercourse, at the hands of other Grand Lodges.

Your committee forbear to make any remarks on the subject, further than to recommend it to the serious and deliberate consideration of this Grand Lodge, as a subject involving the vital interests of a body of Brethren, who believe themselves to be properly and constitutionally instituted, and who ask an expression of opinion from this Grand Lodge.

The report, and the accompanying documents from the Brethren in Michigan, were referred to a special committee, who subsequently offered the following resolution, which was adopted:—

"Resolved, That this Grand Lodge have not had the necessary information before them, relative to the Michigan G. Lodge so called, and therefore, are unable to express the opinion desired by that Grand Lodge. Before it can be known whether they are constitutionally organized or not, it will be necessary to be apprised of the provisions of the constitution under which they organized. The committee, however, take this occasion to advise their Brethren to organize in a manner which will not admit of a constitutional question, as such might be easily done without material delay, expense or trouble, and would highly tend to promote the interest and harmony of our peaceful Order."

GENERAL GRAND LECTURERS.

The following resolutions, reported by the same committee, were unanimously adopted:—

"Resolved, That this Grand Lodge approve the resolution passed by the Convention of Delegates, held at the City of Washington, on the first Monday of March last, touching the Convention of Grand Lecturers, to be held in Baltimore on the second Monday in May, 1843.

"Resolved, That the Grand Lecturer elect of this Grand Lodge be authorized and required to proceed to Baltimore, at the above appointed time, for the purpose of representing this Grand Lodge in said Convention.

EDUCATION OF ORPHANS.

The following report, though it was not adopted by the Grand Lodge, possesses sufficient interest to entitle it to a place in our pages, and we doubt not that it will be acceptable to our readers:—

To the Most Worshipful Grand Master, Wardens and Brethren, comprising the Grand Lodge of the State of Alabama, the Committee raised on Education, would respectfully submit the following

REPORT:

Your committee deem it unnecessary to go into a general discussion of the subject of education, for the reason, that as an abstract proposition, there can be, in this enlightened age of the world, and in this highly favored section of the country, but one common sentiment on the subject. Nor indeed do they consider themselves charged with that duty. It is not so much the desire of the Grand Lodge to ascertain whether education should be encouraged—whether schools of high literary character should be established, for that purpose, as it is to ascertain, first, whether it will be expedient, that the Masons of Alabama shall establish such a school; and, secondly, whether, if expedient, they can realize the means necessary for its establishment and support? The principal object of your committee will be, (availing themselves of all the lights before them,) to express, in a brief manner, the opinions which they entertain on each of those points. The first question, then, is that of expediency.

We hold that it is the duty of every good citizen, to advance, so far as he can, the cause of education, whether he be a Mason or not; yet this does not answer the inquiry. The question is, is it expedient that the Fraternity seek to establish a school, as such?—a school which, when established, shall be exclusively their own; or, in other words, under their exclusive control and management?

If we be right in the first general proposition, viz: that it is the common duty of all good citizens, to favor the cause of education, then we cannot be wrong in the conclusion, that this duty rests as well upon Masons as others, unless, indeed, there be something peculiar in Masonry itself, forbidding that Fraternity to participate in the discharge of so sacred a trust. Does Masonry throw any such impediment in the way of education? We can confidently assert that it does not. It is not a system of darkness! It is not a system either originating in, or dependent on, ignorance, for its perpetuity. Nay, verily: the liberal arts and sciences are its principal support; and light is the garland with which it is proudly adorned. And the experience of the world will prove, not alone, that where the arts have flourished most, there has Masonry been most revered, but also, that where Masonry, even now, exerts its most powerful influence, there does the light of science shed its brightest rays. But notwithstanding it may be admitted, that Masonry, as an Institution, is friendly to the common cause of education, yet it may be insisted that Masons, as a body, should not attempt the establishment of a school? And why should they not do so? We see that they have nothing to fear but much to hope, from a general diffusion of knowledge.

We see indeed, that they have nothing but ignorance and that prejudice *which is inseparable from it*, to dread. Why may they not then, build up a school? We will not consume time, in seeking after objections which have not been uttered, but will content ourselves with noticing such as have been presented by the reports referred to us, and the conversations which we have heard among Masons, on the subject. The principal one of these is—that such an establishment, would be calculated to organize an opposition, to arouse jealousies, against Masonry, which would greatly impede its advancement. We hear it assimilated to the founding of schools, by the different religious denominations of our country, over which, it is said, a sectarian influence is extended, and against which public clamor is raised.

It seems to your committee, that this objection will have but little force, when it is remembered that Masonry is the only Institution known in the world, which has, thus far, been able to harmonize individuals of all religious, as well as political sects and persuasions. Bringing them together, upon the level of equality—governing their intercourse, by the square of justice—and uniting their hearts in reciprocal attachments, too strong to be severed by the low jealousies of ignorance, or even weakened by the uncharitableness of suspicion. If Masonry can accomplish all this, then, it seems to us, that a public school, under the control of the Order, would be less liable to the objection urged against it, than any other school could be. Within its sacred pale, we find individuals belonging to all the religious denominations of our country. We find also individuals belonging to none of them. And if it could even be supposed that the pure and powerful principles of Masonry themselves, would be insufficient to furnish the world a sufficient guaranty against a sectarian influence, in such a school, yet it would require but little penetration to see, that, made up, as the society is of men in the church and out of the church—and, as before shown, of men of every church—a sufficient amount of watchfulness would be clustered around such an Institution, to shield it from every improper influence, and from the anticipated public jealousy.

And—aside from sectarian jealousy, which we have, (as we trust,) proved cannot exist, from what other quarter can it arise? Or, on what other ground, can it be supposed to rest? In view even, of all the imperfections of the world, are we, as Masons, prepared to indulge that most uncharitable of all conclusions, that we shall be opposed for doing good? That an effort, on our part, to ameliorate the conditions of the suffering and the helpless—will arouse the vile passions of envy and jealousy in the bosoms of those around us? Shall we fear that the onward course of Masonry, will be obstructed by the building up of a school, for the education of the orphan children of our deceased Brethren? By saying to the sorrowful, “*be glad*,” and to the weeper, “*rejoice*?” It is impossible! It would present human nature in darker colors, than it has ever appeared in before. We repeat, it is *impossible*. What do we propose to do? We, in the first place, propose, by a united effort, to found an Institution of sufficient capacity, if our means will allow, to receive and educate the orphan children of all deceased Brethren within the State, who are left destitute of the means of acquiring, at least, a common education:—and, having reared such an Institution, we propose, next, to go forth, in the true spirit of our Order, and that pure and fervent charity, on which it rests, seeking out such destitute orphans, that we may take them by the hand, and lead them on, to honor and usefulness. We would go prepared, to say to the little sufferer, weep not! *Death has indeed buried all your hopes in the grave of a father—and the tempest of adversity howls around you; yet look up and rejoice—we will be to you as a father; we are your friends, and have provided for you a home, where the helpless orphan may safely rest!* Would not Heaven hear the orphan's prayer, for men who would accomplish this? Would not the bright volume of the Recording Angel, blazon forth the orphan's blessing upon them? And while angels would rejoice, would men be angry? Would we be censured for this—and Masonry draw down upon it, censure, envy, and opposition? Once more, allow us to say, *it is impossible!* We are satisfied that we have nothing to fear, from conduct like this. Instead of arousing opposition, the world would

gaze on it, and admire. They would witness a practical illustration of the utility of Masonry—and would be prepared to say—“*See how these Brethren love!*” Death may separate them, yet it cannot cool the ardor of their affection! Let masons unite in such conduct as this—and we shall no more hear the inquiry, “*What good do Masons do?*” The world, instead of asking the question, will delight to give the answer. And we close this part of our inquiry with the suggestion, which is made in much tenderness—that Masonry has much to fear from the immoral conduct of many, who are connected with it—but nothing from the establishment of a school, for the education of the orphans of deceased Brethren.

But, next—can the Fraternity of Alabama accomplish this object? Can they raise the means, necessary for the establishment and support of such an Institution? We, as your committee, unanimously believe that they can. Concert of action, coupled with becoming energy and perseverance, will accomplish it, and that, speedily. They will not undertake to fix the dimensions of such establishment, nor to set down its cost—as that duty will belong to the Grand Lodge, in its aggregate capacity, and can be best fulfilled by them. But they have no doubt that the matter is practicable, and that too without involving the Grand Lodge, or any one of the subordinate Lodges in any future liability, calculated to oppress them, either in their associated or individual capacities.

We have received reports from twentyfour of the subordinate Lodges, expressing their approbation of the proposed establishment, but only twentytwo of that number have expressed the amounts which they will contribute for the purpose contemplated. We omit a tabular statement of their names and those amounts, but give the aggregate for each object. They stand thus:—For the establishment of the school, *four thousand dollars*—for its annual support, *six hundred and ten dollars*. From the remaining subordinate Lodges, who have not reported to us on this subject, we take it for granted, that an equal, if not a greater amount may, and will be raised. Hence we conclude, that the sum to commence the operation on, may safely be set down at eight thousand dollars, to establish such school, and twelve hundred dollars per year, for its support—besides the amount to be received for the tuition of pupils paying charges. We have received reports from three Lodges, under this jurisdiction, adverse to the establishment of the school: urging, among other things, the embarrassed condition of the country, and the scarcity of means. But to such, and to all Masons, your committee would put the inquiry—that, in order to increase their ability to do something for this work, may nothing be saved from their hours of idleness and amusement—nothing from their sleep—nothing from the luxuries of dress—nothing from the luxuries of furniture—nothing, in fine, from the cost of there living, and perhaps their more than useless expenditures? May nothing be saved from one, or all of these, to assist in opening an asylum for the helpless orphan—and in sending joy to the abodes of the wretched? Enlightening their minds, from all the pure principles and precepts of Masonry, let each prepare an answer, which will stand the test of the scrutiny of the Grand Master on High.

Your committee would beg leave, in conclusion, to recommend this or some similar plan of action:—That a suitable number of individuals, of our Order, residing as near as may be to the place at which the school may be located, be appointed, with plenary powers and authority, to receive the amounts, as promised by the various subordinate Lodges, and to raise such other amounts as they can, from Lodges or individual contributors, and to put a school, such as, may be agreed on by the Grand Lodge, into operation, as early as they may be able to do so. Conferring these powers on a few, they believe, will secure more certain and efficient action, than if conferred on many. They recommend the immediate location of the school, at some suitable point; but will forbear to name any such point—reserving that right, for the time of action, to each member of the committee. All of which is most respectfully submitted.

THO. CHILTON,
NATH'L W. FLETCHER,
ALWIN A. M'WHORTER,
J. A. THOMASON.

The following resolutions, which seem to have a bearing on the preceding report, were offered and adopted:—

Resolved, That the W. Masters and Wardens of the subordinate Lodges, under the jurisdiction of this Grand Lodge, be instructed to lay before their respective Lodges, the subject of establishing a Masonic Academy, for the education of the orphans and children of deceased indigent Masons, and report, at the next Communication of this Grand Lodge, their opinion, as regards the expediency of such establishment: and that they further report what amount each Lodge can conveniently raise for that purpose, if they favor the scheme.

Resolved, That all the subordinate Lodges, working under the jurisdiction of this Grand Lodge, ascertain, and report to this Grand Lodge, at its Annual Communication—

The number of indigent worthy Masons, and also the widows and children of deceased Masons, within the respective jurisdictions of such subordinate Lodges, who are in a situation requiring relief from the Fraternity, as to support and education.

THE MAGAZINE.

Our sincere thanks are respectfully tendered to the M. W. Grand Lodge, for the complimentary terms in which they have been pleased to refer to the Magazine, and for the kind manner in which they have recommended it to the "notice of all Masons throughout the State." We are most happy to know, that so respectable and intelligent a body of Brethren as the Grand Lodge of Alabama, esteem it a "journal replete with valuable instruction to Masons of every grade; and that while it entertains an elevated character for literary taste and purity of style, it serves as a legitimate source from which may be derived a correct knowledge of the ancient landmarks and principles of our Order."

VIRGINIA.

We have received a copy of the proceedings had at the Annual Communication of the Grand Lodge of Virginia, held at Masons' Hall, in Richmond, on the 2d Monday in December last.

The Committee on Foreign Correspondence, say in their report, that they "have read over and examined" the proceedings of the several Grand Lodges, "with pride and pleasure, giving evidence as they do that Masonry is bright and brightening in various parts of the Union. They manifestly show an increased intelligence on the part of the Craft, and a very increased attention to the duties of the Order, and a spirit of great peace and Brotherly love every where exists."

The Committee recommend to the "earnest attention of the Grand Lodge," the report of their Delegate to the Washington Convention, in the proceedings of which body, "they find an almost unanimous concurrence of the various Grand Lodges, whose communications have been submitted to them." The report of the Delegate having been read, the following resolutions were adopted:—

GRAND LODGE OF MICHIGAN.

Resolved, That the view entertained by that Convention, in regard to the legal and Masonic existence of a Grand Lodge in Michigan, be confirmed by this Grand Lodge.

Resolved, That whenever this Grand Lodge shall have been officially informed that a Grand Lodge of Michigan is constituted from delegates appointed by regularly working Subordinate Lodges in that State, under the authority of some neighboring and recognised Grand Lodge, this Grand Lodge will most cheerfully

extend to the Brethren in Michigan the right hand of fellowship, and will co-operate with them in all objects tending to the benefit of Masonry in general.

GENERAL GRAND LECTURERS.

Resolved, That this Grand Lodge appoint a skillful Brother as Special Grand Lecturer, whose duty it shall be to meet such Brethren as may be appointed by the other Grand Lodges, who may concur in such appointment, to meet at Baltimore, Maryland, on 2nd Monday in May, 1843, in order to carry out the purposes set forth in the preceding report, and that the necessary expenses of such Brother be paid by the Grand Lodge."

RIGHT OF JURISDICTION.

The following proceedings are right. It is the first case of the kind within our recollection, and we are happy to perceive that the Grand Lodge of Virginia has met it promptly and decisively. We entertain no doubt that the Grand Lodge of Tennessee, will as promptly take the necessary steps to prevent a repetition of the occurrence. The Whiteside Lodge probably acted misunderstandingly. At all events, if the facts be as stated, they acted illegally. A question can hardly arise, as to the irregularity of the persons initiated. If the Lodge were held in a place not authorized by its charter, the meeting was an illegal one, and of course its proceedings were irregular:—

Whereas, it has come to the knowledge of this Grand Lodge, that a subordinate Lodge, working under the jurisdiction of the Grand Lodge of Tennessee, to wit: Whiteside Lodge, did, on the 27th day of June last, or thereabout, adjourn from its regular place of meeting, in the State of Tennessee, to a county in the State of Virginia, and within the jurisdiction of this Grand Lodge, and did then and there hold a procession, initiate and make Masons, in violation of all true Masonic custom, and to the great injury of the Craft; therefore,

Resolved, That the Lodges under this Grand Jurisdiction, be instructed by specific circular, that they can hold no Masonic intercourse with persons so illegally made, until they shall have been legally healed, according to Masonic usage.

"And, whereas this Grand Lodge does consider this proceeding an invasion of all Masonic jurisdiction; but, as it may not have been so intended by the Whiteside Lodge, and even if so intended by that Lodge, yet this Grand Lodge confides in the fraternal feeling of the Grand Lodge of Tennessee to prevent any future invasion of our jurisdiction, and to repair any injury done this Grand Lodge in particular, or to the Craft in general, by the irregular proceedings of Whiteside Lodge; therefore,

Resolved, That this much be communicated by the Grand Secretary to the Grand Lodge of Tennessee, with a request that said Grand Lodge will take such action on the matter as the rights of that Grand Lodge, and the general interest of the Fraternity, require.

EXPULSION.

ZANESVILLE, OHIO, JAN. 20, 1843. }
Lafayette Lodge, No. 79. }

On motion, the following resolutions were unanimously adopted:

Resolved, That JOHN WHITT, late of Zanesville, Ohio, a Master Mason, and a member of this (Lafayette) Lodge, be, and is hereby, expelled for gross, immoral, and unmasonic conduct, from all the rights and privileges of the Fraternity.

Resolved, That the Secretary forward a copy of the aforesaid resolution, expelling JOHN WHITT, to the editor of the Freemasons' Magazine, for publication.

A true copy of Record.

Attest,

JNO. Y. HOPKINS, Secretary.

MASONIC CHIT CHAT.

☞ We observe that the Maysville, Ky. Masonic Mirror is about to assume the octavo form, and that a new editor is to be engaged. We are glad of it. There are, or have been since the Magazine was started, three or four Masonic periodicals in the country, *not one of which has ever furnished us with a page of Masonic matter*, of any sort; while some of them, at least, have relied solely on our pages for the wherewith to fill their own, except when they have met with a godsend in the form of an address, which, nine times in ten, would not have been published, had the editor regarded either the literary reputation of the author or the credit of the Institution. We do not complain that our articles are copied by our cotemporaries, but we have a right to expect that they will contribute, once in a year at least, one page which might be supposed to possess sufficient interest to the Fraternity, to justify its republication in another section of the country than that in which it originated. We do complain, however, of the manner in which credit is accorded us. The name of the Magazine is given, but the place of its publication is omitted, and our shorter articles are rarely credited to us at all.

☞ We have room only to acknowledge the receipt of a package of interesting intelligence from Ohio, and to say that the Grand Lodge of that State has appointed a Delegate to the Convention of General Grand Lecturers. This measure meets with general approval, and is regarded as being calculated to have an important bearing on the future prosperity of the Institution in this country. It is now certain that most of the active Grand Lodges will be represented. It is desirable that they all should be. The system there agreed on, will become the standard system of the country, and it is important that all should have a voice in determining what it shall be.

☞ Our correspondent at Memphis, Ten. is informed that the three bound vols., ordered by him, have been forwarded through the house of E. & F. T. Prescott, at New Orleans.

D. will accept our thanks for his kindness.

☞ We have received a communication from a correspondent in Tennessee, in which the writer says: "*It is to be hoped that the delegates who may attend the Baltimore Convention, will go there with the determination to remain until they obtain a perfect knowledge of the work and lectures to be agreed upon.*" This is a proper view of the matter, and unless it be strictly carried out, the object of the Convention will not be attained. We presume it is so generally understood. The communication will appear in our next.

☞ We understand that King Solomon's Lodge, Charlestown, is fitting up a fine suite of rooms for their accommodation, and that the new Hall will probably be dedicated, in due form, in the course of the present season.

☞ We have received from Virginia, and other parts of the country, lists of officers of various Masonic bodies,—all of which shall appear as we can find room for them.

☞ We have to acknowledge the receipt of the manuscript of an address delivered at Clarksville, Ten., on the 27th Dec. We have not had an opportunity to examine it, but shall do so at an early day.

We have in type a notice of the presentation of a Vase to Thomas C. Ridout, Esq., at Toronto, Canada, but have been compelled by a press of matter to defer its publication until next month, when it shall appear.

Br. W. H. Blow, of Portsmouth, Va. is authorised and desired to act as Agent for the Magazine in that place and vicinity. Br. Dr. Boykin is our authorised Agent for Carrsville, Va.

We should have sent a bound volume to our Brother at Vicksburg, were there any means of conveyance. It could not be forwarded by mail. The Nos. of the 1st vol. unbound, have been addressed to him, through that channel.

ERRATA.—In the Address of Rev. Br. Skinner, published in the last number of the Magazine, several typographical errors occurred, which, in a greater or less degree, affect the sense. On page 107, paragraph 4th from top, for consecration, read *convocation*. On same p. paragraph 6, first line, for hear, read *here*. On p. 108, line 18 from bottom, for social, read *sacred*; and line 8, for degree, read *degrees*. On p. 109, line 2d from top, for beneficial, read *beneficent*. And on page 124, we are made to call the 27th Dec., the "*nativity* of St. John," instead of the anniversary.

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. II.]

BOSTON, APRIL 1, 1843.

[No. 6.]

THE WANT OF A SUBJECT;

OR,

THE PHILOSOPHY OF WANT.

WHEN placed in the position of want, whether the want be of a physical or moral character, one is led to take a survey of the great diversity of relations which exist between all things and himself, and between himself and those powers which constitute the attributes of Deity. To know want, implies a knowledge of blessings; and to pause in reference to choice, proves abundance. It is he who is placed amidst variety, that cannot promptly choose his part; but he who is circumscribed in capacity, or in possession, lives happily in his simplicity without the vexations incident to a higher destiny.

As the highest wisdom may consist in a knowledge of our ignorance, so may the purest virtue dwell in the soul, conscious only of its wants. Want, when well tempered, is but the evidence of progress, and the absence of it, indifference and moral decay.

Men are pronounced good, or otherwise, according to their wants; and if they can but confine themselves to few in number, the world is ready to call them great.

To want nothing, implies the want of capacity; and to want everything, the want of wisdom. To want wealth, at the expense of honesty; ease, at the expense of pain; promotion, at the expense of meekness; power, at the expense of principle; or good, at the expense of evil, shows a want of knowledge of our wants, and of their true relations. Thus our want of a subject has served as a text for a commentary upon the PHILOSOPHY OF WANT.

Men are not so ignorant of the wants themselves, as of their relations; and of the latter we propose to speak. A being without want, could not be understood. He could neither be dependent nor independent; and these relations embrace all modes of existence. To be truly sensible of

duty, in respect to the wants of others, we must first be able to judge correctly of our own. By denying ourselves unnecessary indulgencies, we not only diminish our own wants, but are better enabled to contribute to the real wants of others.

FAITH and HOPE constitute the permanent conviction, that all want will be supplied. CHARITY is a right disposition in reference to the wants of others, till all are fulfilled. Faith and Hope ask credit, and Charity gives it; and in whatever aspect we view these virtues, we find that the essential element is WANT. If we enter the social circle, we find that its beauties spring up in the relations of want. To be pleased, is to have a want satisfied; to be informed and edified, is but a response to our desire for knowledge; to enjoy wit, is but an answer to the wants of mirthfulness; to enjoy music, is a contribution to the wants of a musical taste; to do good is but the requisition of our moral nature; and to be religious, is but an acknowledgment of our dependence upon Deity. Thus it is with our whole nature—its modes of existence are relative and reciprocal; and a position of perfect independence can hold no place in the vast region of thought or sentiment. How vain then is the boasting of the self-confident bigot; the sickening egotist; the bold and heartless man of selfishness! And how false the philosophy of those isolated beings, who, from their birth to the grave, delve in the earth, or grow rusty in shops, forgetting that there is a God, a soul, and higher destiny than that of mammon!

In the physical world, what harmony and sublimity and adaptation in all that we behold! From the modest lily of the valley, in its delicate bloom, to the mountain and the mighty cataract! The links that bind the huge masses of matter; the diversified aspects of earth and water; the developments of the wonderful laws which unfold the vegetable world, and clothe it in unspeakable beauty; the life giving rain, the gentle dew, the genial sunshine, and the grateful soil; the magnificent display of worlds revolving in their spheres, in silent and effulgent grandeur; all indicate the countless modes of relation of which we speak. Take from the whole, one body, one law, one condition, and chaos comes to all. All stand in relation to each, and each to all—and this relation is that of *want*, or dependence.

Thus it is between individuals, families, communities, states and nations. All, together, make a whole, and the omission of a single part destroys the harmony of a universe. Our duties make up the moral system of the world, and our practise of them, its blessings. We cannot act separately if we would, except in our own conceit; and if we would be happy, we should study the comfort of others, for that makes up a great portion of our own. All associations having for their object the social development of our nature, or the general or partial improvement of man, tend to

simplify these relations of want, and to elucidate those laws by which they are governed. Action, whether mental or physical, begets action, and results in progress.

Associations are necessary, as circles suited to our capacities and vision, and they lead us to examine more minutely both ourselves and others; to study our duties, and to trace out the beautiful adaptation between the virtues of men and their wants, for it is the function of the former to supply the latter, and to see that true happiness is dependent upon our faithfulness in adjusting evil with good; giving strength to the weak; food to the hungry; clothing to the naked; a bed to the weary; a shelter to the outcast; a brother's love to an enemy; kind counsel to the fallen; purification to the corrupt; a shield to the simple, and CHARITY to those that err.

Our Institution enjoins these virtues, and may it enjoy the proud distinction of reaping the honors of their practise. Brethren, remember, that while it is a privilege to want (a condition of being in the constitution of things), it is a greater privilege to administer to those wants which do not centre in an unholy ambition, or narrow selfishness.

PETITIONS FOR INITIATION.

A correspondent inquires, whether a Brother, proposing a candidate for initiation in a Lodge, has the right to withdraw the petition, after it has been referred to a committee?

The practice of the Lodges in this respect is not uniform. In some sections of the country, the friend of the petitioner would be permitted to withdraw the application; while in other sections the privilege is prohibited by constitutional regulations. This is the case in Maryland, Kentucky and Tennessee; and a resolution to the same effect is now pending before the Grand Lodge of Missouri. It is proposed as an amendment to the By-Laws, and will no doubt be adopted at the next annual communication of that Grand Lodge. The correct RULE in the case, and that which may be regarded as the established usage, both in this country and in Europe, is against the right to withdraw, except by unanimous consent of the Lodge; and this consent ought never to be given where the moral character of the applicant is in question. In all such cases, it is the duty of the Lodge to act upon the report of their investigating committee; and if the petitioner be found unworthy, the fact should be immediately communicated to the Grand Secretary, that the Lodges under the jurisdiction, and the Grand Lodges throughout the country, may be placed on their guard. This practice is pursued by most, if not all, of the Grand Lodges in the

Southern and Western States. The Constitutions of the Grand Lodge of New York contain the following provision :—

“No Lodge shall initiate into the mysteries of the craft, any person whatsoever, without being first satisfied by a test or otherwise, whether such candidate hath at any time made application to a Lodge, and been rejected, or *otherwise* refused admission into the same : and if it shall appear that the candidate has been rejected, then, not until the Lodge to which he applies, is satisfactorily convinced that such rejection has not been on account of any circumstances that ought to preclude him from the benefits of Masonry.”

As a general rule, the reason for withdrawing the name of the candidate, is to save him from the reproach of a rejection. But the candidate knows, and if he does not it is the duty of his friend to inform him, that his admission will depend on the result of a strict inquiry into his moral character. He also knows whether his character will stand such a test. If, with a full knowledge of his own frailties and imperfections, he chooses to abide the result, the consequences rest with himself. If rejected, it is for the Lodge to see that he does not impose himself upon the Fraternity in other parts of the country, where his character may be less known. A Lodge has no right to jeopardize the reputation of the Fraternity, nor to throw upon a sister Lodge the responsibility, or rather the unpleasant duty, of rejecting an unworthy candidate. But this is always done where the candidate is permitted to withdraw ; because, under that permission, there is no objection to his applying for admission elsewhere. On the contrary, if he be balloted for and rejected, he cannot, by the regulations, be admitted into any other Lodge, without the consent and approbation of the Lodge by which he was rejected.

There may be cases where unforeseen circumstances would render it highly inexpedient, if not impracticable, for a worthy candidate to comply with the requisitions of the Lodge, even after his application shall have been referred to a committee.* In such cases, we would take the ballot and remit the forfeiture.† The candidate would then stand fair, and at liberty to make a new application wherever and whenever his convenience might permit.

*It is not a universal rule to refer petitions to special committees. It however prevails generally in New England. Where it does not prevail, the Lodge itself constitutes the committee. The objection to this is, that what is everybody's duty is never attended to.

†By the ancient regulations, a candidate is required to accompany his application with a certain proportion of the admission fee, which amount is forfeited to the Lodge, if he be admitted, and refuse or neglect to come forward.

GRAND LODGE DECISIONS.

WE notice in the proceedings of the Grand Lodge of Virginia, had at its last annual communication, two decisions, which may be considered as possessing more than ordinary interest. Not that there is anything new or striking in them ; but all decisions, in matters touching the Constitutional regulations or established usages of the Fraternity, necessarily possess a higher degree of interest to the intelligent Mason, than the ordinary transactions of a Grand Lodge. Besides, they are important ; however well they may be understood. The very circumstance that a Grand Lodge has been called upon to decide questions of usage, proves that a difference of opinion exists respecting them. And when this difference of opinion is found in one State, it undoubtedly exists in others. Hence the importance of the decisions in question, and the general interest which must attach to them. The first is—

“Has a Lodge the right to suspend its By-Laws for the purpose of acting on any particular question ?”

The decision of the Grand Lodge was in the negative ; and it was undoubtedly correct. Were it permitted to Lodges to suspend their By-Laws at pleasure, those laws would afford little security either to themselves or to the Grand Lodge. A majority of the members present would be able, at any thinly attended meeting, to carry measures which might destroy the harmony, or materially injure the prospects of the Lodge. The power to suspend would, for all practical purposes, be equivalent to the power to alter or amend. By it a small minority might be enabled to effect results which would not have been sanctioned by the majority. Such a power is dangerous. We have heard its existence contended for, but never knew it to be admitted in any Masonic body. The parliamentary rule does not furnish an analogous case.

The second question on which the decision of the Grand Lodge was asked, is the following :—

“Has a subordinate Lodge the right, without the consent of this Grand Lodge, to initiate a candidate who has been initiated in a spurious Lodge ?”

This question was of course decided in the affirmative. It can be no fault of the applicant that he was imposed upon by spurious Masons. It is rather his misfortune ; and it is honorable to him that he is desirous of forsaking his evil associates—of repudiating error and seeking truth. But suppose he entered the spurious Lodge, knowing it to be such ? He did so at his own cost. The regulations of Masonry do not reach him, more than the members of any other society. If, after he has been admitted to a regular Lodge, he still continues his connection with the spurious body, the Lodge has its remedy.

RIGHT REV. BISHOP GRISWOLD.

In view of the death of this distinguished Christian and honored Brother, the remark, that "a great man has fallen in Israel," is alike applicable to the Masonic and the Religious world. Bishop Griswold was a great man. He was great in exalted piety—great in mental endowments—great in intellectual attainments. The Church will regard his loss, as the falling down of one of her strong pillars: Society will mourn, as for one of its brightest ornaments: Freemasonry will lament, as for the loss of one of her richest jewels. All will unite in shedding the tear of affectionate remembrance over his grave.

ALEXANDER V. GRISWOLD, Bishop of the Eastern Diocese, and senior Bishop of the Episcopal Church in the United States, died in this city, on the 15th February last, in the 77th year of his age, and in the 31st of his Episcopate, having been consecrated in New York, May 29, 1811. He was born in the State of Connecticut. In 1803, he became Rector of St. Michael's Church, in Bristol, R. I., in which station he continued till 1829. In this year he accepted an invitation to become Rector of St. Peter's Church, in Salem, and entered upon his duties on Christmas day. He continued in Salem till the Spring of 1834, when at the request, and for the greater convenience of many of the clergy of the Diocese, he removed to this city, and here resided until his death. "He died, like a Christian warrior, on the field of action, with his armor girded, his spear in rest, in very act of duty, manfully warring, as a good soldier of Jesus Christ, against the world, and sin, and satan; and the crown of life is his reward."*

Bishop Griswold was a Mason, and received the Order of Knight Templar in St. John's Encampment, at Providence, R. I. At the late meeting of the Grand Lodge of this Commonwealth, the Rev. E. M. P. WELLS, offered a series of resolutions, expressive of the esteem in which the deceased was held by the Fraternity. In doing so, he took occasion to say, that he had long known him as a Brother, and could bear testimony that he was a Mason, not only in name, but in heart. He was an honor to the Craft through life, as he was to the Church, and to Christianity. As a scholar, he was without ostentation or show. His writings are distinguished for their soundness and simplicity; his style, for its chasteness; his reasoning, for its cogency. While the works of thousands of his contemporaries will in a short time be forgotten, his will live as long as pure religion, and learning, and science shall be honored. He was, after the death of Dr. Bowditch, the greatest mathematician in New England. He made

*Sermon by Rev. P. H. Greenleaf, Charlestown.

no display of his talents and acquirements in this particular; but rather cultivated the science for the pleasure to be derived from it. And in this connection, the speaker related the following anecdote:

Some years since, Messrs. Wells & Lilly, then extensive booksellers in this city, received from France a single copy of a very learned mathematical work, which few of the mathematicians of our country could read. It lay upon the counter for some time. There being nobody learned enough to read it, of course there were no purchasers. At last there happened in at the store, rather accidentally, a plain looking man, having the appearance of an ordinary country clergyman. He took up the work, examined it, and finally purchased it, and took it away with him. The booksellers, either thinking there was some mistake, or having a desire to know more of their customer, directed one of their clerks to follow him to his lodgings. He did so, and ascertained him to be Bishop Griswold!

His professional duties, however, were so onerous, that he was obliged in a great measure, to relinquish the pursuits of the student.

He was a Christian of great purity of life, and constantly devoted to the service of his Master. The speaker was on intimate terms with him as a Mason, and knew that he had the good of the Institution at heart. "He always urged me to act consistently with my Masonic engagements. I frequently called on him during our persecutions, and conversed with him on this subject. He was pleased to have his clergy Masons, and always urged them to act up to their Masonic duties."

The resolutions follow, as they were unanimously adopted in Grand Lodge, on the 8th ultimo:—

It having pleased Almighty God to remove by death our Worshipful Brother, the Right Rev. ALEXANDER V. GRISWOLD, and,

He having attained to the highest degree of Masonry, and having continued, through a long life, "a faithful and affectionate Brother among us," especially by the wisdom of his counsel in our day of tribulation, and,

He having by a life of extraordinary virtue, benevolence and stern fidelity, proved the sincerity of his first Masonic declaration, that he *put his trust in God*, and having left, for our consolation and hope of the Christian resurrection, the sprig of cassia doubly green springing from his grave. Therefore,

Resolved, That while we mourn our loss, we rejoice in his gain; and while we humbly bow with penitence at falling so far below his holy example, we thank God for that example; and that it has been exhibited to us with so much of love to draw our hearts, and with so much of virtue to animate our minds, to imitate it.

Resolved, That we recognize in his life the three great pillars of our support—in the "Wisdom" of his mind, the "Strength" of his principles, and the "Beauty" of his holiness.

Resolved, That we affectionately sympathize with the afflicted family of our deceased brother, and tender them our friendship and services.

PERCIVAL KEENE—AN ANECDOTE.

BY CAPTAIN MARRYATT.

THE following trick, played off on a remarkably green young midshipman, is worthy of even our favorite *Peter Simple*.

The second day after our return to Spithead, I was sent on shore in the cutter to bring off a youngster who was to join the ship; he had never been to sea before; his name was Green, and he was as green as a gooseberry. I took a dislike to him the moment that I saw him, because he had a hooked nose and very small ferrety eyes. As we were pulling on board, he asked me a great many questions of all kinds, particularly about the captain and officers, and to amuse myself and the boat's crew, who were on the full titter, I exercised my peculiar genius for invention.

At last, after I had given a character of the first lieutenant, which made him appear a sort of marine ogre, he asked how it was I got on with him: "O, very well," replied I; "but I'm a Freemason, and so is he; and he's never severe with a Brother Mason."

"But how did he know you were a Mason?"

"I made the sign to him the very first time that he began to scold me, and he left off almost immediately; that is, when I made the second sign; he did not when I made the first."

"I should like to know those signs. Won't you tell them to me?"

"Tell them to you! oh no, that won't do," replied I. "I don't know you. Here we are on board—in bow—rowed of all men. Now, Mr. Green, I'll show you the way up."

Mr. Green was presented and ushered into the service much in the same way as I was; but he had not forgotten what I said to him, relative to the first lieutenant; and it so happened that, on the third day, he witnessed a jobation, delivered by the first lieutenant to one of the midshipmen, who, venturing to reply, was ordered to the mast head for the remainder of the day, added to which, a few minutes afterwards, the first lieutenant ordered two men to be put both legs in irons. Mr. Green trembled as he saw the men led away by the master-at-arms, and he came to me—

"I do wish, Keene, you would tell me those signs," said he; "can't you be persuaded to part with them? I'll give you any thing that I have which you may like."

"Well," said I, "I should like to have that long spy-glass of yours; for it's a very good one, and, as signal midshipman, will be useful to me."

"I'll give it to you, with all my heart," replied he, "if you will tell me the signs."

"Well, then, come down below, give me the glass, and I will tell them to you."

Mr. Green and I went down to the berth, and I received the spy glass as a present, in due form. I then led him to my chest in the steerage, and in a low, confidential tone, told him as follows:—

"You see, Green, you must be very particular about making those signs, for if you make a mistake you will be worse off than if you never made them at all; for the first lieutenant will suppose that you are trying to persuade him that you are a Mason, when you are not. Now, observe, you must not attempt to make the first sign until he has scolded you well; then at any pause, you see, you must put your thumb to the tip of your nose, and extend your hand straight out from it, with all the fingers separated as wide as you can. Now, do it as I did it.—Stop—wait a little, till that marine passes. Yes, that is it. Well, that is considered the first proof of your being a Mason. But it requires a second. The first lieutenant will, I tell you frankly, be, or rather, pretend to be, in a terrible rage, and will continue to rail at you; you must, therefore, wait a little till he pauses, and then, you observe, put up your thumb to your nose, with the fingers of your hand spread out, as before, and then add to it your other hand by joining your other

thumb to the little finger of the hand already up and stretch your other hand and fingers out like the first. Then you will see the effects of the second sign! Do you think you can recollect all this? for, as I said before, you must make no mistake."

Green put his hands up as I told him, and, after three or four essays, declared himself perfect, and I left him.

It was about three days afterwards that Mr. Green upset a kid of dirty water upon the lower deck, which had been dry holy-stoned, and the mate of the lower deck, when the first lieutenant went his round, reported the circumstance to exculpate himself. Mr. Green was consequently summoned on the quarter deck, and the first lieutenant, who was very angry, commenced, as usual, a volley of abuse on the unfortunate youngster.

Green, recollecting my instructions, waited till the first lieutenant had paused, and then made the first Freemason sign, looking up very boldly at the first lieutenant, who actually drew back with astonishment at this contemptuous conduct, hitherto unwitnessed on board of a man-of-war.

"What! Sir," cried the first lieutenant. "Why, Sir, are you mad?—you, just come into the service, treating me in this manner?—I can tell you, Sir, that you will not be three days longer in the service—no, Sir, not three days; for either you leave the service or I do. Of all the impudence, of all the insolence, of all the contempt, I have heard of, this beats all—and from such a little animal as you. Consider yourself as under an arrest, Sir, till the captain comes on board, and your conduct is reported; go down below, Sir, immediately."

The lieutenant paused, and now Green gave him sign the second, as a reply, thinking that they would then come to a right understanding; but, to his astonishment the lieutenant was more furious than ever, and calling the sergeant of marines, ordered him to take Mr. Green down, and put him in irons, under the half deck.

The winding up of the story is equally good. The gun room finds it hard to keep decorous gravity, when Percival, having confessed the trick, is ordered to make his appearance.

I went down into the gun room when a tittering ceased as the sentry opened the door, and I walked in.

"Did you want me, Sir?" said I to the first lieutenant, touching my hat, and looking very demure.

"So, Mr. Keene, I understand it was you who have been practising upon Mr. Green, and teaching him insult and disrespect to his superior officers on the quarter deck. Well, Sir?"

I made no reply, but appeared very penitent.

"Because a boy has just come to sea, and is ignorant of his profession, it appears to be a custom, which I shall take care shall not be followed up, to play him all manner of tricks, and tell him all manner of falsehoods. Now, Sir, what have you to say for yourself?"

"Mr. Green and I have both just come to sea, Sir, and the midshipmen all play us so many tricks," replied I, humbly, "that I hardly know whether what I do is right or wrong."

"But, Sir, it was you who played this trick on Mr. Green."

"Yes, Sir: I told him so for fun, but I did n't think he was such a fool as to believe me. I only said that you were a Freemason, and that Freemasons were kind to each other, and that you gave one another signs to know one another by; I heard you say you were a Freemason, Sir, when I dined in the gun room."

"Well, Sir, I did say so; but that is no reason for your teaching him to be impudent."

"He asked me for the signs, Sir, and I did n't know them exactly; so I gave him the signs that Mr. Dott and I always make between us."

"Mr. Dott and you—a pretty pair, as I said before. I've a great mind to put

you in Mr. Green's place ; at all events I shall report your conduct when the captain comes from London. There, Sir, you may go."

I put on a penitent face as I went out, wiping my eyes with the back of my hands. After I went out, I waited a few seconds at the gun room door, and then the officers, supposing that I was out of hearing, gave vent to their mirth, the first lieutenant laughing the loudest.

Cross is right, thought I, as I went up the ladder ; a minute afterwards, Mr. Green was set free, and, after a severe reprimand, was allowed to return to his duty.

"You are well out of that trick, my hearty," said Bob Cross ; "the first lieutenant won't say a word to the captain, never fear ; but do n't try it again."

TO LIGHT.

HAIL, bright eyed Phœbus ! wond'rous power !
From whom descends the dazzling shower
Of light, which now above, below,
Glads Nature with its living flow !
Hail to thy beams of liquid gold !
Hail to that light which doth unfold
The hues of beauty ; and reveals
What darkness' ebon-veil conceals !
Wert thou no more, this nether world
Would be to ancient chaos hurled ;
Each charm which now doth sweetly grace
Its smiling, gay and beauteous face,
Would fade—as fades the gay of youth,
A prey to sorrow's canker tooth.
'Tis thou dost give to Summer flow'rs
Their beauty ; and to vernal showers
Their bow of splendor ; 't is thy hand
That rears it as with magic wand.
The gems of Earth are borrowed rays,
Derived from thy effulgent blaze ;
The verdure which around us glows,
To thee, its garb of freshness owes.
There's not a beauty meets our sight,
But springs from thee, "Eternal Light !"
But vain to man thy cheering ray ;
It could not chase the clouds away,
That hovered o'er immortal mind—
A form of sight, yet wand'ring blind.
God spake, and as the darkness fled,
A new-born star its lustre shed ;
With light, drawn from Jehovah's throne,
Around the dazzling wonder shone.
Man saw, and hailed the gracious sign,
Which spoke of peace, and love divine ;
While angels sung His praise on high,
And hailed the birth of MASONRY !

[F. M. Quarterly Review.

THE MASONIC SOLDIER ;

OR,

THE INFLUENCE OF MASONRY IN THE ARMY.

BY BROTHER JAMES BURNES, LL. D., R. H.

P. G. MASTER FOR WESTERN INDIA.

At the last assemblage which I attended at Bombay, I had occasion, on taking leave of an excellent Brother, conductor William Willis, who was quitting India, to comment in presence of about fifty Brethren, on his honourable career of nearly twentyfive years as a MASON and a SOLDIER, as known to myself and certified by his superior officers, then in Lodge. The feelings of the Brethren went with me ; those of the worthy Brother were overcome ; and a scene ensued which would have touched the hearts of most men. Amongst those chiefly interested, was an accomplished scholar and Mason, lately arrived from Europe, Brother George Buist, the editor of the *Bombay Times*, who, entering intensely into the emotions of the old soldier, expressed his conviction of the inestimable benefits of Masonry, particularly in India, where the high and the humble of the public servants might thus meet together for reciprocal gratification, without the fear of assumption on the one side, or loss of dignity on the other.

I was pleased to find my opinions confirmed by so observant an individual, for I have ever fancied Masonry as a sort of rosy wreath that might be entwined around the iron pillar of military discipline, imparting a grace and beauty to its form, without impairing its integrity or strength ; since it is a system utterly abhorrent of oppression and insubordination, encouraging attachment to the officer, and even devotion, should he be a Brother, at the same time that it enhances the self-respect of the soldier, by making him feel that in consequence of his moral worth, there is a point at which he and his military superior may be on the level, where the good qualities of both may become prominently known to each, and where neither would obtain a place, unless under the tongue of good report, well vouched for, and true.

The misapprehension under which, even some intelligent men labor, that any person may enter Masonry, is as remarkable as that which induces the uninitiated to believe that the workings of our Order consist only of festive entertainments ; the conviviality which follows our labors, being, in fact, peculiar to, and one of the customs of, our nation ; for I have attended numerous Masonic meetings on the continent of Europe, and never saw any refreshment introduced. I need not say that there is invariably a most rigid scrutiny into the character of candidates, which is particularly strict in the case of soldiers. My first experience of this I acquired in a manner which I shall never forget. I had been desired to solicit of the present Earl of Rosslyn, to allow his regimental band to attend at the celebration of the centenary of the Grand Lodge of Scotland, in 1836. His lordship, the representative of a long line of hereditary Grand Masters, although himself no Mason, not only at once complied with my request, but expressed his wish to enter the Craft, praying me not to depart until he had given the requisite orders to his adjutant. This officer, a gallant veteran, soon appeared, and having heard Lord Rosslyn's orders, addressed him as follows :—"I am myself a Mason, my lord, of many years standing, and I hope a conscientious

one ; this gentleman knows that the musicians cannot attend the meeting without receiving, at least, the lowest grade of the Craft ; let me ask if he has instituted the necessary inquiries into their characters ? I protest against the admission of some of them." I took this just rebuke as became me, and the selection was left to the worthy adjutant ; for whom, I am glad to say also, a place was reserved, as an honored guest at the centenary. I have even, some years ago, known a field officer, make the humiliating confession, that, much as he desired to be a Mason, he knew he could not obtain admission into the Lodge of his own regiment, from the want of a moral qualification.

The Duke of York, when he sanctioned Lodges in the army, foresaw their advantages, not only by inducing the soldier to obtain, and retain a character, but in conferring on him also, a sure protection in the time of need. Every one knows that even in the fury of the war, the charters, diplomas, and insignia of Lodges used to be returned with courtesy after an engagement. I am old enough to recollect when my own father, the master of a Lodge, and a magistrate, took the responsibility of removing some French prisoners from jail to his own house, because they were Brethren ; and it is but recently that Colonel Logan, a brave officer of the Peninsula, but no Mason, mentioned to me an authentic anecdote which will interest you. A whole battalion of the 4th foot, had been taken prisoners, and the officers stript of every thing ; several of them were bemoaning their lot in a dreary abode, when, to their surprise, they saw a subaltern of their corps passing along with a gay step, in full dress. The explanation was very simple ; having been discovered to be a Mason, his uniform and baggage had been immediately restored to him ; and he was then going by special invitation, to dine with the French field-marshal ! The revered Brother Blaquierre,* relates the circumstance of a party of ladies and gentlemen having been taken prisoners in the Bay of Bengal, by the French frigate *La Forte*, but who were all afforded the means of escape on the captain's discovering that there was the Master of one of the Calcutta Lodges amongst them. It is useless to multiply instances, since every one knows that a Masonic token has often arrested the sword of the destroyer ; and I would but ask those who represent our Order as a musty relic of bye-gone times, altogether incompatible with the *golden age* in which we live, to point out any other invention of man which could so soften the miseries of war, and heighten the courtesies of life between individuals of contending nations. For my own part, I conceive that until the light of true religion shall pervade the universe, and the happy period arrive when the whole world shall become a Lodge, and every man a Brother, the fondest enthusiast for the amelioration of the human race can scarcely dream of a condition of society to which the enforcement of the obligations of *Brotherly Love, Relief and Truth*, can be inapplicable, or otherwise than a blessing ; and I glory in the conviction, that Masonry was never more extended, triumphant, and influential than at the present moment.

From the qualification required in military Lodges, as well as the character of our Institution, the Masonic badge has become an honorable distinction in the ranks of the army. Although I have known much of soldiers, I offer not my own

* P. D. G. Master for Bengal.

experience. On St. John's day, 1840, I had the honor of being supported by Brigadier Valiant, commanding the garrison of Bombay, and Colonel Griffith, the commandant of artillery, two distinguished officers and Masons, who asserted, in presence of the military Lodge "Orthez," then headed by Brothers Serjeant Horrocks and Captain Hall, that Masonic Brethren had invariably been the best conducted soldiers. It is within my knowledge also, that a gallant officer, colonel William Dunlop, the quarter-master general of the Bombay army, himself no Mason, though probably one of those worthy men who scarcely require to be made so, stated publicly at the meeting at Agra, that during his command of the Bengal European regiment, no Masonic Brother's name had ever appeared in the defaulters' list ! Do the most incredulous require a further proof that Masonry is calculated "to make men better, and to keep them so ?" It is from a philanthropic contemplation of its effects upon our countrymen, that I believe my Right Worshipful Brother, the Provincial Grand Master for Bengal, of whom I may say, that a more noble-minded, generous, and enlightened man was never lent by Europe to Asia, has imbibed the idea of making admission within its precincts a reward for well-trying integrity, and intellectual attainments, amongst the *natives*.

So much, however, for the effects of Masonry on the soldier. How it has chastened the officer, I need scarcely recount. The annals of Calcutta contain a glorious record of its triumph ; and many still glow with enthusiasm at the recollection of the august scene, when Francis, Marquis of Hastings, the most chivalrous character of later times, impressed with devotion for the Craft, and love for ALL his Brethren, descended from his high estate as governor-general and commander-in-chief in India, and within the halls of his own palace, offered the right hand of fellowship, with his parting benediction, to every soldier individually that wore an apron ; acknowledging also his pride that Masonic principles had been discovered in his exercise of authority. I have met with Brethren here and elsewhere, who made it their highest boast that they had exchanged the fraternal embrace with that illustrious statesman, warrior, and Mason ; and when we recollect that the same nobleman presented himself at another assembly, with the proud vaunt that he was the descendant of that Hastings, whose ancient blood and royal lineage had entitled him to contest the crown of Scotland with Bruce and Baliol, we discover the natural feelings of the man, and can understand what has tempered them.

MASONIC ANECDOTE.

The following anecdote we take from the London Freemasons' Quarterly Review. The SNUFF-box is in the possession of Br. Blaquierre, P. D. G. Master for Bengal. The anecdote is given in nearly his own words :—

"A medical gentleman had realized a moderate fortune in the Brazils, and intending to return to England, he invested the fruits of his industry in precious stones, which were secured in a small box ; this treasure he shipped on board a vessel, secured his own passage in another, and safely reached England. But, alas for him ! scarcely had he arrived, when he received the fatal intelligence that the vessel on board which he had freighted his entire fortune, had been wrecked on the coast of Cornwall. Thus in his declining years, the means of existence

had vanished from him; he had returned to his native land poorer than he had left it. About a twelvemonth had passed, when, one day a stranger called at his humble lodgings, and inquired for him; he was admitted. The stranger, who was closely muffled up, and appeared desirous of concealment, asked a few questions relating to the Brazils, and others as to the circumstances of our hero, who felt somewhat disconcerted. At length, the stranger drew from under his cloak the identical box containing the lost treasure; his surprise and emotion satisfied the stranger, who, simply asking him if it were his, immediately delivered it to him, and made a sign. All that transpired was, that the box came into the possession of the stranger, who, on opening it, found at the top a snuff-box, with Masonic emblems, and a name that enabled him, after much difficulty, to discover the real owner. The stranger took a hasty leave, and was no more heard of. "Conjecture pointed at the possibility of his being what is termed 'a wrecker;'" but the ways of Providence are inscrutable in teaching the powerful lessons of retribution. Masonry, as a moral engine, has elicited many mysterious instances of the power of the human heart, however depraved, to correct itself. But to the sequel. The snuff-box became dear to the party thus restored to prosperity; and in time, was bequeathed to a gentleman, who, considering it should remain in the hands of a zealous Mason, presented it to Brother Blaquierre, whose successors will, no doubt, pride it as a sign and token of Masonic interest.

PERFECT MASTER'S SONG.

Come ye sighing sons of sorrow,
View with me our Brother's tomb;
Learn from thence your fate—tomorrow
Death perhaps may seal *your* doom.

Sad and silent flow our numbers,
While disconsolate we mourn
The loss of him who sweetly slumbers,
Mould'ring 'neath the silent Urn.

May we all, his hope possessing,
Triumphant leave the Lodge below,
Crowned with every heavenly blessing,
Far removed from pain and wo.

Once when full of life,—he never
Proved unfaithful to our laws;
May *we*, like him, be zealous ever
To promote the glorious cause.

To the exalted power Almighty
Softly breathe an ardent prayer;
On his sacred mound tread lightly,
While we wipe the falling tear.

May we all, his virtues blending,
Live in union, peace and love—
When we die, like him ascending,
Join the heavenly Lodge above.

QUALIFICATIONS OF CANDIDATES.

Extract from an Address delivered before La Grange Lodge, No. 81, La Grange, Tennessee, upon the Prerequisite Qualifications of Candidates, on 9th January, 1843. By W. D. JOHNSON, W. M.

(Communicated for the Freemasons' Monthly Magazine.)

"Do you believe in the existence of God and a state of future rewards and punishments?" is the language of a test established by the Grand Lodge of Tennessee, in 1824, and re-enacted in Oct. 1842, and to which I most respectfully ask your attention. A belief in God is one of the first Masonic requisitions, and is the most important of prerequisite qualifications. Without a belief in a great Creative power, no man can be made a Mason, yet no specific attribute is stipulated; the fitness of which is apparent from the fact, that upon this subject the whole heathen and Christian world agree; but the sectarians of the day differ widely as to the various dispensations and decrees of Deity, and upon no one point is there a wider difference than with regard to future rewards and punishments; nor is there one upon which there is less probability of union between the great contending parties.

That good and wise man who formed the model for the "towering edifice of speculative Masonry," doubtless foresaw the difficulties which would arise if more than a belief in God was required as a prerequisite qualification.

I have always supposed Masonry to be a universal science, and like the sun, dispensing its light and genial influences upon all lands and countries without regard to religions, political opinions or creeds. The moral and just are all entitled to the benefits of Masonry. Hence the impropriety of this test must be apparent to all. About future rewards and punishments the best and wisest of men differ. Yet, as Masons, we should be disposed to admit all to be honest, although as Christians we may be decidedly in favor of one or the other.

If we take the test as we have it, we cause the Institution to assume, to some extent, the character of a peculiar sect, diametrically opposed to another, and thus exclude from the privileges of the Order those who have assembled around the Masonic altar for ages, yea, centuries, under the ancient constitutions of Masonry.

But it is said, it excludes none who have heretofore been entitled to the benefits of Masonry—the test is only intended to be understood as requiring the candidate to say he believes virtue will be rewarded and vice punished.

The language employed by the Grand Lodge shows this to be ridiculous and absurd in the extreme. If this had been the intention of that body, why insert the word "*future*," as the question would have been fully answered without it—or why not employ the words necessary to convey the idea distinctly? Again, it is said it is only intended to show that the candidate is not an *Altheist*. This is still more absurd than the first, as the answer of the first clause of the interrogatory would supersede the necessity for the last. These suppositions I have the honor to know are untrue. The Grand Lodge says what is meant, and means what is said. As well might it be said that the Grand Lodge intended to exclude all but those professing a particular religious creed from the benefits of Masonry. It would have evinced as much wisdom on the part of the Grand Lodge to have required the candidate to produce evidence of his being a member in good standing of a church and temperance society, to prove his morality or temperance, as to have introduced this test for either of the purposes before stated.

Another objection to this test arises from the fact that Masonry is not set up as a church or distinctive highway to eternal happiness. It is intended and well calculated to ameliorate the condition of man, and to improve his morals; thus exercising a collateral influence in producing that degree of perfection necessary to entitle us to admittance into the "Grand Lodge above, where the supreme Grand Master of the Universe presides." If this be so, what reasonable necessity can possibly exist for requiring the candidate to express a belief in future rewards and punishments? The great objection, however, is, that it is a departure from the

ancient customs of the craft,—to prove which the question need only be asked when or where was a belief in future rewards and punishments required by any Grand Lodge, previous to the year 1824, or in any other State save lonely Tennessee? If it existed at no other time or place, whence this ray of light, whence this spirit of improvement, nay, alteration, and whence this authority to change a fundamental principle?

The great evil to be apprehended is, that Grand Lodges will wander from their legitimate spheres and assume the right to change or alter land-marks at pleasure, until not one vestige of those ancient rites and ceremonies which have come down to us sanctioned by the "revolution of ages," will be left to guide us in the path of Masonic duty.

When once this spirit is sanctioned by Masons generally, the spirit of alteration will spread throughout the world—one body will vie with another, and with the resistless fury of an avalanche, sweep over all opposition until not one column of the stately edifice will be left to mark the place where once stood the best and noblest of institutions. Let ambitious and aspiring man receive the authority to alter or change the fundamental principles of the *God-like* institution, and the breeze that wafts the permission will chaunt the requiem of Masonry. It is then, my Brethren, our highest duty to check these departures, if possible. Masonry, as it now is, may properly be called the greatest of blessings,—give it a sectarian character, it would prove the worst of curses.

CORRESPONDENCE.

C. W. MOORE,—

Clarksville, Tenn. Feb. 8, 1843.

Dear Brother: * * * * * The Brethren

in this quarter are becoming more and more attached to the Magazine. The day is not distant when it will be found in the possession of every Brother who desires to attain correct information concerning the history and progress of the Craft. I trust that you may obtain a subscription that will justify you in the enlargement of it.

I fear that the proposed Convention to be holden in May next, at Baltimore, will fail to accomplish the desirable object of establishing uniformity of work throughout the United States; for this reason, that the delegates attending will return to their respective homes with an imperfect knowledge of the adopted work and lectures, unless they remain a considerable length of time together and devote their *entire* attention to it, which you know is not usual, and it is feared that after settling some important subjects, they will become impatient to return home, and leave without that knowledge of the minutiae of the work and lectures so essential to their perfection. But it is to be hoped that the delegates who may attend the Convention, will go there with the determination to remain until they obtain a perfect knowledge of the work and lectures. If they do not do this, we shall be in as bad a condition on their return, as when they left. It has occurred to me that it would be best for the Convention to adopt the work and lectures of some one, with such amendments as may seem proper, and appoint him the General G. Lecturer for the United States, making it his duty to visit the seats of all the Grand Lodges, and instruct the active working Brethren in all the degrees of ancient Masonry. In this way they would all get the work and lectures from the same source, which would more likely produce uniformity of work than any plan that I can now think of.* The different Grand Lodges would doubtless pay his ex-

* If the Delegates qualify themselves as suggested by your correspondent, we doubt not that they will be able to report the lectures and work correctly to their respective constituencies.

penses. Besides, I know of no subordinate Lodge that would not cheerfully compensate any competent Brother for a visit and lectures. I feel much interest on this subject, and therefore hope that efficient steps will be taken to produce a uniform mode of work. It is appalling to think of the work of many of the subordinate lodges under the jurisdiction of respectable Grand Lodges. To the *incompetency* of Masters of Lodges to do the work and explain it, and give the lectures as they should be given, may be attributed much of the indifference manifested by *intelligent men* after initiation. To remedy this then, I repeat, is an object of the first importance.

There are constant additions to our Lodge of the first men in the community. Our doors are closed against all addicted to improprieties, and to this fact may be attributed the regular increase of the Lodge.

I am pleased to discover that you are turning your attention to the subject of the *proficiency of candidates*. It is essential to the interest, and even the perpetuity of the Order, that they be required to have a perfect knowledge of the degrees, so that as masters, they could go into any Lodge and work. If they are permitted to advance without a perfect knowledge of the degrees, they rarely obtain it, and eventually become careless, not being competent to participate in the active duties of the Lodge. The truth is, they settle down with the conviction that, that which is so easily obtained cannot be so valuable as it is represented to be. I have never known of a single individual who made himself thoroughly acquainted with the degrees, sufficiently so as to work with promptness and ease, that was not an enthusiastic Mason. This fact alone is sufficient to impress on every one the great necessity of entire proficiency, before advancing.

With the hope that the Brethren in different portions of the country will exert themselves to increase your subscription to an extent that will justify you in the enlargement of the Magazine, and with best wishes for your health, prosperity and happiness, I have the pleasure to be yours, very truly,

E. H.

Charleston, S. C., Feb. 3, 1843.

R. W. C. W. MOORE—

DEAR SIR AND BROTHER.—The Magazine of the 1st came to hand this day, punctual as usual. I frequently receive it on the day of publication, and always within a day or two thereof.

I was somewhat surprised on reading the article under that *frightful* union of the names "FREEMASONRY AND ODD-FELLOWSHIP." You do not seem to admire the relation you yourself have given the two terms, and as you acknowledge yourself unable to give a "satisfactory account" of the character and utility of Odd-Fellowship, I trust that under the influence of that "charity which thinketh no evil," you will not prejudge it, nor degrade it in the estimation of your readers. (1.) Being myself a Mason, and an Odd-Fellow, I think I may without being an egotist, presume to judge of the respective merits of both institutions, and give "mine opinion" of the latter, to my Brother of the former, without offending. (2.) You were wrongly informed in some particulars respecting the order. I know of none, who trace its origin to the Romans (3) or Portuguese. (4) The Independent Order of Odd-Fellows was organized in England some fifty or sixty years since; (5) it was introduced into this country about twentythree years ago. It was not confined to foreigners in N. York, but was first planted in Baltimore, and the Grand Lodge U. S. meets there annually. (6.) It has spread over most of the Union, and now exists in all the States except three, and in some of the adjacent Territories, numbering about 30,000, and paying annually for relief and charity more than \$40,000. That it originally consisted of but 'one degree,' I believe is a mistake. Even now, when a man has been initiated he is an Odd-Fellow, and it may be that some old Odd-Fellow, who had barely been initiated, and thought he had attained to all knowledge of Odd-Fellowship, informed you there was but one degree. (7.) There doubtless are more degrees given now, than at first; but if this be an objection to the Institution, why is it not to the ancient Institution we so much love?

Odd-Fellowship does not depend so much on its antiquity, as it does upon its moral and beneficial qualities and results, to recommend it. Its votaries are content to rest its chance of prosperity and its reputation on its own merits, without claiming for it the grey head, or the palsied hand of age! What if it were the creation of yesterday, if its principles are worthy of all acceptance, it is better to cherish than frown upon it. (8.)

As you have assumed that in its infancy, it 'was confined to the lower classes of people,' I would ask if that is any thing against it? I do not allow the truth of the assumption, (9,) but if so, what of it? By whom were the precepts and doctrines of Jesus received, when he spake as never man spake. Did 'any of the Rulers or of the Pharisees believe in him? Is there not as much real honesty, benevolence and piety in the lowly cottage, as in the mansion of the wealthy? 'Out of the meanest hovel is obtained as fair a sight of heaven, as from the most gorgeous palace.' Let it not be considered an objection to the Institution, that it had its origin among the poor, yet industrious class of people.

We have Lodges and Encampments, but no Chapters, except it be the Scripture lessons read in the Lodge; and they are not Masonic Lodges nor Masonic Encampments, nor do Odd-Fellows desire to have them so considered.

"The line of demarkation between the two Institutions, is as distinctly drawn, as it is between any two Societies in the community," and it must, and will be preserved. Odd-Fellows are equally tenacious for its preservation as are Masons. They do not 'honestly,' nor dishonestly entertain a wish to have it erased! This is our view of the case as a Mason, and as an Odd-Fellow. (10.)

I must speak briefly of your great objection to the order. It is, "that it has, externally at least, assumed many of the forms, badges, and ceremonies of the Masonic Institution." "This, (you say) gives it the semblance of a spurious or clandestine Masonry."

Did you ever hear an Odd-Fellow claim that it had any connection with Masonry? (11.) Have you not been informed by a Masonic Brother, who was himself an Odd-Fellow, that it was distinct from Masonry? Think you, that hundreds of your Masonic Brethren would remain members of an Odd-Fellows' Lodge, if on entering, they found it to be a spurious Freemasonry? Believe it not, my Brother; and yet very many high Masons are zealous members of the Fraternity of Odd-Fellows. In this State, probably the greater portion of active, high Freemasons are Odd-Fellows. You say, however, that 'it is not for Masons to question the right of Odd-Fellows to appear in any shape, which their fancy may suggest. This is a matter of taste, in which they alone are concerned.' Very well, if you have no particular objection to allow us our right to wear aprons, why raise the objection?

Keep it in mind, that Masonry and Odd-Fellowship are two distinct Institutions, (notwithstanding the members of the latter wear aprons,) and that whoever attempts to destroy the line of demarkation, "can be regarded only as a dangerous friend, or a covert enemy to the Institution to which he belongs." The Odd-Fellows' Association is an 'Independent' one: it will continue to be so in fact. This independence the order claims, and will not forfeit it for the poor honor of being clandestine Masonry.

Odd-Fellowship is esteemed by its members for its high moral, and its benevolent principles. It aims to elevate the moral standard in the public mind, to soothe the woes, and increase the joys of mankind. Its motto is "Friendship, Love and Truth," and under this banner there are many good men who have been made better by the teachings of Odd-Fellowship.

Every *bona fide* member, if he is sick or disabled, receives a certain sum from the funds of the Lodge, whether or not he has taken *all the degrees*. If he dies, the widow is supported, and the orphan protected and educated. To beneficial and charitable purposes are the funds held sacred. No eating or drinking is allowed from the Lodge funds, and in this respect they set an example, that might well be followed by the ancient fraternity, whose land-marks we would sustain. (12.) I say then, that the institution is not only a beneficial, but a moral one, and to those not well acquainted with it—

"Stand free and fast,
And judge us by no more than that you know,
Ingenuously, and by the right laid line
Of truth."

It has done much for Masonry, by removing the prejudices against secret associations, and many young men have come from the Odd-Fellows' Lodge to the Masonic, and are worthy members of both. As benevolent institutions, having for their object the amelioration of the condition of suffering humanity, they should be at peace. If one has *more light* than the other, let it do the more for mankind. That charity which as Masons we should possess, should lead us to be favorable towards associations professedly benevolent, until we are assured that their profession is vain. Till then, we should not condemn them. Till then, if we encourage them, we are providing for our own to be well spoken of, and promoting confidence and brotherly love. I do not favor the proposition of Dresden Lodge, No. 5, nor do I like the letter or spirit of the resolutions of Dresden Lodge, No. 90. But think the latter must have been passed, while the members were ignorant of the pretensions of Odd-Fellowship, and, I fear, a little too jealous of their neighbors. I would recommend that if a Brother, belonging to both orders, requested to be buried by one, that Lodge should perform the service, but that the other order should not in any wise perform a second service. Still, it might attend, as well as a military company in uniform. There would be very little danger of amalgamation, so as to form a spurious Freemasonry by assembling around the grave of a departed Brother. But I would say that the service be performed by one association, and one only. I believe it better for only one, and that, the order performing the service, to appear in the regalia, or wearing the badge of the order. This appears to me correct; but there need be no 'misunderstanding or unfriendly feelings between the two associations.' 'The world is wide enough for both,' and there is room for the exercise of all the moral energies and benevolent actions that can be aroused or performed. Let the two Institutions go onward, peacefully, triumphantly, and may God grant them ability to benefit his wanting children, and thus prove to all men, that they are moral and benevolent Institutions. I remain in faith, hope and charity, thy Brother, A. C.

REMARKS.

(1.) We certainly have no disposition to do so, nor do we think that our remarks on the subject in the last Magazine warrant any such inference. We spoke of the association kindly and liberally, and with a view to allay or remove any prejudices which might exist against it in the minds of our readers.

(2.) Most assuredly you may. And we here take leave to say to our readers, that the writer is a distinguished and most estimable member of the Masonic Fraternity, holding some of the principal offices in the Grand Institutions of South Carolina. He is also at the head of the Grand Lodge of Odd-Fellows in that State, and whatever he has advanced in reference to the moral and benevolent character of that association, is entitled to entire confidence. His history is a little at fault, and the charge he so quietly prefers against us in this respect, we shall be under the necessity of returning to his own study.

(3.) But it by no means follows that because our *correspondent* "knows of none who trace its origin to the Romans," that *we* should be "wrongly informed in this respect." Though the *ritual* of the order may be closed to all but the initiated, its *history* is an open book. It is written by its friends. Whether it be correctly written or otherwise, is not material to our present purpose. The following extract from the "London Odd-Fellows' Journal," quoted in the "Rain-

bow," published in the city of New-York, April 13, 1842, will remove the doubt which seems to rest in the mind of our correspondent, on this point:—

About fiftyfive years after the herald of mercy, the star of the Messiah, guided the wise men of the East to worship at the feet of an infant Saviour, in the manger of Bethlehem, the Order of "*Fellow-Citizens*" was established by the CHRISTIAN soldiers in the camp of that debased and atrocious monster, the Emperor Nero.

In a short space of time the very elite of the Roman nobility, the heroic sons of ancient Rome, were united in brotherhood with this exemplary body of men; for we find that in the short space of twentyfour years from the first formation of the Order, they had acquired such a degree of notoriety as to induce the sovereign of the world, the Emperor Titus Cæsar, to confer upon them an imperial charter, which secured to them several immunities and privileges, which they retained and enjoyed while Roman arms were capable of enforcing obedience to imperial decrees; added to which, as a proof of the esteem in which he held the Order, he presented them with a splendid Dispensation, engraved on a superb plate of gold, on which the royal arch of Titus Cæsar, with many other suitable devices, was delineated, and by a royal ordinance commanded that they should forever hereafter be known and distinguished by the style and title of "*ODD-FELLOWS*."

(4.) On this point we quote from an essay published in the Masonic Mirror, in this city, in 1825. It was written by an Odd-Fellow, a member of the then Siloam Lodge; and, if we recollect rightly, was an abstract of an address delivered before that Lodge by Mr. Ephraim Whitney. The writer says: "I find that the order of Odd-Fellows was first instituted in the early part of the sixth century, in *Lusitania*, the ancient name of *Portugal*. * * * It appears that this order was first instituted by the *Portuguese soldiers*, for the purpose of distinguishing by day light or in darkness, those who were faithful to their country, who were first styled *Fellow-Citizens*."

(5.) We are gratified that our correspondent confirms our views on this point. We did not however speak without authority. The "Most Worthy Grand Sire," in his annual report to the "Right Worthy Grand Lodge of the United States of the Independent Order of Odd-Fellows," in 1841, has the following remark—"Since a period not exceeding it is believed *fifty years*, was the Independent Order of Odd Fellows originally instituted in *England*."

(6.) In 1820, (23 years ago,) a Lodge of Odd-Fellows *existed* in this city. We cannot say when it was *established*. In 1819, Thomas Wildey, with four other *foreigners*, opened a Lodge in Baltimore.* This was the first Lodge in that city. But it was not the first Lodge in the country. From authentic documents, published in the Rainbow, March 30, 1842, it appears that a Lodge was opened at the old "Shakspeare House," in the city of New York, on the 23d of December, 1806. We give the following extract from one of the Certificates referred to:

"This is to certify, that I, Wm. E. Chambers, together with Solomon Chambers, John C. Chambers, William Westphall, and William Twaites, did meet together, in the fall of 1806, for the purpose of making inquiry and collecting together all Odd-Fellows for the purpose of establishing a Lodge; and after advertising for several weeks, we found just enough to fill the offices, and the following are the names of the first five that met together: Solomon Chambers, John C. Chambers, William E. Chambers, William Westphall, and William Twaites,

* Address by George W. Sargent, New York, 1842.

comedian; and after we had collected the remainder, and in fact all we could, we then concluded to raise and form a Lodge, as *three* of us had passed the chair in the *old country*."

These persons were all *foreigners*, and we appeal to the writer of the above certificate for the truth of the remark, that the Lodge in question was *chiefly* composed of the same class of individuals, as were also its initiates.

(7.) We have in our possession a work, published at Devon, in England, professing to give the "ritual and illustrations" of the "*Odd-Fellows' Society*." In this work, the ceremonies are embraced in *one degree*. Our opinion was not, however, exclusively predicated on this authority. We had the corroborative testimony of old and experienced Odd-Fellows; and we believe we may safely say, that all the degrees, above the initiatory degree, have been added since the year 1825, if not within the last five years. We have not, however, closely investigated this matter, and may be in error as to the *time*. We think we are right as to the *fact*. Whether the developments referred to be true or false, is a question in which we feel no interest.

(8.) This is true. Our remarks on the subject were made with a view to furnish our readers with such information in reference to Odd-Fellowship, as we supposed might be interesting to them, and not with a desire to "frown upon it."

(9.) We have no disposition to discuss this point. Our correspondent can satisfy himself of its truth by investigating the early history of the association. We entirely agree with him that it is a matter of no consequence. We stated it as a part of the history of the order, and not with a view to bring disparagement upon it.

(10.) This is all we desire; and it was mainly to establish this point, that the article in our last number was written.

(11.) We have heard some things said, and seen some things written in this regard, which had better been neither said nor written.

(12.) We are not aware of the present existence of any such custom as the one here alluded to.

Our correspondent has drawn some inferences, the correctness of which we do not admit, but which we pass over rather than provoke a controversy on the subject. The facts stated in our former article, we have endeavored to fortify. The historical discrepancies we leave our correspondent to reconcile. We stated their existence. This he questioned. We give him the evidence. And now, in his own kind terms, we remain, in faith, hope, and charity, his friend and brother.

Charity, in the works of moralists, is defined to be the love of our brethren, or a kind of brotherly affection one towards another. The rule and standard that this habit is to be examined and regulated by among Christians, is the love we bear to ourselves, or that the Mediator bore towards us; that is, it must be unfeigned, constant, and out of no other design than man's happiness.

He whose bosom is locked up against compassion is a barbarian; his manners are brutal; his mind gloomy and morose; and his passions as savage as the beasts of the forest.

MASONIC INTELLIGENCE.

ENGLAND.

The worthy Brethren of Lodge No. 349, consisting of the ancient and loyal citizens of Worcester and its vicinity, assembled, as is their wont, at the festive board on Tuesday last, the celebration of the festival of St. John the Evangelist. The lodge was held for many years at the Reindeer Inn, well known in days of yore as the comfortable resort of the bagmen of the day, now, *par excellence*, "representatives" of the leading houses connected with commercial pursuits. It has, however, during the past year (1842) been removed to that of Brother William Webb, of the Bell (the Tattersall's of the city,) who, for the greater accommodation of his guests (and more especially for that of his Brother Craft-hood,) has caused to be built a truly superb and well-appointed room, measuring, as near as eye-sight will give, an admeasurement of about 60 feet by 24 feet. It is, in truth, for the country, a truly noble room, and right worthily was it honored with the presence of seventy of the hon. brotherhood. On previous occasions, it should be remarked, never more than from twenty to thirty were present at the celebration. The W. M. Brother Eginton, presided, assisted by the Wardens, Brothers Lingard and Bennett. The benediction upon the bounteous repast was given by Brother the Rev. F. Palmer, of Acester, chaplain to the Provincial Grand Lodge of Warwickshire. Among the foremost of the toasts, "the Queen and the Craft," "His Royal Highness the Duke of Sussex, Grand Master of the United Grand Lodge," "The Earl of Zetland, the Marquis of Salisbury, and the other Grand Officers," were given. The evening was delightfully passed in the true enjoyment of sentiment and wit, made bright with the flashes of eloquence, and exhilarated by the first-rate catering, both in viands and the luscious juice of the grape, lavishly set forth by the justly merited host and brother.—*London Times*.

CANADA.

MASONIC TESTIMONIAL.—On Monday evening, the 7th Nov. last, a meeting of St. Andrew's Lodge, No. 1., was held in the Masonic Hall, at Toronto, West Canada, for the purpose of presenting a tribute of respect from the members, to the W. Br. THOS. G. RIDOUT, Esq., who has for the two past years presided over the Lodge. There was a very full attendance, and the Worshipful Master, Br. Robert McClure, in presenting the testimonial, addressed Br. Ridout as follows:

BROTHER RIDOUT:—I feel much gratification that the duty devolves upon me, as Master of this Lodge, to address you on an occasion which the united voice of the Brethren in this place has called forth.

Prompted by a profound conviction of the benefits that Masonry has received, through the talented and laborious exertion you have exhibited during the two years that you have presided over us, we have not failed to consider in what manner we could best convey to you some testimonial of this feeling. The deliberations of the Brethren have terminated in resolving to procure this piece of plate, which I have now the pleasure of presenting to you.

It is the workmanship of a skilful Brother of the Lodge, and we trust that as a specimen of art it will prove acceptable to you; although as a testimonial of our affectionate regard and brotherly love, we are well assured that you will prize it far beyond its intrinsic value.

That your character and conduct has had the effect of creating an unexampled degree of interest for the craft throughout this community, is fully manifested by the rapid increase of the members of the Fraternity; and the respectability of the new Brethren tends to stamp a character upon our Institution hitherto unknown in this part of the world. The benefits which Masonry is capable of affording seem now to have excited considerable attention; and we cannot doubt that it is to your elevated deportment, and the skilful discharge of your duties as Master of our Lodge, that this enlightenment of the public mind to the value of our art is mainly attributable. These benefits are not confined to the craft alone—for

the diffusion throughout society of the members of our Order must ensure, by the force of their example, a high respect for, and a desire to imitate the virtues of Benevolence, Charity and Brotherly Love.

Neither my powers, or the occasion, admit of a full illustration of the benefits of Masonry; and I will only briefly observe, that in presenting you this mark of the esteem of your Brethren, I assure you that the sentiments of respect and affection intended to be conveyed are universally and deeply felt by the members of this Lodge.

"Worshipful Master, Brother Senior and Junior Wardens and Brethren:

With sentiments of gratitude and brotherly love more easily felt than expressed, I rise to offer thanks for the high and extraordinary honor which you have just now conferred upon me—an honor and a mark of your regard in every way overpowering to my mind—especially by the manner and words in which it is conveyed, as I fear that I cannot adequately reply to the very flattering compliments by which you, Worshipful Sir, and my brethren have been pleased to appreciate my humble services to the craft, and thus exalt them into merits that I do not claim.

The revival and flourishing progress of Freemasonry in this part of Canada, within the last three years, is a gratification in which we all participate—and may be considered the inestimable work of the Great Architect of the Universe, as the means of promoting brotherly affection and good will amongst men and that Faith, Hope and Charity, the leading principles of our Order, may be thereby firmly established on the great pillars of Wisdom, Strength and Beauty. This brotherly affection has been exemplified by the kind and considerate manner in which you assisted and supported me during the two successive years that I had the honor of presiding in this Lodge—for it was your untiring zeal and ready co-operation that encouraged me on all occasions in the discharge of my duty—and it was your approbation and the feelings of my own mind that rewarded my humble services.

It is therefore, with profound respect and heartfelt pleasure, that I accept this valuable piece of Plate, as a memorial of your friendship and abiding good will, and hope to hand it down to my children, as a lasting mark of your high consideration, and as a remembrance of this, the proudest day of my life,—for although I may consider your judgment partial, yet I feel that a stamp of honor has been affixed upon me, which I pray that I may never sully,—and I once more again thank you, Worshipful Sir and Brethren, with grateful feelings equal to the magnitude of your kindness."

The testimonial is a Vase supported on a stand, sixteen and a-half inches high, weighing eighty-four ounces. The base is formed as a scalloped triangle, supported by richly chased shell-pattern feet, in dead silver, between each of which is inserted a medallion, with the respective Masonic emblems of—the Allseeing Eye—the Double Triangle—and the Clasped hands,—indicative of the supports of the Order—Morality, Science, and Unity. On the centre of the base is a Grecian Doric column, elegantly chased; scroll work, to support a stand for the Vase, and connected to three Sphynxes on each of the angles—emblematical of three important historical periods of the Craft;—the Egyptian, as represented by the Sphynxes,—the Grecian by the Column—and connected with the Roman and Modern times by the Vase. The Vase is richly chased and gilt inside; with two scroll handles, between which, on one side is the Jewel of the Past-Master, (the office of Brother Ridout,)—on the opposite side the following inscription:

PRESENTED

By the Brethren of St. Andrew's Lodge, No. 1, Canada West,
To their late Worshipful Master,

THOMAS GIBBS RIDOUT,

As a testimony of their high estimation of his valuable services during the two past years,
And of their sincere regard for him
As a Man and a Mason.

Thornt, A. L., 5342.

The work was by Brother Sewell.

UNITED STATES.

MISSOURI.

We were reluctantly obliged in our last to exclude a large portion of the interesting proceedings had before the Grand Lodge of this State, at its late annual communication. We therefore continue our extracts in the present number.

THE SCHOOLS.

The following report indicates a degree of liberality on the part of the fraternity in Missouri, which, taken in connection with the depressed state of the business of the country, is without a parallel:

To the M. W., the Grand Lodge of the State of Missouri;

In obedience to the order of the Grand Lodge, I have called the attention of the Lodges in this State to the resolutions of your honorable body, for the erection of a Grand Hall, establishing Schools, &c. &c., the result of which is herewith submitted:

For the Hall, (for five years,) - - -	\$185 00
School for the Sons, - - -	3,556 25
School for the Daughters, - - -	3,926 25
	\$7,667 50

I did not call the attention of the Lodges out of this State, but under our jurisdiction, to this subject, for reasons which I have fully stated in my report to the M. W. Grand Master.

I saw but few of the Brethren, comparatively, who are members of the Lodges. I have no hesitation in saying, that with proper exertions, the amount already obtained can be increased, within the next year, to twenty thousand dollars. I have also received the following donations from three brethren—Thomas Arnold, Sashel Woods, and B. T. Battae, of Wyaconda Lodge, a lot each, in the town of Carrolton, Carrol county, Mo. From the Rt. W. E. S. Ruggles, of Tyro Lodge, No. 12, one hundred acres of land in the county of Washington, Mo. From our worthy brother, John M. De Bolle, one thousand acres of land in the Republic of Texas, on the waters of Red River. Brother De Bolle has made a subsequent offer, which is in the hands of S. W. B. Carnegy. All of which is respectfully submitted.

A. T. DOUGLASS.

St. Louis, October 12th, 1842.

PURCHASE OF MARION COLLEGE.

The Committee to whom was referred the subject of the purchase of Marion College, have had the same under consideration, and after the most mature reflection, respectfully submit the following report:

This subject, intimately connected as it is with our highest duty (the education of the indigent), becomes one of paramount importance to all who would aid in elevating the sons of our unfortunate Brethren from the state of degradation in which a total want of moral, religious and literary instruction must plunge them, and your committee respectfully submit, that there is no object of benevolence on which charity may be bestowed with so much propriety, with such happy results, as the education of the poor. It is, indeed, a commendable impulse of heart, which induces the fortunate man to pour out his wealth in feeding the hungry, clothing the naked, and in providing for and comforting the destitute widow and her suffering orphans—yet to provide for the poor, the needed instruction in knowledge, religion and virtue, is still more commendable; because their possessor is freed from falling into want. When saw ye the righteous forsaken or his children begging bread? was the interrogatory of one inspired, and is equivalent to the declaration that, the righteous are never forsaken and their children never beg bread.

To provide the proper instruction, therefore, is not only to furnish the bread

that perisheth, but is somewhat to feed the hungry with the bread of life. If the former is benevolent and highly commendable, the latter is God-like.

If then, to provide for the education of the poor, is thus benevolent and divine, with how much energy and zeal should we all engage in its prosecution. But your committee is fully aware that nothing is wanting to stimulate this Grand Lodge in this glorious cause. Unanimity of feeling and concert of action, are all that is necessary to ensure the fullest consummation of the design of the Grand Lodge; and your committee indulge the hope, that the time is fully come when a difference of opinion on minor points, will be mutually compromised, and the energies of the fraternity concentrated for action for the speedy accomplishment of the heaven favored design of providing instruction for our poor. Your committee have examined the nature and terms of the contract of purchase of Marion College, on behalf of, and for the use of the Grand Lodge hereinafter mentioned, and from statements made to them by gentlemen in whom they confide, your committee report that, the estate purchased and now tendered to the Grand Lodge, is, in almost every respect, thoroughly adapted to the purpose intended. It is located in a beautiful and healthy country, well populated by an industrious, moral and religious people—about seventeen miles from the Mississippi river, in the county of Marion; twelve miles from Palmyra, the county seat of that county; twentyfive from Hannibal, and twenty from Monticello, the county seat of Lewis county.

The premises purchased, cost their original owners about seventyfive thousand dollars, and are even now worth between thirty and forty thousand dollars. Your committee believe that two hundred acres of the premises containing the whole of the College buildings, may be retained after disposing of such amount of the property as will realize three-fourths of the purchase price of the whole, \$9,500. Those two hundred acres, with the buildings, your committee estimate as being worth at least twenty thousand dollars—which may be thus acquired at an expense of less than two thousand dollars. Such is the favorable prospect which now presents itself to the Grand Lodge, and for which we are mainly indebted to the timely exertions of our M. W. Grand Master, in effecting the contract of purchase. Your committee are therefore forced to the conclusion, that the acceptance of the contract aforesaid, will greatly advance the object contemplated by the Grand Lodge, and therefore, respectfully recommend the adoption of the following preamble and resolutions:—

WHEREAS, at the grand annual communication of the Grand Lodge of the State of Missouri, in October, 1841, the Grand Lodge, by resolutions then passed, "Resolved, that it is expedient and necessary, and the imperative duty as well as the interest of the Grand Lodge, to establish at some healthy and convenient point, an Institution of Learning, for the sons of indigent Masons, and such others as the Grand Lodge may from time to time admit;" "and also that it is the duty of the Grand Lodge to proceed forthwith to adopt such measures, as may be best calculated to obtain the pecuniary means necessary for the accomplishment of the objects specified in the foregoing resolution—and whereas, with the design of carrying the resolutions into effect, and hastening the consummation of the objects and intention of the Grand Lodge to establish the Institution aforesaid, our M. W. Grand Master, Priestly H. McBride, together with S. W. B. Carnegy, John H. Curd, W. Henry Russell, D. Willock, Richard F. Richmond, Carty Wells, Samuel T. Glover, Thomas L. Anderson, Parker Dudley, Francis A. Hanley, Thomas J. Wise, Wm. D. Marmaduke, Charles Levy, Jordan J. Montgomery, Asa C. Bryan, and Barnabas B. King, did, on the 12th day of September 1842, purchase for the use of the Grand Lodge for the Institution of Learning aforesaid, certain lands and real estate situate in the County of Marion, in said State, being known as the lands belonging to Marion College (upper and lower Colleges,) being about 1350 acres of land, with the buildings and improvements thereon, including the College buildings of the upper Marion College, from one H. H. Hays, their owner, on certain conditions specified in the bonds of said Hays, to

the purchasers above named, and bearing date on the 12th of September, 1842, therein conveying to the purchasers above named, the premises aforesaid.

Now, therefore, be it resolved by the Grand Lodge of free and accepted ancient Masons of the State of Missouri :

1st. That the Grand Lodge doth and will accept the contract of purchase aforesaid, of said lands, upon the terms set forth in the said bond of said Hays, which is hereby referred to and prayed to be taken as a part of this report.

2d. *Resolved*, That the G. Lodge doth and will take the contract aforesaid, for the sale and purchase of the premises aforesaid, from said Hays, off the hands of the said purchasers, and will make payment for said premises according to the engagement entered into by said purchasers for its payment, as they have done upon the terms, conditions, and considerations specified in said bond of said Hays—to be used and employed by said Grand Lodge for the institution of learning aforesaid, as contemplated in the resolutions passed, as above stated, in 1841.

3d. *Resolved*, That the Grand Lodge aforesaid, on obtaining title to the premises aforesaid, will establish a school of learning at the Upper College, (so called,) for the maintenance and education of the sons of indigent Masons, gratis ; and also for the education of such others as may, from time to time, be admitted by the regulations of the Grand Lodge.

4th. *Resolved*, That the institution of learning, and the premises aforesaid, retained for the school, shall be forever under the control and government of the Grand Lodge aforesaid—*Provided*, however, that no person (females and servants employed in common labor excepted,) unless he be a *Master Mason*, shall at any time be chosen, elected, or in any way appointed to any office, place, trust, or employment in or about the said premises or institution of learning. Nor shall any person who is not a *Master Mason* in good standing, (females and servants employed in common labor excepted,) ever exercise, enjoy or occupy any place, duty, trust or employment in or about said institution of learning. Nor shall any one who is not of tried integrity, undoubted moral character, and acknowledged ability for learning, ever be appointed as president, professor, tutor or instructor, in said institution—*Provided*, also, that until the time the Grand Lodge shall organize the school on the premises aforesaid, the college buildings aforesaid shall remain in the possession of the present trustees of said college, on such terms as may be prescribed by the trustees hereinafter mentioned and appointed to take the title to said premises.

5th. *Resolved*, That the students to be admitted in said institution for gratuitous instruction, shall be selected equally from among those entitled to that privilege within this jurisdiction, in such manner and on such terms as may be provided by the Grand Lodge.

6th. *Resolved*, That the Grand Lodge forthwith proceed to adopt such measures as may be proper to obtain the sum necessary to discharge the debt to said Hays, for the purchase of the premises aforesaid, and that for this purpose the Most Worshipful Grand Master, or his Deputy, shall lay off the State of Missouri into districts of convenient size, and within each appoint some one or more trusty brethren, whose duty it shall be to solicit and receive donations of money and property, to be applied, when received, to the payment of the debt aforesaid.

7th. *Resolved*, That, as a further means of providing the sum necessary for the payment of the said debt, the Most Worshipful Grand Master, P. H. McBride, S. W. B. Carnegy, Joseph Foster, S. W. Lewis, T. L. Anderson, T. J. Wise, Parker Dudley, A. T. Douglass and John Ralls, shall be, and they are hereby, elected a board of commissioners of the Grand Lodge, who, or a majority of whom, shall, from time to time, adopt such other means as to them may appear proper for the obtaining of the above mentioned sum, for whose acts as commissioners as aforesaid, this Grand Lodge shall be liable.

8th. *Resolved*, That the money, when collected from any source, shall be forthwith placed in the hands of P. H. McBride, and shall be by him paid over on said debt, whenever he shall be satisfied with the conveyance for said premises.

9th. *Resolved*, That P. H. McBride, S. W. B. Carnegy, T. L. Anderson, John Ralls and Parker Dudley, shall be, and they are hereby, appointed, on behalf of this Grand Lodge, a board of trustees to accept and receive on behalf of the Grand Lodge, a deed of conveyance for the premises aforesaid, in trust for the use of the Grand Lodge, for the purposes and under the limitations expressed in the foregoing resolutions.

10th. *Resolved*, That this Grand Lodge most respectfully petition the Honorable, the General Assembly of the State of Missouri, to grant to it a charter, therein conferring upon them authority, right and privilege to purchase, hold and use the premises aforesaid, for the use and under the limitations aforesaid ; and the Grand Lodge respectfully recommend to the General Assembly aforesaid, Richard B. Dallam, Joseph Foster, A. Lightburn, E. S. Ruggles, J. F. L. Jacoby, Parker Dudley, John Ralls, S. W. Lewis, T. J. Wise, A. Douglass, Jesse Little and Samuel T. Crues, as suitable persons on behalf of said Grand Lodge to whom said charter may be granted.

11th. *Resolved*, That the Grand Lodge respectfully recommend to the General Assembly (should said charter be granted) the incorporation therein of the following provision, to wit : That if, at any future time, the Grand Lodge of Missouri shall neglect, fail or refuse to use, occupy or employ the above named college premises, to wit : the upper college, for the purpose of education, as contemplated in the foregoing resolutions—for the space of five years together—in that event the premises aforesaid shall be sold to the highest bidder, on a credit of one, two, three, four, five, six and seven years, and the proceeds of the sales thereof shall be paid over, when collected, to the Grand Treasurer of the Grand Lodge, who shall pay over the same, as soon as received, to a board of trustees, to consist of twelve master masons, to be appointed by the Grand Lodge, who shall receive the said proceeds of sales, invest them on interest with good and sufficient security, and distribute the annual interest arising therefrom in the education and support of the sons and daughters of indigent master masons, under the control of the Grand Lodge.

Signed, before amendment, by

A. T. DOUGLASS,
JOS. FOSTER,
E. S. RUGGLES,
S. W. B. CARNEGY, } *Committee.*

Which preamble and resolutions together, were unanimously adopted—except the 10th and 11th, which, on the motion of brother Carnegy, were laid on the table until Monday ; when they were taken up, amended and adopted.

GENEROUS DONATION.

The committee to whom was referred the communication from brother John M. De Bolle, tendering to this Grand Lodge the donation of one thousand acres of land, &c., have considered the same, together with the title papers referred to them, and respectfully report as follows : Brother De Bolle is a member of Lodge No. 51, Pennsylvania, but for a long time past has been detained in this city on business, during which time he has been made acquainted with the proceedings of the Grand Lodge on the subject of education, and being thoroughly satisfied from observation, long experience and reason itself, that nothing can prove so efficient in securing a continuation of the privileges, civil and religious, now enjoyed by the people of these States, as the education of youth, and that there can be no object of Masonic benevolence of equal claim on the fraternity, is desirous of presenting the evidence of his approval of those measures in the form of a donation of one thousand acres of land in fee, and the possession and use of about nine thousand acres more on easy terms, the lands aforesaid being situate in a beautiful and fertile part of the Republic of Texas in the county of Red River, and bordering on that stream. Such is the influence of that measure of the Grand Lodge upon the heart of brother De Bolle, imbued as it is with sympathy and benevolence, and ardently desiring a participation in whatever tends to elevate the suffering poor of the great family of Masons.

Brother De Bolle readily furnished your Committee with a number of papers, relative to the title to this valuable tract of land; but all the title papers are not now in the possession of that brother. The precise attitude of the title, therefore, has not been ascertained; but enough has been ascertained to satisfy your Committee, that Brother De Bolle has the fullest confidence in the title. Your Committee has also had submitted to them a letter addressed to brother De Bolle from an officer of the United States Army at Fort Towson, bearing date 19th September, 1842, from which it appears that the Red river is navigable near that point. That the country there is beautiful, fertile and healthy, and populated by industrious and wealthy planters.

That the Grand Lodge may accept the benevolent proposal aforesaid, and thus supply a large amount for the prosecution of the above design, your Committee recommend the adoption of the following resolutions:

Resolved, 1st. That the Grand Lodge accept the proposition of brother De Bolle with admiration and gratitude, and on the terms specified by him, so soon as the exact locality, quality, and title of the premises can be ascertained.

2d. *Resolved*, That the Grand Master appoint some experienced brother to proceed to that country and make the necessary examination of the premises aforesaid, its quality, situation, &c. so soon as the worthy Br. De Bolle shall execute the proper power of attorney to receive the title. All of which is respectfully submitted. [Signed,] S. W. B. CARNEGIE.

VIRGINIA.

We continue our abstract of the proceedings of the Grand Lodge of Virginia.

WORKING COMMITTEE.

This is a committee appointed the last year, by the Grand Master, for the purpose of preparing, during the recess of the Grand Lodge, a uniform system of work, to be exemplified in open Grand Lodge. It appears from the report of the committee, offered at the annual communication in December last, that soon after their appointment they called together several skilful brethren residing in Richmond, and opened a "Lodge of lecture and instruction, which continued to meet two nights in each week," until the meeting of the Grand Lodge, at which time they were required to make their report and exhibit their work. This was accordingly done, and no doubt in a satisfactory manner. A similar committee was appointed for the current year. We recommend the measure to the consideration of all Grand Lodges. It will be found to be of the first importance in carrying out the object for which the Convention at Baltimore is to assemble next month.

REPRESENTATIVE SYSTEM.

Resolved, That this Grand Lodge do not concur with the Convention in the establishment of the Representative system, and that all proceedings had heretofore on that subject be repealed.

GRAND LODGE CERTIFICATES.

Resolved, That it be recommended to every member who is about to depart from this Commonwealth, to procure from the Grand Secretary of the Grand Lodge of Virginia, a Diploma, which will be granted according to law, upon a certificate of his good standing in the Lodge of which he is a member.

BUSINESS OF CRAFT AND APPRENTICE LODGES.

Resolved, That the Subordinate Lodges under the jurisdiction of this Grand Lodge, be required to open and hold their meetings, and transact all business in the Master Mason's degree, except for the purpose of conferring the degrees of Entered Apprentice and Fellow Craft, and the lectures appertaining to those degrees.

NON PAYMENT OF DUES.

Resolved, That the penalty for non-payment of dues shall be suspension during the pleasure of the Subordinate Lodges.

GRAND CHARITY FUND.

The report of the Special Grand Committee, appointed at the last Grand Annual Communication, upon the subject of the Grand Charity Fund, which had been read and deliberated on in Grand Committee, was taken up and reported; whereupon,

1st. *Resolved*, That the surplus proceeds of the Grand Charity Fund, after defraying the expenses of each Grand Annual Communication, be annually distributed to the Masonic Districts, as follows:

2. That each district be entitled to one or more beneficiaries, and that the number of the Working Lodges in each District, separately be drawn for in open Grand Lodge, on the first night of its session.

3. That as many Lodges shall be drawn for as the Grand Lodge may determine the interest of the Fund will usefully serve the ensuing year.

4. Not more than \$20 shall be allowed any Subordinate Lodge for its beneficiary.

5. Each Subordinate Lodge, so chosen by allotment, shall select its own beneficiary.

6. No beneficiary, so chosen, shall continue for a longer term than two years.

7. It shall be the duty of the Master of the Subordinate Lodge to enter at school the aforesaid beneficiary, to some good teacher, on the best terms he may, and have the same taught reading, writing, spelling and arithmetic, and it shall be the duty of the Master and Wardens specially, to see to and superintend the education of the beneficiary aforesaid.

8. That should there be any Masonic District in which there is no Working Lodge, then the District Deputy Grand Master of each District, shall attend to all the duties hereby imposed on the Subordinate Lodges, and execute all the requirements of the Masters, Wardens, and Treasurers of the same.

9. Whenever, from the thriving condition of any Subordinate Lodge, by addition to the sum allowed it by the Grand Lodge, for any beneficiary, it shall be able to send one or more children of poor worthy Masons to school under like care and management, it is earnestly recommended to her to do so.

10. The Grand Secretary shall make and keep an exact record of all the Lodges who shall first become recipients of said charity, and they shall not be included in subsequent allotments until all the working Lodges, under the jurisdiction of this Grand Lodge, have in like manner, received the aid of said Fund.

11. The Grand Secretary shall also keep a correct list of the beneficiaries aforesaid, and report the same annually to the Grand Lodge.

12. The Grand Treasurer shall also keep a separate and correct account on his books, with the Treasurer of each Subordinate Lodge, who shall be a recipient of any part of this charity; and no second payment shall be made to the Treasurer of any Lodge, until he shall have returned to the Grand Treasurer evidence, showing that all previous payments have been applied to the objects for which they are hereby appropriated.

Respectfully submitted.

ROBERT G. SCOTT, }
W. A. PATTESON, } Committee.
WM. MITCHELL, JR. }

December 13th, A. L. 5842, A. D. 1842.

J. WORTHINGTON SMITH, Esq. of Staunton, was elected Grand Master. The Rev. Br. JAMES D. McCABE was appointed Grand Lecturer, an office which he has filled the past year to the entire satisfaction of the Grand Lodge, and no doubt to the great advantage of the subordinate Lodges.

REGISTER OF OFFICERS.

GRAND LODGE OF SOUTH CAROLINA.

M. W. Edward H. Edwards, G. Master.
 R. W. George B. Eckhard, D. G. M.
 V. W. James C. Norris, S. G. W.
 " John E. Odena, J. G. W.
 W. John H. Honour, G. Treasurer.
 " Fred. C. Barber, Cor. and Rec. G. Sec'y.
 M. Rev. Albert Case, G. Chaplain.
 W. G. A. Wagner, } S. G. Deacons.
 " A. J. Davids, }
 " H. S. Cohen, } J. G. Deacons.
 " G. W. Noble, }
 Sol. Moses, G. Marshal.
 T. R. Saltar, G. Pursu.
 Samuel Seyle, G. Tyler.
 R. W. Albert Case, } Del. to Mas. Con.
 " Fred. C. Barber, } at Baltimore in
 " William S. King, } May next.
 REPRESENTATIVES NEAR THIS G. LODGE.
 R. W. F. C. Barber, for G. L. of New York.
 " T. A. Hayden, for do. Georgia.
 " Albert Case, for do. Connecticut.

BOSTON ENCAMPMENT.

Sir John B. Hammatt, M. E. G. Com.
 " Winslow Lewis, Jr. Gen.
 " William Eaton, Capt. Gen.
 " Charles W. Moore, P.
 " Edwin Barnes, S. W.
 " George L. Oakes, J. W.
 " Jacob Amee, Treasurer.
 " Gilbert Nurse, Recorder.
 " Simon W. Robinson, Sword Bearer.
 " Charles Williams, Standard Bearer.
 " John R. Bradford, Warder.
 " Hugh H. Tuttle, 3d Guard.
 " Samuel Wales, 2d do.
 " Francis L. Raymond, 1st do.
 " Ruel Baker, Armorer.
 " William C. Martin, Sentinel.

DE MOLAY ENCAMPMENT, LYNCHBURG,
VIRGINIA.

Sir Edward H. Gill, M. E. G. Commander.
 " Tilden Reed, Gen.
 " Robert H. Gray, Capt. Gen.
 " Samuel D. Tompkins, } Prelates.
 " Joseph D. Evans, }
 " James L. Brown, }
 " Robert B. Shelton, S. W.
 " Thomas J. Hardy, J. W.
 " Joshua R. Holmes, Treasurer.
 " Frederick G. Watkins, Recorder.
 " Henry Hall, Sword Bearer.
 " William B. Jones, Standard Bearer.
 " Edward W. Victor, Warder.
 " Robert S. Wilkins, Steward and Sentinel.

S. CAROLINA CHAPTER, CHARLESTON.

John H. Honour, High Priest.
 G. W. Cramer, King.
 H. S. Cohen, Scribe.
 G. Meyer, Treasurer.
 Joseph Moss, Secretary.

CONVENTION OF HIGH PRIESTS, BOS-
TON.

M. E. John B. Hammatt, President.
 " Elijah Atherton, Vice President.
 " Simon W. Robinson, Treasurer.
 " Gilbert Nurse, Secretary.
 " John R. Bradford, M. of Ceremonies.
 " Edwin Barnes, Conductor.
 " Ruel Baker, Herald.

UNION CHAPTER, CHARLESTON, S. C.

Albert Case, H. Priest.
 A. J. Davids, King.
 J. W. Harrison, Scribe.
 J. S. Burgess, Treasurer.
 Charles Clapp, Secretary.
 J. Schmidt, R. A. C.
 " Rose, C. H.
 J. L. Wood, P. S.
 H. G. Street, } M. of the Veils.
 George W. Glover, }
 J. C. Norris, }
 Samuel Seyle, O. D. S.

SAINT PAUL'S CHAPTER, BOSTON.

Abraham A. Dame, H. Priest.
 Edward A. Raymond, K.
 Enoch Hobart, S.
 Elias Haskell, Treasurer.
 Gilbert Nurse, Secretary.
 John Flint, R. A. C.
 Winslow Lewis, Jr. C. H.
 Simon W. Robinson, P. S.
 William Ward, } M. of Veils.
 Joseph W. Ward, }
 Joshua Holden, }
 Joshua Tucker, } Stewards.
 George G. Smith, }
 William C. Martin, Tyler.

WASHINGTON CHAP., MEMPHIS, TEN.

J. H. McMahon, H. Priest.
 W. Chase, King.
 E. F. Watkins, Scribe.
 W. Spickernagle, Treasurer.
 R. Titus, Secretary.
 W. Henderson, R. A. C.
 Tobias Wolfe, C. H.
 E. Hogan, P. S.
 Rev. S. Dennis, Chaplain.
 C. Moule, } Masters of the Veils.
 J. C. Davenport, }
 M. Utley, }
 J. H. Lawrence, G.
 Meet 4th Monday each month.

MEMPHIS LODGE, MEMPHIS, TEN.

Samuel McManus, Master.
 James T. Leath, S. W.
 E. Hogan, J. W.
 J. C. Davenport, Treasurer.
 D. O. Dooley, Secretary.
 Andrew Gwynn, S. D.
 Levi Rice, J. D.
 James H. Lawrence, Tyler.

GRAND COUNCIL OF PRINCES OF JERU-
SALEM, BOSTON.

A. A. Dame, M. Eq. Grand Sovereign.
 Edward A. Raymond, Eq. S. G. Sov.
 John J. Loring, M. En. G. Warden.
 Enoch Hobart, En. G. Counsellor.
 Ruel Baker, Ill. G. Chancellor.
 George L. Oakes, Ill. G. Recorder.
 Elias Haskell, Ill. G. M. of Finances.
 Wm. C. Martin, Ill. G. Guard.

EUREKA CHAPTER, LYNCHBURG, VA.

Robert H. Gray, H. Priest.
 William B. Averell, K.
 John M. Otsy, S.
 Joshua R. Holmes, Treasurer.
 Thomas McKinney, Secretary.
 Joseph D. Evans, R. A. C.
 Edward H. Gill, C. H.
 James B. Green, P. S.
 Thomas J. Hardy, } M. of Veils.
 Frederick G. Watkins, }
 Edward W. Victor, }
 Robert S. Wilkins, Steward and Tyler.

MARSHALL LODGE, LYNCHBURG, VA.

James B. Green, Master.
 William B. Averell, S. W.
 James L. Brown, J. W.
 Joshua R. Holmes, Treasurer.
 Frederick G. Watkins, Secretary.
 Edward W. Victor, S. D.
 Joseph D. Evans, J. D.
 Robert S. Wilkins, Steward and Tyler.

MONTGOMERY LODGE, ZEBULON, GEO.

Jeremiah Leak, Master.
 Sidney K. Reaves, S. W.
 Thomas B. Daniel, J. W.
 Samuel Mitchell, Treasurer.
 Egbert P. Daniel, Secretary.
 Daniel R. Allen, S. D.
 Joseph H. Shicers, J. D.
 Ruffin Durham, Tyler.

UNION KILWINNING LODGE, CHARLES-
TON, S. C.

A. E. Miller, Master.
 R. W. Cogdell, S. W.
 J. B. Irving, J. W.
 T. W. Bacot, Treasurer.
 " Bay, Secretary.
 W. S. King, S. D.
 W. C. Gatewood, J. D.
 F. C. Hill, Tyler.

PYTHAGORIAN LODGE, CHARLESTON,
S. C.

W. W. Knuhardt, Master.
 C. Forse, S. W.
 Mayer Hoels, J. W.
 F. Mertens, Secretary.
 L. Behlin, Treasurer.
 H. Shultz, J. D.
 J. Clawson, Tyler.

SOLOMON'S LODGE CHARLESTON, S. C.

Albert G. Mackey, Master.
 Ziba B. Oakes, S. W.
 Charles Clapp, J. W.
 J. J. Alexander, Treasurer.
 Henry Lidenberg, Secretary.
 A. M. Lee, S. D.
 M. S. Reeves, J. D.
 P. A. Charal, } Stewards.
 S. J. Berlant, }
 John Schmidt, Tyler.

WASHINGTON LODGE, CHARLESTON,
S. C.

H. G. Street, Master.
 Richard Irvin, S. W.
 George W. Black, J. W.
 J. E. Odena, Treasurer.
 George Dunn, Secretary.
 G. W. Cramer, S. D.
 D. Davis, J. D.
 John Schmidt, Tyler.

FRIENDSHIP LODGE, CHARLESTON, S. C.

J. De la Motta, Master.
 N. Levin, S. W.
 L. L. Levy, J. W.

ST. ANDREW'S LODGE, CHARLESTON,
S. C.

George W. Noble, Master.
 J. L. Wood, S. W.
 S. Frankfort, J. W.
 James Dunlap, Treasurer.
 George C. Hooker, Secretary.
 W. L. Duval, S. D.
 George W. Glover, J. D.
 C. G. Salinas, } Stewards.
 " Sassard, }
 John Schmidt, Tyler.

ORANGE LODGE, CHARLESTON, S. C.

St. John Phillips, Master.
 Thomas Jones, S. W.
 E. Currant, J. W.
 Samuel Seyle, Treasurer.
 J. W. Harrison, Secretary.
 George Hacker, Tyler.

MOUNT LEBANON LODGE, BOSTON.

Osgood Eaton, Master.
 Robert Keith, S. W.
 John F. Edwards, J. W.
 S. W. Robinson, Treasurer.
 Thomas Waterman, Secretary.
 Charles Bates, S. D.
 Geo. R. Swasey, J. D.
 Wm. Eaton, Marshal.
 Geo. Passarow, S. S.
 Enoch Robinson, J. S.
 Samuel Millard, Chaplain.
 Wm. C. Martin, Tyler.

MASONIC CHIT CHAT.

PARTICULAR NOTICE.—We dislike dunning; but some of our Agents are exceedingly backward in making remittances. They will greatly oblige us by attending to the matter without further delay. The subscribers are earnestly requested to make their payments, without waiting for the agents to call upon them. It is certainly more convenient for a brother to call on an agent, than for him to call on a dozen subscribers. We hope not to be under the necessity of repeating this notice.

The National Masonic Convention will assemble at Baltimore on the 8th day of next month, being the 2d Monday in May. We trust the delegates will be punctual in their attendance. It is important that all should be present at the opening of the meeting. For the information of such as may have never been in Baltimore, it may be proper to add, that the Masonic Hall, where the Convention will assemble, is near Barnum's Hotel.

DEATH OF HON. TRISTRAM SHAW.—We notice in the papers, the death of the Hon. TRISTRAM SHAW, Member of Congress from New Hampshire. We had the happiness to make the acquaintance of Mr. Shaw, as a member of the late National Masonic Convention at Washington. He was a gentleman of great amiability of character—and sterling worth,—distinguished more for his good sense than for the brilliancy of his genius. As a Mason, he was true to his engagements and faithful to the trusts reposed in him. As a member of the Convention he felt a deep interest and took an active part in its proceedings. His is the first death that has occurred among the members of that body. His surviving associates will cherish his memory, and join in a devout aspiration that his soul has passed unscathed to the realms of eternal happiness.

The whole, or a part, of the excellent Address sent us from Clarksville, Ten. shall appear next month. We shall avoid the necessity of dividing it if possible. We should be pleased to hear from the author as a correspondent.

To our private correspondents we owe an apology for what may be construed into neglect. We have been so constantly occupied the past month, with Masonic and other engagements, that we have not always found it possible to give seasonable notice even to our business letters. We cannot however promise much improvement in this respect, until after the meeting of the Convention at Baltimore,—when all deficiencies shall be made up.

The evening of the 27th December, was celebrated by Helion Lodge, No. 1, at Huntsville, Ala., in an appropriate manner. At half-past 6 o'clock, P. M. a procession was formed, and, preceded by a fine band of music, marched to the Church. Eight transparencies, with appropriate emblems and mottoes, arranged at regular intervals, were borne along in the procession by the Stewards. The night was dark and cloudy, and the lights afforded by the transparencies, gave a singular and picturesque melodramatic appearance to the scene. The installation of the officers of the Lodge took place at the Church, after which an address was delivered by Brother Dr. John C. Spotswood.

Our correspondent at Charleston S. C. is informed that the package referred to in his last letter, has not come to hand. We shall be very sorry to lose it, for coming from so good a source, its contents cannot but be valuable. We have received a copy of the address by Brother Mackey, and shall attend to it at our earliest convenience.

George A. Gannett, in consequence of an increase of business engagements, having been compelled to transfer the agency of the Magazine for St. Louis, to Brother William R. Singleton, our subscribers in that city, are requested to make their payments to the latter. Their earliest attention in this respect will greatly oblige us.

Br. R. J. Harrison is authorised to act as Agent for the Magazine at Wetumpka, Ala.

We should be pleased to have Br. Joseph Ewing, of Bayou La Platte, Parish of Avoyelles, Louisiana, take the Agency of the Magazine for the District in which he resides.

We have not been able to open our Ohio Budget this month. It shall be fully attended to in our next.

THE

FREEMASONS'
MONTHLY MAGAZINE.

Vol. II.]

BOSTON, MAY 1, 1843.

[No. 7.]

EXPULSION FOR NON-PAYMENT OF DUES.

HAVING already expressed our views on this subject,* we should not have recurred to it again, had it not recently been agitated before the Grand Lodge of Ohio. This attaches to it additional interest and importance.

The power to EXPEL is the highest penal power known to Masonry. It is a general power, derived from the ancient constitutions and usages of the Fraternity, and can neither be abrogated nor abridged by the special enactments of any local Masonic association. Nor can it be exercised but for the violation of some fundamental principle of the Institution. These are positions which we presume no intelligent Brother will undertake or desire to controvert. If then, they be admitted, it follows, that the right to expel, in any particular case, is to be determined by reference to the ancient constitutions and to the general usages of the Fraternity. If authority for it is not to be found in either of these sources, *it does not exist as a general regulation*. Would the exercise of it, in such case, by a particular Grand Lodge, be binding beyond that jurisdiction? Though not authorized by the constitutions, it would be of full force within the jurisdiction; because, a Grand Lodge is an independent body, having authority to enact such laws for the government of the Fraternity under its special charge, as its own wisdom may dictate. These laws, if not inconsistent with their civil and moral obligations, the Brethren are bound to obey. There being no General Grand Lodge, there can be no appeal. But how ought the Fraternity in other States, to be affected by the regulation? How ought a Brother, who has been expelled in Ohio, for non-payment of dues, to be received in another State, where the power to expel, for such cause, is denied? This is an important question. It is liable at any time to come up for consideration before the Grand Lodges in New England

*Magazine vol. i., pp. 33, 200.

where the principle is not recognized. In order that we may not be misunderstood, we take leave here to remark, that should a Brother, who had been expelled in Ohio, for the cause under discussion, present himself for admission to a subordinate Lodge in Massachusetts, the Brethren of that Lodge, whatever their own views might be, would be bound to reject him; because, they would not be at liberty to go behind the record. We maintain, however, that the Grand Lodge would have the power to reinstate him. But until this had been done, the subordinate Lodge could not receive him.

The proceedings of the Grand Lodge of Ohio, referred to above, will be found in the following extracts. The first is from the annual communication of the Grand Master, and the second from the report of a committee to whom the subject was referred. The Grand Master says—

"Perhaps no object of general import has obtained a less uniform action among the Fraternity, than the grade of Masonic censure inflicted for the non-payment of dues. This Grand Lodge has always recognized the right of each subordinate Lodge in Ohio, to demand of their members such dues, as each shall deem just and expedient, and to enforce the payment of the same, by sentence of *suspension* or *expulsion*, leaving however, forever the whole matter to the discretion of the subordinate Lodges.

"At first view it may seem a harsh procedure, to place the offence of non-payment of dues upon a level, in its grade of punishment, with the perpetration of actual guilt, and so it unquestionably would be, when the offence is not the result of wilful neglect; or a contumacious violation of Masonic duty. The instance does not occur to me, and I very much doubt whether it has ever happened, where a Lodge has insisted upon the payment of dues from a member, who was unable from misfortune or poverty to do so; and I cannot withhold the expression of opinion, that under all other circumstances, when this positive duty is not punctually performed, it involves the commission of a high Masonic offence, not only striking at the existence of our association, but being in direct violation of constitutional obligations. I have good cause to believe that our Lodges require to be enlightened upon the subject, and that the actual nature of the offence alluded to, and its direct consequences, should be plainly set forth before them. My own sense of propriety would incline to take broad ground upon this question, for I hold it to be the duty of every Mason, to contribute to the support of the charity fund of some Lodge, whether he be an attending member or not; but beyond all cavil does it become his duty to do so, when his Lodge, by reason of his membership, is amenable to the Grand Lodge for the payment of his capitation tax; and I hesitate not to pronounce that Lodge guilty of a gross breach of duty, whose members are permitted year after year, to continue in arrears, without being made the subject of Masonic discipline. I have witnessed such melancholy evidences of decline among some of our Lodges on this account, that it seems to be necessary, some fixed, uniform and permanent rule should be adopted in regard to it."

The committee to whom the preceding suggestions were referred, in their report, say—

"Of suspension for the non-payment of dues and its consequences. It is much to be regretted, that on a subject so plain, and of so much importance to Masonry, any departure from the known landmarks should have existed. Yet such departures are numerous and of long standing. It is no unfrequent occurrence, that a member suspended for the non-payment of dues, and otherwise of good standing, is from time to time made cognizant of all the proceedings of the Lodge of which he was formerly a member, not only visits and sits in other Lodges, but almost as a matter of course joins in the public processions of Masons, and is there and in his daily intercourse, otherwise treated with all the fellowship of a Mason in good standing.

"This most assuredly ought not to be. A suspension for the non-payment of dues should wholly cut the member off, from all fellowship with Masons, as such. He should know and feel that he enjoys, as he is entitled to, none of the privileges or benefits of Masonry. It may be safely asserted that a *worthy* Brother, truly unable from poverty to pay his dues, would have them remitted. And a Brother able to pay, should be adjudged unwilling, from his non-payment, and be dealt with accordingly. A *worthy* Brother omitting to pay his dues, and suspended therefor, could easily be restored to his privileges, by paying up, and thus evincing his willingness to do his duty as a Mason. In conclusion, your committee believe that a useful improvement would be the result of a rigid rule on the subject of Lodge dues, promptly suspending all who are in arrears.

"Some Lodges have found from experience, that prompt attention to the payment of dues is obtained, by their by-laws making it the imperative duty of the Secretary, to enter suspended, any one who should be in arrears."

"It may seem to be a harsh procedure," says the Grand Master, "to place the offence of non-payment of dues upon a level, in its grade of punishment, with the perpetration of actual guilt." To our mind, it is a "harsh procedure,"—one which is neither founded in wisdom nor justified by the ancient usages of the Craft; and we cannot but think that the language of our respected Brother is too strong, in assuming that the neglect, or even refusal, of a member to pay his quarterly assessments, is "not only striking at the existence of our association," but is in "direct violation of constitutional obligations." We do not so regard it. Previously to the year 1717, chartered subordinate Lodges were unknown to Masonry. The payment of quarterly dues was a thing unheard of. Yet "our association" had an existence. The Brethren assembled on the broad basis of Freemasonry. Their Lodges were open to all and free to all. The present distinction between those who are members and those who are not, was unknown. Lodges were voluntary associations of Brethren, and were assembled as occasion required, or as their convenience and inclination might determine. The expenses were paid from the initiation

fees, and by assessments, or contributions.* But there is neither record nor tradition, to authorize the assumption, that expulsion followed as a consequence of the neglect or refusal of a Brother, to contribute his quota of the expense incurred. That is a modern invention. We believe it to be an Americanism, and of no very great antiquity. We have carefully examined the "ancient constitutions," the "old regulations," and most of the ancient works on Freemasonry, known now to be in existence, together with the present constitutions and regulations of the leading Grand Lodges in Europe. The principle is nowhere recognized. We respectfully submit, therefore, that the Grand Master of Ohio is mistaken, in regarding the non-compliance with it, as a "direct violation of constitutional obligations."

We agree with him fully, that it is the "duty of every Mason to contribute to the support of the charity fund of some Lodge, whether he be an attending member or not." But this is a duty, the performance of which must be left to his own conscience and sense of propriety. There is no power by which it can be enforced. His Brethren may cut him off from the benefits of the charity fund raised by their own labors and contributions. They may even adopt the existing regulation of the Grand Lodge of England, and refuse him a second admission into the particular Lodge located in the place of his residence.† But there is no authority in the ancient constitutions or usages of the Craft, which will justify them in expelling him from Masonry. He holds his general Masonic privileges by virtue of his initiation, and in consideration of the fee then paid. Of these he cannot, in our judgment, be deprived, except for immoral conduct, or for the violation of some one or more of the general obligations then assumed. The payment of quarterly dues was not one of those obligations. That was a subsequent contract between him and a certain number of his Brethren, associated as a Lodge. On certain conditions, which they prescribe, but which are not required by the constitutions, he is permitted to unite with them, and to participate in the pleasures and share

* This practice was in existence in Massachusetts as late as the beginning of the present century. The visitors were assessed a determinate sum, and the balance was made up by assessments on the members. In this way the ordinary expenses of every meeting were paid before the Lodge was closed. The dues to the G. Lodge were paid from the initiation fees. A Brother, if a member, refusing to pay his assessments, forfeited his membership. If a visitor, he was not permitted to visit the same Lodge a second time, or until he had paid his assessment; but this did not exclude him from any other Lodge. This was the *ancient usage*, and on it the present constitutional regulation of the Grand Lodge of England is founded. The evidence of it is to be found in the old records of the earliest Lodges in this Commonwealth, running as far back as 1733.

† "A Brother, who is not a subscribing [i. e. paying] member of some Lodge, is not permitted to visit any one Lodge in the town or place where he resides, more than once during his secession from the Craft."—*English Constitutions*, p. 89.

the benefits of their association. The connection thus formed, continues so long as he fulfils his obligations as one of the co-partners. When he fails in this respect, his connection ceases. He falls back into the position he occupied before he formed this local copartnership with his Brethren. He resumes his relations as a member of the community at large, without having any special interest in, or enjoying the profits resulting from, the labors of any particular firm.

The circumstance that subordinate Lodges are "amenable to the Grand Lodge" for the payment of the capitation tax of the members, is of very little weight in the argument. They are responsible for Brethren no longer than they continue to be members. If, therefore, the Lodges perform their duty, and require quarterly or semi-annual payments of the capitation-tax, and promptly discharge all delinquent members, there will be very little danger of their becoming embarrassed on account of not being authorized to enforce payment, by a resort to the severest penalty that can visit the highest offence known to Masonry.

The committee express their regret, "that on a subject *so plain*, and of so much importance to Masonry, any departure from the *known landmarks* should have existed." Our regret is, that the committee have not informed us where these "landmarks" are to be found; for we freely confess that we know not where to look for them, however well "known" they may be. We have already said that no traces of them exist in the ancient constitutions and usages of the Craft, nor in the established regulations of any of the Grand Lodges in Europe, with which we are acquainted. The Grand Lodge of Massachusetts was the first Grand Lodge ever opened in America. She derived her authority, her earliest instructions, and her knowledge of the landmarks and usages of the Craft, directly from the original fountain of Masonry in Europe,—the Grand Lodge of England. She has been *one hundred and ten years* in existence. But she has not yet been able to discover the "known landmarks" in question, nor does she now perceive either the necessity or the propriety of them.*

The fact lamented by the committee, that "it is no unfrequent occurrence, that a member *suspended* for non-payment of dues, and *otherwise of good standing*, is from time to time made cognizant of all the proceedings of the Lodge of which he was formerly a member," only proves that the regulation of the Grand Lodge on the subject, is regarded as oppressive by the Lodges, and is therefore inoperative. They cannot bring themselves to the belief, that a Brother, "otherwise of good standing," is to be

* "The loss of membership, appears to us a penalty sufficiently severe for such pecuniary delinquencies." See report of Grand Lodge of Massachusetts on the non-payment of dues, in this Magazine, vol. i., page 377.

disgraced and denied the fellowship of his Brethren, for no better reason than that he is too proud to declare himself a beggar! Nine times out of ten, that which his Brethren might honestly and conscientiously construe into neglect or refusal, would probably be the result of pecuniary inability. But admit the reverse of this to be nearer the truth; then we maintain that it would be better that the nine offending Brethren should escape, than that the one innocent should suffer. But we assume it as a principle in human nature, that a Brother will never allow his name to be struck from the roll of members, for the non-payment of dues, if he be able to liquidate them. This then is penalty enough. And this can be enforced, without running against the constitutions, or doing injustice to the delinquent. If he fail to comply with the conditions on which he holds his membership, he cannot complain if he be discharged.

The committee say, a "worthy Brother omitting to pay his dues and *suspended* therefor, could easily be restored to his privileges, by paying up, and thus evincing his willingness to do his duty as a Mason." A worthy Brother is always "willing to do his duty as a Mason." But circumstances beyond his control, and which his self-respect prompts him to conceal from a censorious and ill-judging world, may operate to prevent him. In this case, according to the committee, he must submit to the disgrace of a suspension or expulsion, until he shall overcome these adverse circumstances, and be able to wipe it away, by "paying up!"

We stop here. The principle is a wrong one. There is nothing Masonic—nothing generous—nothing kind in it. If a member neglect or refuse to pay his dues, discharge him. But do not punish and disgrace him for his poverty. That would be cruelty.

MASONRY—AN EXTRACT.

"Masonry teaches us to practise charity, to protect chastity, to respect the ties of blood and friendship, and to adopt the principles and to reverence the sacraments of religion. Its commands are, in the still small voice of reason, fearlessly to face the proud in defence of the humble; kindly assist the feeble; guide the blind; feed the hungry; clothe the naked; raise up the trodden down; be a father to the orphan; guard the altar; protect the government; encourage wisdom; love man; adore God; implore his mercy and hope for happiness and immortality. These are the commandments of Masonry. Thus far we can speak; but, for those who are not yet satisfied, and wish to know more, without passing through the guarded gates of knowledge, our address to them must be the same that was made of old to the prophet Esdras, "Number me the things that are not yet come; gather me together the drops that are scattered abroad: make me the flowers green again that are withered; open me the places that are closed, and bring me forth the winds, that in them are shut up; show me the image of a voice, and then I will declare the thing thou laborest to know."

REV. THADDEUS MASON HARRIS.

Letter of the late Rev. THADDEUS MASON HARRIS, to King Solomon's Lodge, Charlestown, Mass., dated February 11, A. L. 5794. Copied from the records of the Lodge, by the Editor of the Magazine.

DR. HARRIS was initiated in King Solomon's Lodge, and of course felt a strong attachment to its officers and members. The letter is characteristic of its distinguished author, and will be read with gratifying interest by all who enjoyed the happiness of his personal acquaintance.

TO THE RIGHT WORSHIPFUL MASTER, THE WORSHIPFUL WARDENS AND OFFICERS, MEMBERS AND BRETHREN OF KING SOLOMON'S LODGE—

To the Right Worshipful Master,* I must now beg leave to resign my jewel. I am placed in such a situation as prevents my attendance upon the call and duties of the Lodge; yet I cannot quit that sacred retreat of social virtue, the happy asylum of friendship, love, and peace, without the most sensible regret: each member is endeared to my heart. Allow me to take a particular leave. And first I salute that "*rising Sun*," whose influence is so cheering, whose light is so diffusive and important. Adieu, Right Worshipful! Receive the tribute of my thanks for your friendly attentions and for the instructive "lectures" I have received. I will still endeavor to improve by them; they have blessed me with the light of "*Wisdom*," supported me with the "*Strength*" of reason, and may they adorn me with the "*Beauty*" of virtue. Like the radiance of the morning, my dear Sir, may your usefulness and happiness brighten more and more till they shine in meridian splendor! And hereafter may you be rewarded with the distinguishing badges of the Almighty Master's favor!

The Senior Warden† is placed in a situation where it becomes his important duty "to pay the laborers, dismissing them from their work, and taking care of the tools 'till the next preparation," and by it may he be reminded to look forward to the close of life and prepare for a dismission from the *work* here assigned him by his MASTER in heaven. May his sun of life set in glory; and through the night of death his soul repose in peace, till the renewed splendor of that happy day when the eternal shall reckon up his *jewels*!

Worshipful Junior Warden‡ May the sun of happiness still brighten your meridian. May the "labors" of this life be followed by the "refreshments" of happiness in a better, where, though there be no Sun whose meridian you must observe, yet the Lord is in the glory and the brightness thereof.

Brother Secretary § "In addressing you my heart is, as David declared his to be, "like the pen of a ready writer inditing a good matter," we have sat side by side in the Lodge; || we have walked arm in arm at processions. This nearness of situation has been peculiarly favorable to familiarity of acquaintance and conversation, and has strengthened the cordialities of Brotherhood. I am now parted from your side; no more shall your friendly arm encircle me; yet, let me not be parted from your affectionate recollection; let me not be severed from your heart. Adieu! May your usefulness and merit be registered on the pages of

* Josiah Bartlett, M. D. † Caleb Swan. ‡ Benj. Frothingham. § Daved Stearns.

|| Dr. Harris was at the time of his resignation, Treasurer of the Lodge.

grateful acknowledgment and perpetual remembrance, and your name enrolled on the records of immortality.

As I address our worthy Senior Deacon,* a *pillar of our Lodge*, I feel peculiar emotions of tenderness; from this good Brother did I receive my early prepossession in favor of this honorable society. He first "led me to the door" of the sacred temple, and to him do I owe my introduction within its sacred walls, whither have we travelled together "to receive further instruction," and partake of brighter discoveries and more lively joys. May your travels through life, Brother Goodwin, lead to the happiness and glory of the temple on high!

My Brother Junior Deacon,† I wish health, prosperity, and honor in this world and the rewards of the world to come.

May the Steward‡ of the Lodge remember that of him *it is required that he be found faithful*. May his fidelity be noticed and rewarded here, and may the Almighty Lord of the wise and just Steward increase his honor and perfect his joys hereafter. May the beneficent Saviour who ordered his disciple Peter to buy a *Sword* and reproved the too rash use of it, reward and bless our Brother Tyler, and make him a *door keeper* of his heavenly temple!

I thank the members of the Lodge for the friendship with which I have been regarded and the distinguishing notice with which I have been honored. I wish them uninterrupted, undecaying happiness.

My attachment to the cause of Masonry is well known; it is daily strengthening. Every thing I can do to serve the Lodge, or increase its respectability and prosperity, or to advance the common cause, I cheerfully offer, and shall readily perform.

And King Solomon's Lodge will always gratify and honor me by acknowledging me as one of their members.

Their affectionate Brother,

THADDEUS M. HARRIS.

LETTER OF PRESIDENT JACKSON,

In reply to an invitation from the Grand Lodge of the District of Columbia, to unite with that body in laying the Corner Stone of the Associated Methodist Church, at Alexandria, on the 29th of March, 1830.

WASHINGTON CITY, MARCH 27, 1830.

RESPECTED SIR—I regret that the duties of my office will not allow me to avail myself of the polite invitation conveyed in your note of yesterday. It would afford me the highest pleasure to unite with my Masonic Brethren of this District in laying the *Corner Stone* of a religious edifice proposed to be built in Alexandria, and in marching afterwards *in form* to the Tomb of Washington. The memory of that illustrious Grand Master cannot receive a more appropriate honor than that which RELIGION and MASONRY pay it, when they send their votaries to his Tomb, fresh from the performance of acts which they consecrate.

I am, very respectfully, your Obedient Servant,

ANDREW JACKSON.

* John Goodwin. † John Edmands. ‡ William Newhall, Steward and Tyler.

A DISCOURSE,

Before an assembly of Freemasons, at Clarksville, Tennessee, December 27, 1842. By Rev. BR. JOHN W. HANNER. Ordered to be Published in the Freemasons' Magazine, by vote of Clarksville Lodge, No. 89.

"Beloved, if God so loved us we ought also to love one another." 1 John, iv. 11.

SAINT JOHN THE EVANGELIST,

WHOSE anniversary has this day called us together, was, according to Masonic tradition, a faithful and worthy patron of our ancient and honorable Order. It is in view of this, that the members of our Brotherhood, known to the rest of mankind only by symbols and badges, speaking to each other in the definite and beautiful language of emblem, assemble annually on the long-observed twentyseventh of December, to honor his name, perpetuate the remembrance of his virtues, and select from his benevolent character some leading trait as an example for their imitation. From time immemorial it has been so; and so may it be, until the sun, from his chambers of effulgence in the East, shall cease to adorn and beautify the day, and the moon, with milder radiance, no longer rule the night.

St. John was a native of Bethsadia, in Gallilee, the son of Zebedee and Salome, the youngest of the twelve Apostles, the intimate friend and companion of our Saviour, denominated "the disciple whom Jesus loved." He was one of the honored *three*, who were permitted to witness our Lord's transfiguration upon the mount. Probably, this vision led him to admire, with still deeper reverence and greater wonder, the subduing majesty of his Divine Master's character—whose transcendent dignity he there beheld. For while the Saviour was bowed in prayer upon the insulated top of Mount Tabor, which rose like a lofty tower above the surrounding hills, suddenly, a bright lustre darted from his face more glorious than the sun; and a dazzling splendor, beaming from his body, pierced through his raiment, making it whiter than snow and more radiant than the light, so that St. John gazed upon the hidden Divinity of Jesus intensely gleaming forth through the tabernacle in which it was enshrined.

That St. John held more intimate communion with Jesus, and was treated by him with greater familiarity than the other Apostles, is evident both from his position at the Last Supper and the nod which Peter gave him to ask the Saviour who should betray him. He reclined at the table "leaning his head on Christ's bosom;" and when the startling announcement was made that the betrayer was among the twelve, the fearless Peter, shrinking from his accustomed boldness, did not dare to ask which it was, but beckoned to St. John to propose the question. He seems to have been the only Apostle that stood near the cross when the Divine Master was dying. While surrounded by an insulting rabble, acting over their former indignities and mocking him in the agonies of death, which seldom fail to excite sympathy even in the bosoms of enemies; while the other Apostles stood aloof, John was near the cross; and while there, Jesus gave him the strongest proof of his confidence and regard by consigning to him the care of his mother. Fixing his dying eye upon his mother, he said: "woman;" then looking upon John, "behold thy son;" then addressing the disciple as he threw his glance back again, "behold thy mother!" John evinced by his subsequent conduct, that neither the confidence reposed in him by the Saviour of the world, nor the trust confided to him was misplaced. He did not stop to inquire as many a selfish churl would have done, "can I afford to have an old woman thrown upon my hands for life?—How much will it cost to support her? Will she not be a trouble—a reproach?" No. He obeys cheerfully—instantly; "and from that hour he took her to his own home."

After the resurrection and ascension of Christ, John appeared more conspicuous and shone with greater splendor than before. He is described as continuing in holy fellowship with his brethren; resolutely adhering to his Master's cause, and vigorously pursuing the grand objects of his sacred office amid dangers and op-

position the most formidable. Having labored as a Gospel Minister for several years in Jerusalem and its vicinity, he removed to Ephesus and took a circuit to promulgate the Gospel in that region, where he was successful in establishing many christian societies. In the year A. D. 95, Domitian, the Roman emperor, raised an inveterate persecution against the christians; and it is said, "John was carried to Rome by his order, when he was thrown into a caldron of boiling oil and came out unhurt." Soon afterwards he was banished to the island of Patmos, where he wrote the book of Revelation. During his exile, in the year A. D. 96, Domitian was killed; and when Nerva, his successor, recalled those who had been banished, John returned to Ephesus, being about 95 years of age, where he lived five years longer, died, and was buried near that city. He is, perhaps, the only one of the twelve Apostles who escaped a violent death by the enemies of christianity. * * *

His writings demand a passing remark. St. Matthew commences his history of the Saviour by presenting to our view, his human nature. He traces the descent of Jesus, as a *man*, beginning at Abraham, in whose "seed," it was said, "all nations should be blessed." St. Mark leads us back to the age of prophecy; and glancing at many predictions relating to the Messiah, comes down to the definite prophecies of Isaiah and Malachi, "Behold I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight." Then Jesus is introduced as coming from Gallilee to be initiated into his public ministry by baptism. St. Luke opens his Gospel by referring us to the Levitical priesthood, to the altar of incense and the services of the earthly sanctuary. But like one borne upon the wings of an eagle, St. John soars far above all the rest into the heaven of heavens, and begins his account of his beloved Master with a sublime representation of his essential Divinity: "In the beginning was the word, and the word was with God, and the word was God." The idea of a beginning involves the notion of antecedent existence; just as the appearance of a splendid temple presupposes a builder, who possessed mental power to plan, and physical force to construct. Moses, the first historian, and John, the chief of evangelists, carry us back to the same era, and up to the same All-wise, All-powerful Being, as the unoriginated Author of Nature's vast temple; and show us, that Nature and Grace issue from the same Great Source and tend to the same grand consummation.

No part of the Bible conveys more exalted notions of God, and the dispensations of divine providence which relate to his people, than the book of Revelation written by this Evangelist. The visions unfolded to our contemplation by its sacred prophecies are of the most sublime and captivating description. The curtain which conceals futurity from human inspection is lifted up, and the persecuted Apostle, in his lonely banishment, has made to him a magnificent disclosure of what was to be hereafter. In the grand panorama moving around him, one scene after another, in rapid succession comes into view, and one symbol after another arrests the attention of the astonished Apostle, till the revelation is complete. The curtain drops. The heavens are shut, to be opened no more till the Son of Man shall come to judge the world in righteousness.

Were I called upon to state in one word, the spirit that lives and breathes through all the writings of this inspired man of God, that possessed or ruled his heart, I would turn to his Epistles and answer, LOVE. Their very language is baptized with the spirit of love. This was not a mere poetic emotion putting forth its sentimentalism in soft and beautiful words, but it was a philanthropic principle, a real, a Divine excellence that operated for the good of others. When bowed down under the weight of protracted years, and so enfeebled by age, that he was unable to go to the assembly of the Church without the assistance of friends who carried him; when he could no longer deliver regular discourses to the people; when every other passion seemed to have died within him or was swallowed up in love, it was his custom to say to the people in all assemblies, "My dear children, love one another." On being told that they grew weary of this concise and repeated exhortation, he answered: "This is what the Lord commands you, and this, if you do it, is sufficient."

"In passing round the circle," we have thus briefly "touched one of the horizontal lines which represents our great patron."

We will now take up the distinctive trait of his character, and endeavor to illustrate and present it to you for imitation. It is

BROTHERLY LOVE.

I address the most of you as one great brotherhood, the same in every age and clime, to which the language of the text may be applied, though primarily spoken to members of the Christian church; which, by the way, I do not intend to overlook. Ancient and honorable as is the Institution of Freemasonry, it is certainly far inferior to Christianity. It chiefly contemplates the happiness of man in this life; while Christianity lifts the veil from the future world, and by its glorious revelations places full before us the hope of immortal bliss, and proposes to introduce us into the city "not made with hands," where thrilled with deathless raptures amid the unbounded splendors of a heavenly inheritance, eternity shall be our life-time; infinity our home.

Masonry, in its constitution and grand principles, is good, so far as it goes; a system of pure morality and active benevolence, drawing as it does, its moral precepts and obligations from the bible; yet it does not propose to regenerate and sanctify the heart. True, it points us to a "theological ladder, by the aid of which all good Masons hope to arrive at the celestial lodge above, where the Great Architect of the Universe himself presides;"—the ladder which Jacob saw in his vision at Bethel, its foot upon the earth, and its top reaching to the throne of God. While the lonely slumberer lay with his head upon a pillow of stones at the foot of this ladder, and gazed upon it as a shining pathway lifted up into the heavens, his brow was bathed with celestial radiance that streamed along the immeasurable distance, and his soul was cheered by the presence and promise of God. But this cannot be affirmed of all Masons, for they are not all "good." When we speak of the "principal rounds of this ladder," we are not always understood by those to whom the "lamb-skin" has never been presented; and many who have been taught how to wear it, differ as to the import and extent of the terms employed: "Faith in God, Hope in immortality, and Charity to all mankind." If any Mason understands by "faith in God," nothing more than a mere belief in his existence without implicit trust in his mercy through Christ; and if his hope be not founded upon the experience of "the love of God shed abroad in his heart by the Holy Ghost," I hesitate not to pronounce him an unbeliever in heart and a sinner in life; and though he may fancy that he sees "the cross triumphant, blazing in the sky," with banner inscribed, "*In hoc signo vinces*," yet to him, that inscription is a gross misnomer and his hope of heaven a spider's web. Of all such questions, however, Christianity alone has cognizance. They lie far above and beyond the purlieu of Masonry, which as before stated, designs chiefly to benefit man in this life.

If this be its avowed object, "Why then," asks an objector, "are not all men admitted to a participation of its benefits?" To this we reply, all are admitted who meet the requirements and comply with the rules and regulations of the Order; and to do more would be to destroy the Institution itself. None are admitted to the enjoyments, the blessings and immunities of Church membership, but such as comply with its laws and regulations; and so of every other association.

It is further objected,—if Masonry be nothing but a system of morality and active benevolence, putting forth its efforts in the relief of the wants and woes of the destitute and miserable in this world, without making provision for man's immortal residence in the next, why not dispense with the institution, and take the Gospel alone, which is an embodiment of all that is pure in morality, spotless in holiness, extensive in benevolence, providing alike for soul and body, for this world and the next? We answer this by asking, why not dispense with Temperance Societies, and every other sort of charitable association, for the same reason? The Gospel prohibits intemperance by the most solemn and fearful sanctions; and associated benevolence with all that is sublime in mercy;—and yet we have Temperance, and other benevolent societies. The fact is, there are many

who will subscribe the 'Temperance pledge, and refrain from *one* destructive vice, that are not willing to abide the severer rules of church government, which would restrain them from *every* vice. Although Masonry does not propose to change and regenerate the human heart, yet it binds its votaries by strong moral obligations to the performance of certain duties that other wicked men neglect without remorse; and interposes barriers to certain crimes, which stand not in the way of others. If in every man we meet, we greeted a true and worthy Brother, and all were acting in accordance with the principles of the Order, we would have a better state of society; there would be less crime, less wrong, less misery, and consequently more morality, benevolence and happiness in the land. And if all would come into the Church, and upon the altar of Christianity swear eternal fealty to God, and thereafter fully obey from the heart the precepts of the Gospel, we could safely dispense with Freemasonry and every other institution of a kindred character. But as there are many, who, though indisposed to become members of the church, are willing to bind themselves by the vows of Masonry to do good to man, we regard the existence and prosperity of the institution as an important blessing to the world.

MASONRY IS A SYSTEM OF MORALITY.

Morality in the sentient intellectual world, is like Order in the physical. By order in the material world, we understand the uniform operations of those general laws which the Great Architect of the universe established over physical nature when he said: "Let there be light;"—when he fixed the central, all pervading sun, and launched the earth upon the aerial to float on in circling sweeping voyages till consumed by its own central fires;—the operation of laws by which every planet is kept upon the plane of its orbit, and the harmony of the material universe preserved inviolate. It would be disorder for one planet to infringe against another—for Jupiter to shatter to pieces the rings of Saturn—for Mercury to drive into the Sun,—or for the earth to fly off in a tangent and rush out into the fiery path of a Comet to clash and mingle in a prodigious ruin.

It is order in the moral world for every member of the social compact to move in his appropriate sphere and obey the laws which govern well ordered society. Every violation produces confusion, disorder and misery. Harmony is one chief support of all well-regulated institutions;—more especially this of ours. Like other associations it has precepts to be regarded, laws to be obeyed, requirements to be met and a specific character to be formed and maintained. As members of the Fraternity, it is not sufficient that we merely understand one of Euclid's problems; that we have the straight lines and the curves, and know something of right angles, horizontals and perpendiculars; or that we stand firm like Tuscan pillars in the temple, without any of the ornament of the Doric or Corinthian, in order to attain the appropriate character. It is required that we do more. That we should cultivate social virtues and fellow-feeling; that we subdue secret resentments and chain the violence of disorderly passions, which if uncontrolled, would convert the soul into a dark cave through which they would rage with tumultuous fury. To do this effectually, we must turn to those supernatural helps promised to us in the bible.

If we look into the chronicles of the past, we shall find that the history of our race is little else than a record of wrong and misery. The unsubdued passions of the soul have shocked and rent the fair fabric of human society from the centre to the circumference, so that it lies about us in broken fragments and ruinous heaps all covered with the emblems of decay. Turbulence of passion has hurried many a man into crimes, which have filled the span of his subsequent existence with torturing remorse; provoking insult has driven many into the hellish deed of murder; oppressive avarice has turned many sons of promise and hope into forlorn wretches, and sent them from home and friends to the gloomy resort of haggard gamblers; and unrestrained self-created appetite has sunk numbers into the slough of disgrace and buried them in the drunkard's grave. Will any one say, that a Mason ever commits such crimes? If he does, he grossly violates the laws of the Order, disgraces himself and dishonors his brethren. Shame

burn his cheek to cinder! What! a Mason get drunk—a Mason gamble—a Mason cheat or oppress—a Mason swear! If any one of you be guilty of any of these crimes, let me beseech you never to report yourself as a worthy Brother, in circumstances prosperous or adverse, to the tyler or any one else, in the Lodge or out of it, until you permanently reform. If there is any one law which Masons transgress more than another, it is that which prohibits profane swearing. And however deeply mortifying to myself, as it must be also to many others, a sense of duty this day extorts from me the public acknowledgment, that some Masons do thus sin against the institution. They seem to forget the instructions which they received while standing before that "hieroglyphic, which none but craftsmen ever saw." One of the special commandments of the Decalogue, written by the finger of God in tables of stone, amid thunderings and lightnings upon Horeb's cloud-veiled summit, is, "Thou shalt not take the name of the Lord thy God in vain." The name of God is that which distinguishes him from all other beings; and stands for his nature. He has an ineffable name which expresses what he is in himself, and one that expresses what he is in reference to us. The former was esteemed so sacred by the Jews, that they never pronounced it in common conversation; nor even in prayer, save once a year; and then only by the High priest, *three* times, in the benediction by which the congregation was dismissed from the services of the tabernacle; and at the sound of it, the whole multitude fell prostrate upon the ground. To introduce the name of God in common conversation, or for trifling purposes, and even to pronounce it at any time without deep reverence, is to take it in vain. Where there is no reverence for the Deity, there can be no genuine morality.

MASONRY IS A SYSTEM OF BENEVOLENCE.

Brotherly love is the bond of union and strength in moral society; and is the "cement" which unites Masons in one common fraternity. If there be melancholy fact in the couplet of Scotland's bard,

"Man's inhumanity to man
Makes countless thousands mourn,"

there is cheering truth in the strains of Israel's son of song, "Behold how good and how pleasant it is for brethren to dwell together in unity!" We may clearly discover this truth and see the absolute necessity of brotherly love, by considering the relations we sustain to each other.

We should love one another in view of our natural equality. By this I mean, we all have one common parentage. All that have existed, that now live or may hereafter come into being of the whole human race, have one common origin—children of the common father and head of the family of man. The beggar in rags can boast an ancestry as noble as any crowned head upon the globe. Then, by natural descent, men, in all the wandering tribes and passing generations of our race, are brethren; and Masons are peculiarly such by special ties.

There is also among us an existing equality in point of physical configuration, as to the number of bodily members and the active play of limbs. Whether the human frame be clad with fur, rudely covered with the skins of beasts, or decked in the splendid robes of royalty, it is the same; and all the external trappings of gaudy equipage are but the badges of our shame and pride, and Masonry especially regards no man on account of worldly prosperity or splendor of dress. And a great majority of self-gratulators who pique themselves on this, should no more be praised for their distinction, which is founded on dollars and cents, than they should for wearing the form of humanity instead of a brute, as they alike inherit both from their parents.

We are nearly on a level, as to intellect. Although association and mental training may have marked and graduated the scale of improvement by a thousand different shades and degrees; yet we all have a common patrimony in consciousness, perception, and imagination, memory, judgment and moral feeling. Doubtless there are latent intellectual powers slumbering in the minds of many sons of toil, who are doomed to wring from the earth a scanty subsistence, which would, were they evoked by education, shake senates with the thunder of oratory and walk with Newton's genius mid the stars of heaven.

Again. We are all alike fallen and morally depraved. Whatever may be the opinions of men, as to the source of moral evil; whatever their notions as to the causes which may have originated our depravity; and whatever may be the theories which propose to account for man's defection from primitive purity and bliss, the fact is evident, that there is wrong in this land, that a moral disease has spread throughout the whole frame-work of human society; so that amid the millions of earth's population, whether civilized or savage; dwelling in parts longest known, or inhabiting the recently discovered islands of the seas, not one human being has ever been found, free from its taint and wasting power. We all are liable to common accidents and afflictions which none of us can foresee or avoid; all capable of the same enjoyment, which like the sun, shines as brightly upon countless myriads as upon a single individual; and universal participation can neither lessen its zeal nor diminish its sum-total, but rather heightens and improves both. Out of the common misfortunes and woes of our race then, springs a strong incitement to brotherly love; under the promptings of which, benevolent action will be put forth for the relief of the dependent and sorrowful.

Once more. All come to the same end. We meet at last in the grave. Though urns of sculptured marble may hold the ashes of the mighty dead; though their tombs be adorned with lofty columns and distinguished by flattering inscriptions, yet within that varnished mausoleum there is a carcass as loathsome, and as much food for worms as the corpse of the beggar, whose uncoffined head was laid upon the gravel-pillow; and who, for a few shillings paid to the stone-cutter, could have an epitaph just as lofty as that which misguided affection has carved upon the lying monument of the rich. The eyes of the rich are just as dim in the grave as those of the poor; and their ears are equally deaf to the magic strains of earthly music. All meet on a common level in the dust. These facts present the broadest ground for brotherly love among all men. And when we consider the relations which exist among Masons, the duty, if possible, seems more imperative. We are bound by every obligation, civil, moral and divine, to love all men, but especially the members of our own family. We do not mean to say, there should be no subordination of ranks and officers in society. No. To do away these would be to contravene the appointments of heaven and sin against social life. On the diversity of relations in the world, such as parent and child, master and servant, the greater proportion of the laws of God and man are founded. To make each one independent of all the rest, would be to uproot the very foundations of human society—the disbanding and breaking up of all its institutions. Every one then would provide, as he could, his own food and raiment, until he would die of starvation or cold—manufactories would cease—trade and commerce be done away. It is not the gradation of rank and station, or the diversity of employments, that produces the evils among us, but it is pride, insubordination and hardheartedness. Every man who becomes rich is made so by the labors of the poor; and when these labors, by which alone the poor can procure a subsistence, are interrupted by sickness, accident or old age, then it becomes a matter of obligation with those who have reaped the fruits of their former toil to relieve them,—their indigent and suffering brethren. They have a right to claim this relief; and he who can, but will not grant it, is cursed with a brutal hardness of heart. From the very nature of things, they that think will govern them that toil; but they ought so to govern as most effectually to secure the comfort of those under subjection. Let love and benevolence begin their work—let parent and child, master and servant, ruler and subject, rich and poor take their proper stations in life and faithfully discharge the duties which grow out of the respective relations existing among them; and the movements of society, like those of a well constructed machine, would be harmonious and regular. We are connected with our fellow-man by a thousand ties. Men whom we never saw, and never will see until the resurrection of the last day, are now laboring to promote our interests and to minister to our enjoyments. Is it not reasonable, is it not congenial with the better impulses of our nature, that we should also be connected by sympathy and benevolent affections? Amid all the sad variety of human woe which comes under notice, what kind of distress is there to which we are not lia-

ble? Have we a charter of exemption from poverty, from calumny, from ingratitude? Do we know that we shall not outlive our friends and comforts too? Carry we not about with us the seeds of disease? And do not distressing accidents prowl about our path? Let then our own liability to every form of suffering, as well as our common origin, natural equality and the relations existing among us, teach us sympathy for others; and prompt us to do all we can in striking off every variety of distress from the catalogue of human woe?

Were the grand principle of which we speak in full operation among men, what a change for the better would the world soon know! Fraud and deceit, with their concomitant evils, would no longer be found in the land; law-suits with their innumerable litigations would cease; every debt would be punctually paid, merchandize would sell for its value, no commodity would command more than its worth; houses of correction would be swept away, or transformed into workshops of honest industry; scenes of riot and debauchery would be forsaken; the victim of seduction would no longer prowl through our streets; the drunkard's silly laugh and demon-shout would no longer ring in our ears; the tongue of the whisperer, the slanderer, would not be heard in malicious attempts to sow discord among brethren; pride would no longer stalk forth in supercilious contempt of the worthy, nor would ambition wade through the wreck and ruin of character and fortune to places of honor and profit; falsehood in all its ramifications would be banished from society; and the liar and deceiver would be hissed into the shades.

Love, in the moral world, bears a striking analogy to the principle of attraction in the material. One gives birth to all the moral phenomena; the other, to all the physical wonders in the universe. By the power of attraction the inhabitants of the earth, with their dwellings and treasures are kept upon its surface, and preserved from flying off into the void of immensity. By the same wonderful power, mountains rest firmly upon their basis, rivers flow and oceans are bound to their beds. It causes the descent of rain when jarred by electric shocks from its misty home in the clouds, and produces the alternate flux and reflux of the tides. It binds together the infinity of atoms which compose the globe, gives impulsion to machinery, rolls the moon round the earth and extends from the sun to the remotest planets with their satellites, wheeling round their ample circuits far out in the infinitudes of space. A tremendous power—pervading every particle of matter and entering into the complicated movements of all worlds and systems of worlds that continually journey around the throne of the awful God.

Thus love unites together all intelligences in earth and heaven. Its external manifestation is mercy, sympathy, compassion, generosity, justice. It impels to the relief of the distressed, the support of the weak, the solace of the desponding, and the diffusion of light throughout the dark places of the earth. The grand object which brotherly love proposes to accomplish is, the communication of happiness. To stimulate and encourage us in this good work, St. John brings before us in the text the character and operations of God: "If he so loved us, we ought also to love one another." Has God loved us? What is the proof? We have it in the preceding verse: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." What words are these! The sentiment is, our unworthiness in contrast with suffering love. God's natural affection for his Son would strive to preserve an object so beloved from ignominy, and grief, and deep and awful suffering; yet, his love to man surmounted this, and he "sent his Son!" Hear it, heaven! and be astonished; earth! hear it and rejoice—"Herein is love." We need go no where else for manifestations of the tenderness, the sympathy, the benignity of God. The philosopher leads us to Nature; talks of its benevolent final causes and kind contrivances to increase the sum of animal happiness, as a proof that God loved us; and there he stops—with half his demonstration. The divine leads us to redemption, and shows us the gift which the Father bestowed for the recovery of our ruined, intellectual, mortal and immortal nature from sin and from hell. We go with the philosopher and gaze upon the ample cope of the heavens bedight with stars which soften the rigorous gloom of night; we inhale with him the atmos-

phere which invigorates the spirits and is to man the breath of life ; we go with him to smiling fields decked with verdure and covered with plenty ; we look with him upon every scene that spreads beauty before his gaze, and is harmoniously vocal to his ear ; we look upon all that delights by its glow and astounds by its greatness ;—we admire with him, we enjoy with him, we adore with him ; and when we have seen all that he can show us, heard all that he can tell us, we leave him standing in stupid wonder amid the dread magnificence of nature, and taking the divine for our guide, we hasten onward and away in search of a higher demonstration of the truth that God loved us. And we rest not till we press our way through the mystic veil that hangs around the strange, the mournful, the joyful scenes of Calvary ; and there, amid a viewless throng of astonished angels, a band of weeping disciples and the mocking multitude, under the arch of a darkened heaven with a trembling earth beneath our feet ; we gaze upon one lone, meek, resigned, fainting sufferer, who gives his life and form to death ; and exclaim, “ herein is love !”

God then, is set forth as our exemplar. “ If *he* so loved us, we ought also to love one another.” A heathen has said, “ the first act of God’s love out of himself was the creation ;” which doubtless, is one great manifestation of his benevolence. The universe was to diffuse it. The celestial creation, the amplitude of heaven was too confined for its operations, and the terrestrial was spread out as a vast theatre for its display. God first showed intelligent creatures how much they could enjoy ; next, how much they could impart. A mere outline of this was sketched in paradise, which has been filling up ever since. The spirit of the first commandment given to the first man as he stood alone in Eden bearing the image of his God, was, “ thou shalt love the Lord thy God ;” and when Adam was associated with others, that of the second was, “ thou shalt love thy neighbor as thyself.” “ On these two commandments,” said the Redeemer of the world, “ hang all the law and the prophets.”

That the love of God is exhibited in the creation of man, none will deny. The formation of his body, the constitution of his mind and their wonderful adaptation to each other, display the Divine benevolence. The senses have a twofold use, they are alike the mediums of information and enjoyment. The passions have their use. Fear warns us ; desire gives energy to pursuit : hope softens care and sweetens labor ; shame forms a barrier against vice ; sympathy links us to the distressed, and gives us an interest in the welfare of others ; while love binds all together.

Turn your eye for a moment to the first residence of man and there you will also see the Divine benevolence. Contemplate it, not as now, cursed with sin and covered with ruins, but fresh and stainless in its primeval glory as when God first fitted it up. A garden—peerless in beauty, innocent in delights, luscious fruits presenting their endless varieties to the guiltless pair, its spontaneous productions ; angels its keepers—God its visitor. To dress this garden was their pleasure, not their toil. No thorn infested the ground, nor canker corroded the flowers that bloomed in unwithering loveliness around them. Nor to man alone was the Divine benevolence confined. Herds, well pleased with their new existence, cropped the herbage with gladness ; and sportive flocks bleated joyfully from a thousand hills. In the same vale, the lion and the lamb, the tiger and the kid fed and reposed together. Fowls swept in playful circles through the air, and merrily sang among the branches of trees, that waved their verdant beauties over crystal waters which threw back their image. Insects, made beautiful in robes of gold and purple, sat well pleased upon their thrones of plenty. All nature was full of love and God was all in all. But from this wide display of his benevolence, the apostle turns away when he would show us the highest demonstration of God’s love to us as the ground of our love for each other, and points us to redemption. There the happy and immortal God is represented as stooping from a throne in the heavens to a cross upon earth ; not only willing to promote our happiness, but through his Son, weeping over our own miseries and expiating our sins by the death of the cross.

The object of human benevolence is man. He is to be considered as possessed of a body, capable of pleasurable and painful sensation. As a being of various wants. He needs food to sustain, covering to warm, and a habitation to shelter his person. He is liable to diseases which he cannot heal,—to misfortunes he cannot control, and to accidents which he can neither foresee nor mitigate—the loss of sight, hearing, speech, the use of his limbs, to decrepitude and helpless old age. As a *social* being, he is liable to losses and bereavements in the relations of life—his friends and kinsmen after the flesh. It is the office of brotherly love to sympathise with him in the midst of his calamities, and as far as may be, comfort and relieve him.

Man is to be considered also as an *intellectual* being. There are many sons and daughters of worthy brethren who have not the means to procure an education sufficiently extensive to fit them for the social duties and enjoyments of life. Perhaps, most of them are the children of deceased brethren, deserted orphans, deprived of those who watched their cradled infancy with emotions which none but parents can feel. Here then are special objects of brotherly love entitled to the relief of Masonic benevolence.

Finally, man is an *immortal* being. With him, however, in this capacity, Masonry has but little to do. Here, we dare not trust ourselves with any thing save the religion of Jesus.

When we thus trace the relations and dependencies of human society, and consider the vices which shock or derange its peaceful elements, and the disorders that mar and stain its beauty ; when we contemplate this life as a probation for another, and the pure law of God as the rule of its government ; we must feel the importance and absolute necessity of the implantation of supernatural principles in the heart, which alone can suppress those direful emotions, expel those restless tempers and raging passions that disturb our peace and rob us of innocence. Would we have that dignified sweetness attempered by benevolence, and that condescending tenderness which pours a gentle, but copious current of moral feeling through the soul, more refreshing than water to the fainting, prostrate traveller in the desert, we must look to Christianity ; we must seek God as directed in the bible. This oldest, this best and most authentic book, I am proud to say, is the chief jewel of Masonry ; and which, it is believed, has been preserved through the instrumentality of that institution which continues still to honor it. In what way, Masters may hereafter learn in some higher degree. While the world has been one continued scene of change, alteration and destruction, the word of God has remained the same. Nations and empires have been overthrown ; the thrones of princes have been undermined ; philosophers and their systems have vanished away ; the temple and city of God have been destroyed ; yet the bible has been preserved. Notwithstanding the prevalence of error, the reign of tyranny and the cruelty of persecution, God has held the great charter of our liberties and religion in his own right hand ; and the bible has opened its pages unsullied and untorn amid the rudest storms that have convulsed the world. The instruction which this book imparts enlarges the sphere of knowledge, expands and elevates the intellect, gives play to the mental faculties and activity to the operations of benevolence. Wherever the influence of its truth has been felt and its authority acknowledged, the face of nature has been changed. It has given us, in exchange for a wandering horde of rude and savage beings, an enlightened and civilized community, and sent out a regenerating power over the face of degraded society. Here man’s immortality is developed, and we are taught how to move off from the contracted scenes of earth to grasp the glories and unbounded splendors of eternity.

As society is made up of individuals, its evils can never be done away, nor its wrongs corrected without individual morality and virtue. The deleterious stream of corruption, deepening and widening, the farther it flows from its source, will roll on, bearing away upon its dark and sluggish bosom all that is beauty to the eye, pleasure to the imagination and comfort to the heart of man. To this truth the refined nations of antiquity, bear indubitable and mournful testimony. Histo-

ry records their refinement, their learning, their might, their splendor; and history records their vices and points to their desolation. Their mightiest fabrics which genius reared, which taste and the fine arts adorned, have long since crumbled down, because they were cemented with no imperishable principles of morality and religion. Look at the broken columns of their fallen temples, and the mutilated marble statues by which they were ornamented; trace among these ruins the mementoes of departed grandeur, and you shall feel, that the monuments of man's power have been converted into the mockeries of his weakness. If you would know why the great temple of Freemasonry has not long since been numbered with the "things that were," go to the institutions of ancient classic States, founded in human philosophy and governed by the didactic codes of men; go glean from the wastefields of desolation and barbarism the wrecks of their faded glory, and place them in monitory collocation with an institution founded upon the morality of the bible, and you will learn why Masonry has survived them, and yet stands as a monument inscribed with the story of what has been,—with the certain prediction of what shall be. Then let the mourning voice of ruined Athens, whose emblem was a *dove*, as she sighs over the frail ægis of her fallen Minerva, warn us to trust alone in the undecaying shield of the *truth* of the living God. Let demolished Rome, whose *eagle* once gathered into her eyry that half-zoned the globe, the brightest and richest treasures of all nations; from whose dominion, for successive years, the sun-light of heaven was never withdrawn, now "voiceless in woe," admonish us to confide implicitly in that God, who is Light uncreated, whose empire knows neither limit nor decay, whose gift to the upright is grace all-sufficient and glory forever.

Companions and Brothers. Although you may have trodden the chequered mosaic, surveyed its beautiful tessellated border and looked at the designs drawn upon the tressel-board; although you may have been recorded in the middle chamber, wrought in the quarry, passed the chair and attended the celebration of the cape; although you may have heard the proclamation, and as approved workmen passed the tri-coloured veils of the tabernacle into the presence of the grand council; although you may have advanced with wary circumspection at every step until you heard the solemn voice of devotion in the sanctum sanctorum and passing the slumbering sentinel, gazed upon the secret vault where every lip was sealed with silence; yet, I point you to one, whose mysterious death-cry ringing through the supernatural gloom that hung over the cross, brought sighs from rocks, rent the temple's veil, and disclosed to the gaze of a trembling multitude the sacred wonders of the inner sanctuary. He is your Saviour and your God; and our great patron was his disciple and his Apostle. O let us emulate in our lives that trait of character which was so illustrious in the Evangelist! Away with that benevolence which is "born in a dream, bred in a novel and living only in profession" Away with that selfishness which lurks in the hearts of the penurious and mean-spirited who live only for themselves; and let us have that brotherly love which diffuses happiness through the channels of active benevolence, among all to whom our Creator has linked us by the ties of natural affection; that love for each other, which meets the obligation bound upon us by Divine benevolence. If God so loved us, we ought also to love one another!

Well have you done, Brethren of the "mystic tie," to meet and celebrate this annual remembrancer, for the purpose of writing immortality on every stone and ornament of the great moral temple. And my prayer is, that in after years, you may never desecrate the stupendous pile which your hands this day adorn. If you do, the curses of insulted virtue will fall upon you, like blighting mildew on the waving harvest; and you will be driven out from a dishonored Institution, a scorn and a derision to howl beneath the scorpion-lashes of remorse.

May you, and those that shall come after you, fear God, love the brotherhood and bless the world. And when your mortal frames shall sink to their rest in the grave, may your immortal spirits repose in the bosom of their God; until the body, rising above the deep ruins of the fall, uninjured and undying, shall blend in deathless union with the soul, and both take up their residence amid the fadeless glories of bliss eternal.

THE MASON.

When life becomes a scene of woe,
Of pain and poverty;
When sighing man is doomed to know
Too much of misery;
Who then will seek his humble door,
And smooth his nightly bed?
Ah, who will pity then the poor,
When all his friends have fled?
The MASON.

When he is doomed to death nor knows
His wife and children's fears,
Who then will soothe the widow's woes
And dry the orphan's tears?
Ah, who will then a father be,
To those in deep distress—
Extend the hand of charity,
And sorrow's sighs suppress?
The MASON.

If to the grave the mother fall
The victim of despair,
Who then the orphan boy will call
His bounteous board to share?
Who will bind up his bleeding heart—
His little hands extend—
And bid him breathe, with lips apart,
His thanks unto his friend?
The MASON.

And who will bend his little knees
Before his God on high—
Teach him to reverence Heav'n's decrees,
And fit him for the sky?
Yea, teach him to shun paths of shame,
And honor virtue's laws—
A patriot on the page of fame,
In his lov'd country's cause?
The MASON.

Yet man denies the garland green—
The blooming bay of praise;
But calls the MASON's motives mean,
And tho' convinced inveighs.
Thus prejudice thro' time hath been
The scourge of Masonry.
Of all—the worst that I have seen,
Is mental tyranny.

MILFORD BARD.

FREEMASONRY.

BY L. S. BANCROFT.

(Communicated for the *Freemasons' Monthly Magazine*.)

FREEMASONRY is a balm for the wounded spirit. It is a sure staff for the weary traveller over the desert of life. What an inexpressible benignity does it throw over the countenance and actions of its sincere votaries! Its principles purify, adorn, and enoble our nature. By it we are lifted far above the little consideration of an existence, short as the winter twilight, and unimportant as the faint vision of a distant star. We are led by its influence to contemplate the "first good, first perfect, and first fair;" and, as without the aid of a telescope, the shipwrecked sailor could never discern in the far off horizon the vessel that is to bring him relief; so without the pure principles inculcated by Freemasonry and Religion, man's views would be confined to a narrow circle of melancholy incidents and thoughts; and he would most probably content himself with the belief, that the earth was his only home, and that death was an eternal sleep. But with a knowledge of these great principles he looks forward to a world of endless duration. He sees nothing in the universe above, or earth beneath to terrify or disquiet him. He does not, like the superstitious and uninformed, ascribe every phenomenon in nature to supernatural agency, but as governed by the laws of the All-wise Creator.

MASONIC ANECDOTE.

THE Surgeon of a large trading vessel left England on a voyage that was calculated to extend over three years. The passage was not congenial to his nature, for the captain behaved to him with contempt, and he was not, therefore, treated as he ought to have been by others. The motive for the captain's conduct arose from the Surgeon's non-compliance with certain speculative views which affected the interests of the owners, as well as the comforts of the ship's company, which circumstances it would have been imprudent to have divulged, as such a course would have drawn upon him all the severity it was then in the power of a sea-captain to inflict.

On reaching a distant port, the Surgeon left the ship, preferring to throw himself on the consideration of strangers rather than to endure a continuance of such cruel treatment, and his prospect was brightening. Several passengers, however, who were desirous of returning home, would only take births in the ship on condition that the Surgeon would resume his duties, his character being highly esteemed. On this, the captain, by apologising for his past conduct, by promises of amendment in himself, and of full pay and privileges, succeeded in changing the determination of the Surgeon, much to the satisfaction of the passengers. The Surgeon packed his moveables, and consigned them to a person to convey them on board. He saw his trunks secured on a sort of cart, which drove off, he himself following at a brisk walk. On the cart nearing the place where the boat was waiting, he observed the driver to use increased speed, and turn suddenly

into a path-way, where in an instant he was out of sight! The blue Peter was at the mast-head, not a moment was to be lost, and the poor fellow boarded the ship without even a change of linen. The passengers kindly supplied him with many things, but the captain's conduct became harsher than ever; to jeers on his misfortune, succeeded every species of vindictiveness in his power; his end had been answered, he had obtained passengers, with their money and stores, and he forgot all his promises to the Surgeon, whom he unceremoniously dismissed on his arrival at Calcutta, and who became a wanderer and an outcast in the "City of Palaces."

But the Surgeon was a Mason, and in the hour of need—starving, and scarcely clothed—he remembered that as he had promised to relieve others in their trouble, he was probably himself entitled to ask relief. He applied to a Provincial Grand Officer, who supplied his immediate wants, and shortly enabled him to make a decent appearance; soon after which he was engaged by a native gentleman in the upper provinces, as secretary and medical attendant, in which capacity he still remains. Before leaving Calcutta, he called on his friend, the Grand Officer, and repaid the advances, with the most grateful acknowledgments for the powerful and truly Masonic kindness afforded him in the hour of affliction.—*London Review*.

SOLOMON'S TEMPLE.

THE legacy bequeathed by David to Solomon, for the building of the celebrated Temple of Jerusalem, is thus described by David himself, in the 14th, 15th and 16th verses of the 1st book of Chronicles: "Now behold, in my trouble I have prepared for the House of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver, and of brass and iron without weight, for it is in abundance; timber, also, and stone, have I prepared. Moreover, there are workmen in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work. Of the gold, the silver, and the brass, and the iron, there is no number."

A correspondent of the Philadelphia Evening Journal, to give some idea of the enormous amount of this legacy, has made an estimate in pounds, shillings and pence, and also in dollars and cents, of the "talents of gold," and the "talents of silver" here referred to. A talent of silver, like those bequeathed by David, is £353 11s. 10d., and consequently a thousand thousand talents of silver, (1,000,000) would amount to £353,591,666. A "talent of gold" is £5,975 15s. 7d., and a hundred thousand talents of gold, therefore, amount to £507,577,916. So that these two items alone of David's bequest, amounted to the enormous sum of £861,169,582, or \$3,827,420,364!

Supposing this to be all silver, it would weigh 100,510 tons, and would require 50,255 wagons, at two tons each. Allowing 60 feet to each wagon and horses, 671 miles would be covered. It would make 109 banks of \$35,000,000 each; and leave a fraction of \$12,420,364. The annual interest would amount to \$229,645,221—the daily interest to \$629,161—the hourly interest to \$26,215—the interest per minute to \$437—and per second to \$7 28!

CORRESPONDENCE.

Belleville, Ill., March 16, 1843.

BR. MOORE,—SIR—I recently received a number of the "Freemasons' Magazine," and at the last meeting presented it to St. Clair Lodge, in this place, when the following resolution was unanimously passed:—

"Resolved, That the FREEMASONS' MAGAZINE, published in Boston, and edited by R. W. Br. C. W. MOORE, is a work that should be encouraged by all good Masons; and in token of our high regard and best wishes for its success, the Secretary is hereby authorized to send for a copy for the use of this Lodge."

I shall use my best efforts to promote the circulation of the Magazine among the Craft in this section. St. Clair Lodge is under the jurisdiction of the Grand Lodge of Missouri, from which Grand Lodge we received a dispensation and commenced work Feb. 12, 1842. Subsequently we received a charter and was regularly organized October 25, of the same year. Since our commencement, we have initiated fifteen, and now number thirty members. With my best wishes for your success in disseminating Masonic information, I subscribe myself

Yours, &c.,

ALEX. REANEY,

Sec. of St. Clair Lodge, No. 60.

[We cannot better promote the object desired by the writer of the following communication, than by giving his own words]:—

Clarksville, Tenn., March 18, 1843.

DEAR BROTHER,—DAVID G. CORWIN was once the Gen. Grand Marshal of the Masonic Fraternity in the U. States,* and often filled some of the most important offices in the Grand Lodge of Kentucky. He was an active and devoted Mason, and almost universally esteemed for his amiability and benevolence, as I learn from one who was intimately acquainted with him. He was a resident of Danville, Ky. and died there some years ago. He sleeps in the public burial ground of that place, without a slab, stone, or any thing else, to designate his grave. These facts are from a gentleman of the first respectability, who was with him in his last hours. This is wrong. Masons should have more regard for their deceased Brethren,—more especially those who have been conspicuous in the promotion of the ends of the Order.

The gentleman from whom I obtained the facts, was not a member of the Fraternity during his residence in Kentucky, and consequently was not aware of the relations existing among Masons. Since his removal to this place, he has attached himself to our Lodge, and has repeatedly mentioned the inattention of the Brethren, in and about Danville, to Br. Corwin's memory. Agreeing with him in opinion, I have concluded to call your attention to the facts, in the hope that you will call the attention of the Brethren of Kentucky to them.

The Lodge and Chapter here are still increasing their numbers out of the best materials in the country.

With the best wishes for your health and happiness, I have the pleasure to continue

Yours, Fraternaly,

E. H.

*We believe the Companion named was the Marshal of the Gen. G. Chap. of the U. S.

MASONIC INTELLIGENCE.

HALIFAX, N. S.

The Sir Knights of St. John's Priory, Halifax, under the jurisdiction of the Royal Grand Conclave of Knights Templars of Scotland (Sir David Milne, most Eminent Grand Prior,) have presented a highly complimentary address to Matthew Richardson, Esquire, of that city, on his recent retirement from the high office of M. E. Grand Prior. Mr. Richardson was also unanimously elected an Honorary Member of the Priory, and entertained by the Sir Knights at a Banquet in the evening. Alexander Keith, Esq., Provincial Grand Master, was among the Guests present on the occasion.

The newly-elected Most Eminent Grand Prior, the Honorable J. Leander Starr, presided. Several Masonic and National toasts were drank—and the evening passed away with much harmony and kind fellowship, until a late hour, when the party retired.

The Banquet was provided by Coblentz, in his best style, at the Halifax Hotel.

The Encampment, we are informed, is rapidly increasing; and there are numerous candidates for the honor of Knighthood.

UNITED STATES.

OHIO.

The annual communication of the M. W. Grand Lodge of Ohio, was commenced at Masons' Hall, in Lancaster, on the 17th October last, and continued in session three days. Between fifty and sixty Lodges were represented, and the business transacted was of an interesting character. The annual address of the M. W. Grand Master is a paper of unusual local and general interest. We extract such portions as we judge will be most acceptable to our readers:—

BRETHREN:—We have been permitted to assemble together, again, under circumstances of continued prosperity, to transact the annual Masonic business of the State; and it will not be deemed irrelevant, to make the occasion, expressive of our gratitude for the signal blessings vouchsafed to the Institution in Ohio. While almost every other association has been shaken with fierce and turbulent excitements: stimulating to passionate excess, and rending the ties of social relationship, there has been manifested, a most auspicious and remarkable calm, within our own borders. Masonry has been suffered, quietly, yet progressively, to plant among our people, her altars of peace and fraternity, and to exercise in an eminent degree, her legitimate, conservative influence. Within the limits of this jurisdiction, it would seem that the day of domestic trouble and disquietude has entirely passed away. On every side there is presented to our gaze, a cloudless horizon and a sunny sky, so that there is nothing now wanting, but the exercise of firmness and circumspection among the Lodges, to realize all the high benefits that belong to our organization. While I am happy in stating such to be the result in our own Masonic field of labor, it affords me great pleasure to assure you that in our sister States the evidence of general healthfulness, and governmental prosperity are strikingly witnessed. Many kindred causes have co-operated to bring about this palmy condition of things; among these, I am inclined to place a very high estimate upon the influence exerted by the Grand Lodges of the Union. These elevated bodies have learned fully to appreciate the extent and magnitude of their responsibilities to the Craft.

Sovereign within their own geographical limits, and in possession of the highest attributes of power, they have so administered that power, as to ensure the venerable landmarks of the Order from violation and build up upon the broadest basis, the associated welfare of their members.

Having first been taught by experience, the necessity there was to respect themselves, in the position they occupy; they have since, by wise, prudent, but at the same time, fearless legislation, won the respect, the confidence and attachment of their subordinates.

And so it will always be. Just in proportion as our Grand Lodges meet every required responsibility, and discharge every duty they owe to themselves and to the Craft, will the interests of Masonry be advanced, or deteriorated. The union existing between the common head and the subordinate Lodges, is so intimate and inseparable, that whatever affects its stability must operate upon their immediate decline. It is to them, what the sun is to the system, the center of light, and heat and vitality:—I have lately had occasion to believe that in some of our Lodges, the relation of the subordinate to the principal is but imperfectly understood. The organization of this body is essentially republican; each Lodge in the State, is equally entitled to be represented in its deliberations, and therefore its voice, whether in the enactment of a law, the passage of a resolution, an order, an assessment, or an appropriation from its funds, is the united, concentrated voice of all the Lodges who compose it; when uttered, it becomes supreme Masonic law, within its jurisdiction, and exacts implicit obedience from all. This is a fundamental axiom, and as such should be distinctly understood by the Fraternity.

Since our last session, I have received sundry petitions properly avouched and recommended, praying for the establishment of new Lodges. In compliance therewith, I have issued eight dispensations.

It will be seen that three of these new Lodges have been established in that section of the State, which was so bitterly scathed by the anti-Masonic storm, some years since; and I take great pleasure in presenting the fact to you as one of the most signal and gratifying evidences, of the onward prosperity of the Order. The records of this Grand Lodge show, that in no portion of Ohio, was the Institution more flourishing, in all necessary essentials in former days, than in the northern part of the State, and with what reluctance our Brethren there felt compelled by the stress of an intolerant excitement, to surrender their distinctive privileges and organization, as Masons.

That cause ceasing to operate, there will doubtless be again manifested to the world the same loyal attachment to Masonic principles, and I now entertain no doubt, that the time will soon appear, when the Institution will be more popular in North Ohio, than it ever has been heretofore: and that its latter days, will be to it Masonically the days of its most excellent prosperity. In connection with this subject, I will be allowed to express the high gratification I received from an official visit to the Lodge at Cleveland. In point of number and respectability of its members,—their zeal, mode of government, and system of work, it is, considering the limited period of its existence, second to none in the State. Three years ago, it was supposed that insurmountable difficulties were in the way of any Masonic organization in the city of Cleveland, and I adduce the fact of the present palmy condition of things there, rather as one of general Masonic interest, than as an invidious exhibition of sectional superiority, as the same remarks will also apply with strict propriety to the Lodges at Akron and Massillon. All of the dispensated Lodges, as far as I have been advised, have conducted with prudence and propriety.

At your last session, I was honored with the appointment of Delegate, to represent this Body, in Convention of Grand Lodges, which assembled at the city of Washington, in March last, pursuant to the recommendation of the M. W. Grand Lodge of Alabama. I regret to state, that in consequence of extreme physical debility, under which I was then laboring, the result of a serious attack of sickness, I was unable to discharge this pleasing duty; and I the more regret it, as the resolution conferring upon me the appointment, did not provide for an alternative Delegate.

The address then notices the organization of the Convention, and adds:—

A judicious report was adopted, recommending "that each Grand Lodge in the

United States, appoint one or more skilful Brethren, to be styled Grand Lecturers, who shall meet and agree upon the course of instruction, necessary and proper to be imparted to the Lodges and the Fraternity in their several jurisdictions; and that they be required to convene at some central place, at least once in three years, to compare their Lectures, and correct variations." In case this recommendation is approved by a majority of the Grand Lodges, the Convention advise, that the first meeting of the Grand Lecturers be held in the City of Baltimore, on the second Monday in May, 1843. As this Grand Lodge has always recognized such an appointment, it only remains to determine, whether the occasion is of sufficient importance for you to commission that officer, to attend the contemplated meeting at Baltimore. My own opinions upon this subject have been expressed to this Grand Lodge, so pointedly heretofore, that it would be almost supererogation, to press them again upon you. The fact is undisputed, that the Lodges, under our different Masonic jurisdictions, have not only introduced systems of variant work; but in some instances have fallen into lamentable errors, and departures from the ancient landmarks.

In our own State, the difficulty complained of, has within the last few years been greatly obviated, through the exertions of the present Grand Lecturer, whose intelligence, capacity and promptitude, in attention to the duties of an arduous office, have left but little room for amendment, in securing uniformity of work, among the Lodges of Ohio. There is no doubt however, that his system, excellent as it is, may itself be the subject of improvement, and even if this were not the case, is it not a duty which this body owes to kindred associations, to co-operate with them, in securing uniformity and perfection in the work, among all the Lodges of the Union? It appears to me that the recommendation of the Convention at Washington, contains the only feasible plan to secure this desirable attainment; and I therefore suggest to you the propriety to authorize and commission the Grand Lecturer of Ohio, to meet similar Officers, from other Grand Lodges, on the second Monday of May, 1843, in Baltimore.

This body has not as yet adopted any plan for issuing Grand Lodge Certificates, perhaps for the reason, that the necessity for such a precautionary measure, has not been so urgent within this jurisdiction, as in other States.

The most of our Lodges are exempt from frequent itinerant demands upon their charity funds; yet those located upon the great thoroughfares of travel have been seriously annoyed from such sources. I mean by those persons, who make use of their Masonic privileges to supply the wants consequent upon dissipation and idleness. If other Grand Lodges shall refuse to entertain from strangers, any applications for charity, or for admission to the Lodge rooms without a Grand Lodge certificate, it will become a matter of imperative necessity, to make the rule universal in the operation. Wherever it has been tested, it has resulted in producing beneficial results, not only as a source of legitimate revenue, but as a protection to the Fraternity against the impostor and the unworthy.

At the last session, the Committee on "Foreign Communications" of this body, incidentally expressed the opinion, "that it would be found safe, if not highly beneficial to transact the usual business of the Lodge, in the third degree." As this subject has generally elicited the attention of the Grand Lodges of the Union, and been made the cause of Legislative enactment; it would be well that some positive expression, should be had from you upon it, at the present time.

In all matters of *general regulation*, it is desirable to insure as much uniformity as possible, and as no valid reason can be urged why, the recommendation of the Convention upon this matter should not be sanctioned by all of our Grand Lodges, I would suggest that such rule be adopted for the government of the Lodges under this jurisdiction.

The Grand Master closes his interesting address as follows:—

It will be sufficient to state from this Chair, that in every part of our land; East and West—North and South; the elements that were in opposition to our

Order, have in a wonderful manner faded away; and that there is now realized, wherever the eye is turned, the beneficent and onward marchings of Masonry.

It is not probable that I will ever again address you from this station; and while I tender my grateful acknowledgments for the confidence you have always manifested; and the co-operation I have received in my humble efforts to administer the government of this Grand Lodge; I beg also to assure you, that its welfare and that of the Lodges you represent, will be, at all times, and under all circumstances, the subjects of my affectionate regard.

WILLIAM J. REESE, GRAND MASTER.

We have the pleasure to add, that the M. W. Brother has been induced to continue in office another year.

ABSTRACT OF PROCEEDINGS.

GRAND LODGE HALL.

The committee appointed to superintend the erection of the Grand Lodge Hall, submitted their report:—

That since the last session of the Grand Lodge, no new contracts for work, have been entered into. During this period, that portion of the Building now under contract, has been slowly, but at the same time, securely and permanently progressed with. The Committee felt it to be their duty, to ascertain the result of the late visitation to the Lodges, before any new moneyed responsibilities were incurred.

The plan devised, for the procurement of means, has now been tested: So far as the visitation was extended, it has proved sufficiently successful, to justify the opinion, that if it be persevered in, in connection with the yearly dues, heretofore assessed; that funds adequate to the final completion of the Building will be obtained.

GRAND LODGE OF MICHIGAN.

We have heretofore so fully discussed the question touching the legality of this body, that we give place to the following remarkable report, without comment, further than to say, that we dissent entirely from the position, that a Grand Lodge has "an undoubted right to suspend its labors for two years, or twenty years," and we respectfully deny the existence of any "legal authority" for such a proceeding. *There is no constitutional regulation on the subject, nor is there any precedence for it in Masonic history.** As however none of the subordinate Lodges in Michigan, "retained their organization" during the "suspended vitality" of the old Grand Lodge, the present body cannot, according to the terms of the report, be recognized by the Grand Lodge of Ohio:—

The reasonings and resolutions laid before this Grand Lodge by the institution in Michigan, with a single exception, may easily be compressed into a single point. Has any one or more Grand Lodges a right to require any evidence, and if any, what evidence of the constitutional existence of the Grand Lodge, other than the usual official notice under the hand and seal of its Secretary.

To this, there would seem to be a ready response. *Every individual Mason on visiting a Lodge, has a constitutional right by the rules of the Order, to examine the authority by which such Lodge works;* and in all cases all parties have a right to demand the best proof the case will admit of, of the right of the other party to claim the franchises belonging to this ancient institution, and if it be important that such a right should be recognised, as between individuals and sin-

*For a full discussion of this question, see Magazine, p. 97.

gle Lodges, how much more important it is that they should be satisfied, when the parties claim the elevated positions of Grand Lodges. The Michigan report, however, contends for a difference between a suspension and destruction of their powers. In settling questions like this, your Committee believe that a common sense understanding of the meaning of words coupled with their technical use in any case is always the safest guide for their construction. By the rules of deliberative bodies, a postponement or suspension of action upon a particular subject, for an indefinite period is equivalent to an absolute refusal to act at all, and though the resolution of the Grand Lodge of Michigan fixed no particular time during which it would suspend its action, and therefore, viewed in that light alone, is a technical indefinite postponement of future action; yet when we view the peculiar phraseology of the resolution as quoted, we are impelled irresistably to the conclusion that they did not intend to deprive themselves of the power, should future circumstances warrant its exercise. The duration of the influences which existed at that time could not be foretold, and hence the difficulty to fix a period at which their labors should be resumed. A Grand Lodge has, in the opinion of your Committee, *an undoubted right to suspend its labors for two years, or twenty years, and then resume them, protected by all the force of legal authority,* and the whole difficulty on this point in the present case seems to turn upon the fact that no time was fixed, and thus by leaving it uncertain, it became an absolute dissolution of the body. Such a conclusion is, however, entirely overthrown by the fact, that in lieu of a particular time for which this suspension should last, the Grand Lodge of Michigan inserted the words "for the time being," thus not only negating in the strongest manner any conclusion which might be sought to be drawn in favor of its dissolution, but holding forth in the plainest manner the idea that it expected at some future day to resume its functions. On the whole, then, your Committee are of opinion that during this period the Grand Lodge of Michigan has existed in a state of *suspended vitality*. They are equally clear that in the absence of the superior officers, the Junior Grand Warden had a right to direct a resumption of the work, *if the subordinate Lodges still retained their organization and had not crumbled to pieces by the lapse of time.* But it is unquestionably true, that no Grand Lodge can exist without subordinate Lodges, for the single reason that the Grand Lodge is composed of representatives of the subordinate Lodges, and whether any such legally existed at the time the Junior Grand Warden assumed the authority adverted to, your committee have no means of learning.

Should this, however, prove to be the fact your Committee, would recommend that the present organization be recognised as the legitimate Grand Lodge of Michigan.

REPORT OF COMMITTEE ON FOREIGN CORRESPONDENCE.

The committee acknowledge the receipt of the proceedings of a number of the Grand Lodges, and say—

These documents are for the most part the printed proceedings of the various Grand Lodges, from whom they have emanated, and from the various reports and statements which they contain, give the most cheering assurances, of the onward progress of the order. The different subjects which they agitate, at least so far as they are important to us, have mostly been pressed upon the attention of this Grand Lodge by our Most Worshipful Grand Master, in his recent Communication. Your Committee cannot forbear, however, to express their views in relation to the importance of establishing a uniform method of work throughout the United States, and in no way can this be so easily attained, as by authorizing your Grand Lecturer to proceed to Baltimore, in conformity to the recommendations of the Convention held at Washington.

The facility with which a comparison of the different works can be obtained by this method, as well as the ease with which any deviations from the ancient Landmarks, can be corrected, is so obvious as to need no illustration at our

hands, and certainly in point of importance, nothing is of more vital consequence to the stability and interests of the institution, than unvarying uniformity. Your Committee would therefore beg leave to call it to your most serious and early attention. In connection with this subject your Committee will only mention a single fact which they find recorded among the documents placed in their possession. In one of our largest Commercial cities, the officers appointed for that purpose report "that they had visited all the Lodges in the city and find that there is not that uniformity in the work and mysteries of the Craft which ought to exist," it being borne in mind that these Lodges were all in the same city, places the fact in such relief as to display the imperative necessity of taking some steps to correct the evil complained of.

In glancing over the proceedings of the different Grand Lodges, your Committee were struck with a resolution adopted by the Grand Lodge of Mississippi, declaring, that in their opinion, it is wrong, improper and unmasonic, for any Lodge to initiate persons without the jurisdiction of the Lodge, (*who properly belong within it*) and that Lafayette Lodge, of the city of Philadelphia, in initiating a citizen of Vicksburgh, who had been rejected by Ancient York Lodge, of the latter place, acted unmasonically. In the opinion expressed by this resolution, your Committee join with the most hearty concurrence. A practice, so manifestly improper and at variance with the fundamental rules of the order is fraught with the most baleful consequences, and should be checked at the earliest moment; nor, do your Committee hesitate a moment, to believe that it will receive your most unqualified condemnation.

GENERAL GRAND LECTURER.

Resolved, That the Grand Lecturer of this Grand Lodge, be directed to proceed to the city of Baltimore, to meet the different Grand Lecturers of the United States, for the purpose of agreeing upon the course of instruction, necessary and proper to be imparted, to the Lodges and Fraternity in their several jurisdictions, in conformity with the recommendation of the Convention of Delegates holden at Washington, D. C., March 7, A. L. 5842.

The Brother thus appointed to attend the Convention, is the R. W. JOHN BARNEY, Esq., of Worthington.

GRAND CHAPTER.

The annual communication of the M. E. Grand Chapter of Ohio, was held at Lancaster on the 19th October. The meeting was well attended, though the business transacted does not possess much general interest, being mostly of a local character.

The Council of High Priests held its annual meeting at the same place on the 20th. The Order was conferred on three Companions.

On the same day, the Grand Council of Royal and Select Masters held their annual convocation, for the choice of officers. The business was entirely local.

MISSISSIPPI.

The anniversary of St. John the Evangelist, was celebrated by the Masonic Fraternity of Jackson and its vicinity, in an appropriate manner. According to previous notice, a procession was formed and proceeded to the Methodist Church. After a thrilling invocation from the Rev. Mr. Cooper, Chaplain for the occasion, the officers of the Lodge were installed in a very impressive manner, by Brother D. S. Jennings. Brother Brien of Vicksburg, by request, delivered a beautiful address. he regular orator of the day, Brother Samuel Yerger, not having it in his power

to attend the celebration, the duty that devolved upon Brother Brien was of course unexpected, yet the address was such as to excite the admiration of his audience, and deeply impress the importance of the occasion upon the mind of the Fraternity, and all present.

The procession moved from the Church to the Union Hall, where the enterprising proprietors had a sumptuous dinner prepared. After the cloth was removed, many beautiful and soul-stirring toasts were presented by the Fraternity, and received in a manner worthy of the occasion. Many bursts of eloquence flowed from the lips of the gifted. There was fully displayed a "feast of reason and a flow of soul," and that too over goblets of nature's brightest, purest beverage—*cold water*.—*Southron Mi.*

SOUTH CAROLINA.

[From our Charleston Correspondent.]

At an adjourned meeting of the Grand Lodge of South Carolina, held at Masonic Hall, in Charleston, on the 4th of April, the Rev. ALBERT CASE, R. W. Grand Representative of the Grand Lodge of Connecticut, near that body, appeared in the regalia of the Grand Lodge he represented, presented his credentials, and was formally received and acknowledged in his official capacity. The R. W. Dep. G. Master, G. B. ECKHARD, Esq. presided on the occasion, and welcomed the Representative in a feeling address, to which Br. Case responded in a lengthy address on the utility of the Representative System; the duties of the office, and the condition and prospects of the Institution. He spoke of the meeting of Grand Lecturers in Baltimore in May next, [current] as being a measure of the greatest importance, the result of which, he believed, would be of greater benefit to Masonry in this country, than that of any plan adopted since first its light dawned upon Americans.

The R. W. WM. H. ELLIS, of New Haven, has accepted the appointment tendered him by this Grand Lodge, of its Representative near the Grand Lodge of Connecticut, and will be received as such at the next meeting of that body.

EXPULSION.

Charlotte Tenn., April 1, 1843.

CHARLOTTE LODGE, No. 97.

Resolved, unanimously, That Doctor HENRY H. GORIN, late of Charlotte, Tenn., a Master Mason, a Member of this (Charlotte) Lodge, be, and he is hereby expelled for gross immoral, and unmasonic conduct, from all the rights and privileges of the Fraternity.

Resolved, That the Secretary forward a copy of the aforesaid Resolution, to the Editor of the Freemasons' Monthly Magazine, and Nashville Whig, for publication.

A true copy.

WILLIAM S. ADAMSON, *Secretary.*

Obituary.

CAPTAIN GEORGE GORDON.

WE have been favored by the friends of the late Captain Gordon with the following items of his history, which were embodied in a report of a Committee of the Nova Ceserea Harmony Lodge of this city, and by order of the lodge, communicated to his surviving relatives.

He was born at Philadelphia, Pa. on the 3d of May, 1764, and it is supposed he was there made a Mason when a young man; that he soon after removed to Kentucky, where he married a Miss Moss, afterwards the mother of Mrs. Isaac G. Burnet, of this city. He came to this place in 1792, and became a member of what was called the "Army Lodge," which was associated with the Revolution. He was a steady and warm friend of Masonry, and always defended the institution with prudence and firmness "when it was lightly spoken of in his presence."

Captain Gordon was Coroner of Hamilton County from 1793 to 1798; and during part of this time and afterwards, Recorder of said County. In 1800 he removed to Adams County, Ohio, and on the organization of that County, was appointed its Clerk, which office he held till 1804, when he returned to Cincinnati. He subsequently resided in Newport, Kentucky, and there broke up housekeeping in 1819; after which, until his death, December 21, 1842, he resided in the family of his son-in-law, Mr. Burnet. He was the father of thirteen children, six of whom have deceased,—seven are living—two sons and five daughters—all filling the most important and endearing relations in life, those of husbands and wives, fathers and mothers.

The "Army Lodge" of which Captain Gordon was a member, it is presumed was continued till about the time that Nova Ceserea Harmony Lodge, No. 2, was established; the charter of which last named Lodge was received from the Grand Lodge of the State of New Jersey, under date of September 8th, 1791. Said charter was procured by Dr. Wm. Burnet, brother of Isaac G. Burnet, Esq., who came to this place in 1788, and was named in the charter as the first Master of the Lodge, but returned to the East before it was organized. The first officers were Edward Day, Master, Dr. Calvin Morrell, S. Warden, and General John S. Gano, J. Warden, who were elected on the day of its organization, December 27, 1794, in the house of the late Captain George Gordon. Thus it will be seen that Masonry was brought here by our Revolutionary Fathers, when this country was a wilderness, and that it has been connected with the growth of the West, and the progress of society from that time until the present.

It is also worthy of remark that the "Army Lodge" exhibits one of the peculiar and most interesting traits in Masonry. Here we behold its perfect suberviency to the laws and customs of the country in which it exists, and the reverence and obedience which it always secures from its friends and votaries: in this character it is truly amiable;—here the General whose commands are absolute in leading his soldiers to battle, becomes submissive to the instructions and listens with attention to the moral lessons taught by the Master of the Lodge, though he may be a private soldier in the army—as we are told was often the case with the Father of our Country, General Washington.

Masonry is not found in the army as the warrior seeking to bathe his sword in the blood of a foe: it is there as an angel of peace, subduing the unruly passions and propensities of man, administering to his wants and exerting his influence in securing and promoting his greatest good. When he is wounded in battle, it acts the part of a "good Samaritan" in binding up and pouring oil into his wounds: if he is faithful to its precepts and is cut down, it reminds him that though his "earthly tabernacle is dissolved he has a building of God, an house not made with hands, eternal in the heavens."

We have given the above, supposing it might gratify many of our old citizens, and the Fraternity, which is composed of a body of men of the highest character and respectability.—Captain Gordon was honored with the public confidence and regard in his life time; and his brethren united as a body, in paying to his memory the highest tribute of their respect after his decease.—*Cincinnati (Ohio) Enq.*

REGISTER OF OFFICERS.

GRAND LODGE OF ALABAMA.

M. W. Nath'l W. Fletcher, G. Master.
R. W. Felix G. Norman, D. G. M.
" Price Williams, S. G. W.
" Denton H. Valliant, J. G. W.
" Rev. Thomas Chilton, G. Chaplain.
" Edward W. Herndon, G. Lecturer.
" William Garrett, G. Treasurer.
" Amand P. Pfister, G. Sec'y.
" John G. Copp, S. G. Deacon.
" William Hendrix, J. G. Deacon.
Br. Joseph W. Pierce, G. Tyler.

GRAND LODGE NEW JERSEY.

M. W. Daniel B. Bruen, Grand Master.
R. W. Abner Parke, D. G. M.
" William H. Earl, S. G. W.
" Jeremiah B. Davis, J. G. W.
" X. J. Maynard, G. Treasurer.
" John Mershon, G. Secretary.
" Joseph H. Hough, D. G. Sec.
W. Rev. Jonathan Brooks, G. Chap.
" Elias J. Thompson, G. Visiter.
" Richard Rounsenvell, G. Pursuivant.
" George Ayres, G. Marshal.
" Halsey Canfield, S. G. Deacon.
" John Vantilburgh, J. G. Deacon.
" Elias Phillips, } G. Stewards.
" Samuel B. Scattergood, }
Br. Sylvester Van Sickle, G. Tyler.

SOUTH CAROLINA ENCAMPMENT, NO. 1.

Sir Albert Case, M. E. G. Commander.
" J. C. Norris, Gen.
" Charles C. Clapp, Capt. Gen.
" John H. Honour, P.
" A. J. Davids, S. W.
" J. W. Bruen, J. W.
" H. G. Street, Treasurer.
" F. A. Becher, Recorder.
" E. Meyer, Standard Bearer.
" F. Mertens, Sword Bearer.
" J. Moorehead, Warder.
" Samuel Seyle, O. D. S.

G. R. A. CHAPTER SOUTH CAROLINA.

M. E. John H. Honour, G. High Priest.
E. Albert Case, Deputy G. High Priest.
" John McKee, Grand King.
" J. C. Norris, Grand Scribe.
" H. G. Street, G. Treasurer.
" F. A. Becher, G. Secretary.
" Charles Clapp, G. Marshal.
" Samuel Seyle, G. Sentinel.

GRAND R. A. CHAPTER, ALABAMA.

M. E. David Moore, Grand High Priest.
" Edward Herndon, D. G. H. P.
E. Felix G. Norman, Grand King.
" G. W. Creach, Grand King.
" William Garrett, G. Treasurer.
" Amand P. Pfister, G. Secretary.
" John H. Copp, } G. M rshal.
" Wm. Hendrix, }
Com. Joseph W. Pierce, G. Janitor.

MIDDLESEX LODGE, FRAMINGHAM, MS.

Francis Bowers, Master.
Joseph O. Skinner, S. W.
James B. Puffer, J. W.
Adam Hemmingway, 2d, Treasurer.
Edward Holbrook, Secretary.
Charles R. Train, S. D.
Malachi Babcock, J. D.
Jesse Belknap, Embylin Leland, Stewards.
Zebion Hooker, Marshal.
Timothy Eames, Tyler.

ST. JOHN'S LODGE, BOSTON.

George L. Oakes, Master.
Winslow Lewis, Jr., S. W.
Elijah M. Davis, J. W.
Jacob Amee, Treasurer.
Calvin Whiting, Secretary.
William Bramhall, S. D.
J. James Cobb, J. D.
Rev. E. M. P. Wells, Chaplain.
John Flint, Marshal.
Peter Higgins, & Joel H. Walker, Stew.
Wm. C. Martin, Tyler.

MASSACHUSETTS LODGE, BOSTON.

Martin Wilder, Master.
A. A. Dame, S. W.
Elijah T. Wetherbee, J. W.
William Palfrey, Treasurer.
J. Q. Kettell, Secretary.
Epoch Hobart, S. D.
Edward Craft, Jr., J. D.
Abel Bowen, & Henry Bowen, Stewards.
Wm. C. Martin, Tyler.

COLUMBIAN LODGE, BOSTON.

George G. Smith, Master.
George M. Thacher, S. W.
Jonathan Towne, J. W.
Ruel Baker, Treasurer.
Benjamin B. Appleton, J. Secretary.
Peter C. Jones, S. D.
John R. Dow, J. D.
Ebenezer Smith, Jr. Marshal.
W. B. Hawes, W. D. Coolidge, Stewards.
Wm. C. Martin, Tyler.

MASONIC MEETINGS, BOSTON.

St. John's Lodge, - - 1st Monday.
St. Andrew's, - - 2d Thursday.
Columbian, - - 1st Thursday.
Mount Lebanon, - - last Monday.
Massachusetts, - - last Friday.
Boston Encampment, 3d Wednesday.
St. Andrew's Chapter, - 1st Wednesday.
St. Paul's Chapter, - - 3d Tuesday.
Council R. and S. Masters, last Tuesday.
Boston G. L. of Perfection, 2d Monday.
Grand Lodge, 2d Wednesday in Dec.,
March, June and Sept.
Grand Chapter, 2d Tues. March and Sept.
Grand Encampment, October, annually.
Board of Relief, 1st Monday in each mo.
King Solomon's Lodge, Charlestown, last
Wednesday.

MASONIC CHIT CHAT.

☞ We are pleased to learn that the "Asylum for Aged and Decayed Freemasons," at London, (of which our distinguished Brother and friend, ROBERT THOMAS CRUCEFIX, M. D., enjoys the high honor of having been the projector and promoter,) is in a promising condition. When completed agreeably to the design of its talented author, it will be the proudest monument ever erected by Masonic zeal to the honor and glory of Masonic munificence. A grand Masonic Ball was given at Freemasons' Hall, on the 10th of January, in aid of the funds.

☞ Our Charleston correspondent will excuse our not publishing his communication of the 5th April. We intimated in our last a desire that the subject might be permitted to subside. Its agitation can do no good in this section of the country. If the authorities quoted be not entitled to credit, we are not to blame. Their views, however, seem to be popular with their brethren, as our correspondent may learn by referring to their periodicals, both in this country and in Europe. [Vide Symbol, p. 80.]

EXPULSION.—We are informed that John Murray Coppinger, a Master Mason, has been expelled from all the privileges of Masonry, by Solomon's Lodge, No. 1, Charleston, S. C. for immoral and unmasonic conduct, and that the expulsion has been confirmed by the Grand Lodge.

☞ Our Agent at Charleston is informed that the Magazines for that city are carefully mailed in *one bundle*. It would therefore seem that the difficulty must lie in the Post Office of that city. We will, however, cheerfully supply any deficiency that may exist, if we have the spare numbers on hand. He will please to give us early notice.

☞ Our Agent at Memphis, Ten. will perceive that his of the 18th March, came safely to hand. The numbers have been forwarded as desired. The bound volumes, we presume have reached him before this. We thank him for the interest he manifests in the Magazine.

☞ Br. Samuel C. Owens, of Independence, Mo. is authorized and requested to take the agency of the Magazine, for that place, and vicinity.

☞ The entrance to the office of the Magazine has been changed from No. 17 to 21 School street,—that is, from the *side* to the *front* of the building. The office remains as before.

☞ The Masonic Convention meets at Baltimore on Monday next. We shall be able in our next to furnish some notice of the proceedings.

☞ The following is an extract of a private letter from our esteemed Brother, JOHN BARNES, Esq. the talented Grand Lecturer of the Grand Lodge of Ohio:—

"The station I hold, requires of me prudence and caution in taking the agency of any Masonic publication. I feel it my duty to encourage none but such as will stand the test of the Grand Overseer's Square. The last five numbers of the Magazine having been sent to Cleveland instead of Worthington, I have but recently received them; and having duly examined them, have determined to recommend to every Lodge or other Masonic body which I may visit, to subscribe for the work. I think that none of them ought to be without it. Every subject connected with our Institution is, in my humble opinion, well discussed and correctly decided. * * * I hope (if the Lord will), to meet you at Baltimore in May, where I look for an intellectual banquet."

☞ Extract of a letter dated Memphis, Tenn.:—"It affords me pleasure to give you the assurance of the growing popularity of your Magazine in this region of the country. And I regard it only necessary that its excellence should become more generally known to enlist in its behalf the hearty and cordial support of the Fraternity. I feel a deep and abiding interest in its permanency and success, and shall freely devote my humble endeavors in securing to it that place in the public regard to which it is so eminently entitled."

☞ The Grand Lodge of England annually publish a Masonic Directory, under the title of the "Freemasons' Calendar and Pocket Book," containing the names of the subordinate Lodges in London, Grand Officers, &c. Price 75 cents! A similar work has been published at this office, entitled the "Masonic Register, for 1843." It contains a list of the several Masonic bodies in Boston, their Officers, &c. Price 6 cents!

☞ We have received a copy of an address delivered at Springfield, Ill. on the 27th Dec. but have not yet found time to read it.

THE

FREEMASONS'
MONTHLY MAGAZINE.

VOL. II.]

BOSTON, JUNE 1, 1843.

[No. 8.]

THE PAST MASTER'S DEGREE.—PRIVILEGE
OF GRAND WARDENS.

OUR Natchez correspondent has sent us the following interrogatories, which have been in agitation before the Grand Lodge of Mississippi, and have, almost as a matter of course, given rise to some difference of opinion among the members of that body. He does not inform us how they were finally disposed of, nor has he given us any intimation of the grounds of difference. We however cheerfully comply with the request to state our own views on the subject, and the practice of the Grand Lodge of this Commonwealth:—

"Do you confer the Past Master's degree upon Masters elect, in Grand Lodge?—requiring all under that degree to withdraw, of course.

"2. Do you allow Master Masons to be elected to the office of Grand Wardens?

"3. Are Grand Wardens entitled to the degree of Past Master, by virtue of their office?

"4. Have not Grand Wardens, by ancient and modern regulations both, the right to preside over subordinate Lodges, which they may visit?"

To the first interrogatory, we give a negative answer. The *right* to confer degrees in Grand Lodge, we do not question; because, in our judgment, the Grand Lodge cannot delegate a power to a subordinate Lodge, which it does not itself possess. The latter exists, and is authorized to confer degrees, only by the authority which it derives from the former. It is the agent, exercising the functions of the parent body. If, therefore, it have power to confer the degrees, it is because that power exists as one of the functions of the Grand Lodge.*

The *expediency* of conferring the Past Master's, or any other degree,

*It is not probably generally known to our readers, that by the regulations adopted at the organization of the Grand Lodge of England, in 1717, the Grand Lodge retained the *exclusive* right of *passing* and *raising* all Masons who were *initiated* in the subordinate Lodges instituted by its authority. It continued to exercise this power for many years. No degrees are now, however, conferred by that Grand Lodge.

in Grand Lodge, is a question on which there is a diversity of opinion among the Brethren in this country. Our own is against the practice. Grand Lodges are legislative bodies. In them alone resides the power of enacting laws and regulations for the government of the Craft,—of granting warrants for the constitution of new Lodges,—of regulating the manner of conferring the degrees,—of “devising plans, problems and propositions, for the private Lodges to execute,” and of maintaining and exercising a general supervision and control over the affairs of the Fraternity within their respective jurisdictions. These seem to us to be the legitimate and proper duties of Grand Lodges. While, therefore, we do not deny the *right*, we question the *expediency*, of their conferring degrees of any kind.

The present *practice*, both in this country and in Europe, very generally corresponds with what we regard as the *expediency* in the case. As a general rule, the Grand Lodges confine themselves to their legislative functions. There are, however, exceptions. The Grand Lodge of Pennsylvania, we believe, in particular cases, and as a mark of special distinction, confers the first three degrees on distinguished candidates. The authority for this, she finds in the usages of the Craft, before the regulations were so well defined as at present. The Grand Masters of some of the States claim the right to assemble any sufficient number of Brethren, and confer the “degrees at sight.” It is a question, however, whether the present organization and usage of the Fraternity, do not abrogate both these ancient practices,—admitting that there is authority for the latter. But let that be as it may, they have become obsolete, and would probably be sanctioned by but few of the Grand Lodges either in this country or in Europe. The conferring of the degrees in Grand Lodge, at this day, and in this country, as marks of *distinction*, we regard as even more objectionable than the “making of Masons at sight.” It is drawing a line between Brethren, little in accordance with the pure ritual and the true spirit of genuine Freemasonry.

The practice in this Commonwealth, is for the Master of the Lodge, in connection with two or more Past Masters, to qualify his successor in office, unless he shall have previously received the Past Master's degree in a Lodge, acting under the warrant of a Chapter of Royal Arch Masons; for, in this country, by some anomalous arrangement, the propriety of which is not readily perceived, the Chapters are authorized to qualify Brethren to preside in Lodges! or, in other words, the Grand Chapters exercise a jurisdiction over a matter which properly belongs to the Grand Lodges. The effect of this is to produce irregularity in conferring the degree.*

* The degree is sometimes conferred by the District Deputy Grand Masters, while on their official visits; but never unless requested by the Master, or the immediate Past Master of the Lodge.

“2. Do you allow Master Masons to be elected to the office of Grand Wardens?”

One of the Ancient Charges,* or original Constitutions, declares, that “no Brother can be a Grand Warden, *until he has been Master of a Lodge.*” Every Brother who serves as Master of a Lodge, attains to the rank of Past Master, and is required to assume the obligations belonging to that degree. It follows, therefore, that the mere Master Mason, independent of the rank conferred on him by virtue of his election as Master of a Lodge, is not eligible to the office of Grand Warden. The question proposed would seem to be answered, without going more fully into the argument. We will merely add, that the regulation of the Grand Lodge of this Commonwealth, is in conformity with the ancient Constitution. We believe this to be the general usage.

“3. Are Grand Wardens entitled to the degree of Past Master, by virtue of their office?”

The answer to this question is involved in that given to the preceding. A Brother cannot, by the Constitution quoted, nor by the regulations of the Grand Lodge of Massachusetts, be *elected* to the office of Grand Warden, until he *shall have been* Master of a Lodge; or, in other words, unless he be a Past Master. His election, therefore, if he were merely a Master Mason, would be void. It would not, of course, entitle him to the Past Master's degree. The whole matter, however, is summed up in few words: *a Brother cannot attain to the rank of Past Master, until he has been elected to preside over a Lodge of Masons.* If any practice exist, contrary to this rule, it is irregular.

“4. Have not Grand Wardens, by ancient and modern regulations both, the right to preside over subordinate Lodges, which they may visit?”

The terms of this question are not sufficiently explicit. It should have been stated, whether the visit is to be considered as an *official* or *informal* one. We will endeavor, however, to furnish such an answer as shall meet the case. In the first place then, if the visit be an official one, the regulation is, that in the absence of the Grand Master and his Deputy, “the Senior or Junior Grand Warden may preside as *Deputy*, in visiting Lodges, or in constituting new Lodges.”† On the other hand, if the visit of the Grand Warden be an informal one, having no immediate connection with his official duties, he will be received with the respect due to a Grand Officer, but will not, in our opinion, be entitled to supersede the presiding Master. The regulations on this subject are not so full nor so

* Vide English Constitutions, p. 7.

† Harris' Masonic Constitutions, page 69. Dalcho's Ahiman Rezon, p. 117.

well defined, as could be desired. They may, however, enable us to arrive at a correct result. The English Constitutions say :—

“The Grand Master has full authority to preside in any Lodge, and to order any of his Grand Officers to attend him. His Deputy is to be placed on his right hand, and the Master of the Lodge on his left hand. His Wardens are also to act as Wardens of that particular Lodge, during his presence.”*

“The Deputy Grand Master has full authority, unless the Grand Master or Pro-Grand Master be present, to preside in every Lodge which he may visit, with the Master of the Lodge on his right hand. The Grand Wardens, if present, are to act as Wardens.”†

“The Grand Wardens, whenever commanded, are to attend the Grand Master, and while he presides in any particular Lodge, are to act there as his Wardens.‡”

The Constitutions of the Grand Lodge of Scotland,§ contain similar regulations. They provide that the Grand Wardens, on occasions when the Grand Master visits the Lodges, shall preside as Wardens; but they make no provision for their presiding as Masters, in the absence of the Grand Master and his Deputy. The inference, therefore, is, that the Grand Wardens have not the “right to preside over subordinate Lodges, which they may visit,” unofficially. If commissioned by the Grand Master, they “may preside as Deputy.” If it were intended that they should have the power to supersede the Master, whenever they might see fit to make an informal visit to a subordinate Lodge, the Constitutions would have made the same provision in their behalf, that is made for the Grand Master and his Deputy. In the absence of any such authority, and in view of the fact, that special provision is made for their presiding when, in the absence of their superior officers, they are required to visit the Lodges, *officially*, we come to the conclusion, that the right is not vested in them.

As a matter of courtesy, it may have been usual with many Masters of Lodges in different sections of the country, to invite one of the G. Wardens, when present, to take the chair. In this sense the practice may perhaps be regarded as a commendable one; though, like every other mark of respect, it depreciates in value as it is extended; and it is not improbable that this consideration may have operated to induce the authors of the Constitutions to limit the right to the Grand Master, and his immediate representative. But in discussing questions of this nature, we are not to consider what is courteous, or what is expedient; but what is authorized by the Constitutions and regulations of the Craft.

*Eng. Consti. page 30.

† Ibid. p. 33.

‡ ibid p. 34.

§ Chap. 8, Sec. 2. See also Constitution of the Grand Lodge of Maryland.

DUTCH MASONIC MISSION TO SCOTLAND.

It is stated in the Review, that two distinguished Dutch Brethren, who have been traveling in Scotland for the special purpose of informing themselves of the various forms in which the different degrees of Freemasonry are practised in that country, were exalted to the supreme degree of Royal Arch Masonry, after having previously taken the Mark degree, at Edinburgh, on the 20th February. The names of these gentlemen are Van Lennop, and Schuymer, both belonging to the William Frederick Lodge of Amsterdam. The former is a Doctor of Laws and Advocate of the Exchequer of the Kingdom of the Netherlands. They were also admitted to the Order of Knight Templar, on the following evening. They will probably be able to carry home with them a perfect knowledge of the ceremonies of the different degrees as they are practised in Scotland and England. We hope the day is not very distant when a similar mission will be authorised by the Fraternity in the United States. If it have no other effect, it will tend to establish a better understanding and a closer intercourse between the Brethren in this country and in Europe. But it will do more. It will tend to produce a uniformity in the work, and to restore the *unity* of the Institution.

GRAND LODGE CERTIFICATES.

The R. W. Grand Secretary of the Grand Lodge of New-York, in a semi-official note to the editor, says :—“It is our wish that you take proper and effective measures to make known to the Fraternity in your State, that we earnestly enjoin upon them not to admit any stranger hailing from the State of New York, *unless he produces a Grand Lodge Certificate.*” And he also informs us, that a like requisition will be made upon all Brethren coming from this State, who may wish to visit Lodges in New York. This regulation is going into general operation in all parts of the country. We caution our Brethren, therefore, to furnish themselves with the document required, before going out of the State, if they wish to visit any Lodge while absent. The Certificate will also be demanded of them by Lodges to which they are strangers, within their own State. This is a precautionary measure of more importance than, we fear, it is generally felt to be, and we are glad to see that it is about to be rigidly enforced. The Grand Lodge of New York has taken the proper stand.

ADVANTAGES OF FREEMASONRY.

THE questions are often asked, of what advantage can it be to become a Mason? Of what service can the Institution be to me, more than may be derived from other associations, which are altogether of a public character? And then follow the assertions, that Masonry was necessary in the dark ages, but now, in the present enlightened age, it is superseded. It can now serve but little purpose, either for the public or the individual.

These questions and assertions are quite natural, coming from those who are ignorant of the genius of the Institution. But a little examination will show that they are founded in error. It may be safely assumed, that if the basis of an institution be human nature itself, it will stand so long as that nature remains unchanged. If progress be made, whether in physics or morals, it only elevates, but does not supersede. Our actual wants continue the same; but the improvements relate to the best methods of supplying them.

Whoever joins the Masonic Institution adds but one arm to the host who are already its active members, and by that act he secures the good will and co-operation of thousands of Brothers, throughout the civilized world. He makes a small contribution to the fund of the Order, and entitles himself to the aid of all. He is allowed freedom of opinion, without the sacrifice of brotherly love; he enjoys the sunshine of a wide social circle in his prosperity, and the kind sympathies of men of all countries in his season of adversity. He is one of a Society, whose members enter into the composition of the divers sects and parties of the world, but whose feelings centre in one soul, without respect to rank, fortune or birth. Simple honesty ensures a free admission to all its privileges, and so long as he possesses this virtue he has a sure friend in some of every nation upon the face of the earth.

Christians are divided and subdivided, and are constantly at war. In Masonry, the fundamental truths of Christianity make the basis of all action, and all sects are bands of Brothers. The Jew, the Turk, the Christian, all meet as Brothers, and fulfil the conditions which each religion requires, but fails to accomplish. There is so much profession and doctrine which do not result in any conceivable good to man, that we are led to doubt a system which enjoins a creed as of more consequence than the teachings of example.

Sects divide upon theories, but Masons unite in excluding all theories, and inculcating practice. Each thinks for himself, and *acts* for all. Thought belongs to the closet, and *action* to the world. The former makes up the dogmas of the day, and the latter the philanthropy which pervades the infinite relations of life.

A BROTHER.

LAYS OF THE CRUSADES.

I. SAPHET.*

THE walls of Saphet Castle
Were stately built and strong;
Like whirlwind from the desert came
Dark Coradin along.

Afar in distant Egypt,
The Master-Templars fought;
Ah, little dreamed they of the wo
That was on Saphet wrought!

The Red-Cross there waved proudly,
To meet the rising sun:
The Crescent glittered in its stead,
Before the day was done.

Levelled lay Saphet's ramparts,
"Where shall the passers-by
A resting-place and refuge find?"
The weary pilgrims cry.

* * * * *

I stood upon that summit,
A throng were gathered round;
A thousand thousand voices shout,
A thousand trumpets sound.

But who is he, the mitred,
With measured steps and slow,
That doth approach yon massy stone,
And thrice he strikes the blow;

Lifting the golden mallet
With solemn grace and mein,
While by his side a stalwart knight
On his crossed sword doth lean,

God bless thee, thou good Prelate,
Thou Benedict of Marseilles!
For skilled in mystic lore thou art,
To save from Satan's wiles.

Oh, draw the sacred circle
Around that founding stone!
That ne'er the accursed foot may come,
As in the days by-gone.

* The Templar strong-hold of Saphet, which was razed by Coradin, Prince of Damascus, during the absence of the knights in Egypt, was rebuilt by them, under the auspices of Benedict, Bishop of Marseilles, who delivered a Masonic Oration on the occasion, and after his return to France, bequeathed to the Castle his whole fortune and his blessing. Neither, however, was of much avail, as that fortress fell, soon afterwards, into the hands of the infidels.

And God bless thee, Sir Herman,
That stand'st at his right hand—
I know thee well, thou Templar Chief,
Shield of the Holy Land.

Soon shall thy Castle Saphet
In glorious masonrie
Arise, the dread of Infidels,
The pride of Christomdie.

* * * * *
Full twice five hundred Craftsmen,
All cunning men and free,
With twice two hundred Moslem slaves,
To work in drudgery.

And Masters, and their Wardens,
Did labor day and night,
Till Saphet with its seven towers,
Uprose a goodly sight.

* * * * *

'Tis done, —O wondrous power
Of Masonrie divine !
All lauded they that know the Art,
The secret and the sign.

[Freemasons' Review.]

AN ADDRESS,

Delivered in the New Theatre, Charleston, S. C., before the Most Worshipful Grand Lodge of Ancient Freemasons, the Subordinate Lodges, the Royal Arch Chapters, and Encampment of Knights Templars, on the Festival of St. John the Evangelist, December 27th, A. L. 5842. By Br. ALBERT G. MACKAY, M. D., Worshipful Master of Solomon's Lodge No. 1.

MAN, by his formation and his habits is peculiarly fitted for society. Unprovided by nature with a protection from the inclemency of the weather, or weapons of defence against the hostility of his enemies, he is dependent from birth to death, for the support of life, for education, for encouragement and assistance, upon the kindness and forbearance of his fellow men.

But God, in the infinity of his wisdom and mercy, has not visited his creature with this utter helplessness, without providing for its effects, by implanting in the human breast a love of union and an ardent desire for society. Guided by this uncontrollable instinct, man eagerly seeks the communion of man, and the imbecility of the individual is compensated by the strength of the community. It is to this almost innate feeling of mutual dependance, that nations are indebted for their existence, and governments for their durability. And extending its influence from the organization of vast empires to the formation of local institutions, the instinct of society is occupied in the establishment of Brotherhoods and Associations, whose members, concentrating their efforts for the attainment of one common object, bind themselves by voluntary ties of love and friendship, more powerful than the general laws and customs of the land.

It is to the influence of such philanthropic sentiments, that we are to attribute the origin, and the continued progress of that most ancient fraternity, the festival

of one of whose patron saints, we are this day commemorating. Eminently depending for its very existence upon the sacred principles of charity and brotherly love, their influence was exerted at its birth, continued to direct its youth, and are still felt in the full bloom of its manhood.

Assembled as we are on this occasion, to celebrate the triumphant progress of our cherished Order, a few moments may be not inappropriately occupied in taking a rapid view of its origin.

The early history of Masonry is veiled in some obscurity. We know from the traditions of our Order,—traditions which have wisely been withheld from the unhallowed ear of unlawful curiosity,—that it existed in its present form at the building of King Solomon's Temple, and the enlightened brethren of the Craft no longer hesitate to trace the birth of Symbolic Masonry to that venerated spot, the threshing floor of Ornan the Jebusite. We know, however, from the testimony of contemporary historians, that previous to the construction of the Temple, there existed in Asia Minor an association of architects, "the society of Dyonisian Artificers," to whom were exclusively confided the privilege of erecting public buildings. This fraternity was distinguished by many peculiarities that strongly assimilate them to our Order. In the exercise of charity, the "more opulent were sacredly bound to provide for the exigencies of the poorer brethren." For the facilities of labor and government, they were divided into lodges, each of which was governed by a Master and Wardens. They employed in their ceremonial observances many of the implements which are still to be found among Freemasons, and used like them a universal language, by which one brother could distinguish another in the dark as well as in the light, and which served to unite the members scattered over India, Persia, and Syria, into one common brotherhood. The existence of this order in Judea, at the time of the building of the Temple, is universally admitted; and Hiram, the widow's son, to whom Solomon entrusted the superintendence of the workmen, as an inhabitant of Tyre, and as a skilful architect, and cunning and curious workman, was doubtless one of its members. Hence we are scarcely claiming too much for our Order, when we suppose that the Dyonisians were employed by King Solomon to assist in the construction of the house he was about to dedicate to Jehovah, and that they communicated to their Jewish fellow laborers, a knowledge of the advantages of their fraternity, and invited them to a participation in its mysteries and privileges. If such be the case, we easily obtain a solution of the wonderful coincidences which Masonic writers have noticed between the ceremonies and objects of initiation into the mysteries of Eleusis, whence the Dyonisians took their origin, and those of Freemasonry; coincidences so remarkable in their character, as to induce some of our more enthusiastic Brethren to trace the birth of Masonry in a direct line to the sacred rites of the goddess Ceres. I am not disposed to claim for our Order so ancient or so renowned a derivation,—though I doubt not it owed its birth to the same spirit of establishing an esoteric philosophy, a system of secret knowledge, which gave rise to the sacred language of the Egyptian priests, to the sublime initiations of the Pagan gods, and to the schools of Pythagoras and Plato. And yet the mysteries of the ancient world, whether they be those of classic Greece or Rome, or superstitious Persia, or of Pontifical Egypt—whether they be the barbarous rites of Druidism performed in the eternal forests of Britain and Gaul, or the sacred solemnities of India, celebrated in the gloomy caverns of Salsette and Elephanta,*—all contained so much of the spirit and the outward forms of pure and speculative Masonry, as cannot fail to astonish the intelligent brother. In all these various mysteries, we find a singular unity of design, and a wonderful resemblance to those of our own Order. The ceremonies of initiation were all funeral in their character. They celebrated the death and resurrection of some cherished being, either the object of esteem as a hero, or of devotion as a god. Subordination of degrees was instituted, and the candidate was subjected to probations varying in their character and severity; the rites were practised amid the

*Vide Oliver, History of Initiation. Lect. ii. p. 41.

gloom and darkness of forests and caverns, on the tops of lofty mountains, or in the recesses of vallies; and the full fruition of knowledge for which so much labor was endured, was not attained until the neophyte, well tried and thoroughly purified, had reached the place of wisdom and of light.

The Dyonisian Artificers had carried with them from Greece into Asia Minor, and thence to Judea, the rites of Ceres, and if we are correct in ascribing to them the origin of Freemasonry, we can—and without such ascription we cannot—readily account for the coincidences in design and method, which must in the course of my preceding remarks, have been apparent to all the initiated part of my audience.

But though upon the completion of the Temple, the workmen who had been engaged in its construction necessarily dispersed, to extend their knowledge and to renew their labors in other lands, we do not lose sight of the order. We find it still existing in Judea, under the name of the *ESSENIAN FRATERNITY*. This was rather a society of philosophers than of architects, and in this respect it approached still nearer to the character of modern speculative masonry. The Essenians were, however, undoubtedly connected with the Temple, as their origin is derived by the learned Scaliger, with every appearance of truth, from the *ASIR-EANS*, those men of Israel, who in the language of Lawrie, had associated together as “Knights of the Temple of Jerusalem, to adorn the porches of that magnificent structure, and to preserve it from injury and decay.”* The Essenians were peculiarly strict in scrutinizing the characters of all those who applied for admission into their fraternity. The successful candidate, at the termination of his probationary novitiate, was presented by the Elders of the Society with a white garment, as an emblem of the purity of life to which he was to aspire, and which, like the unsullied apron, the first gift that we bestow upon an Entered Apprentice, was esteemed more honorable than aught that any earthly prince could give. An oath was administered to him, by which he bound himself not to divulge the secrets with which he should be entrusted, and not to make any innovations upon the settled usages of the society. He was then made acquainted with certain modes of recognition, and was instructed in the traditionary knowledge of the Order. They admitted no women into their fraternity; abolished all distinctions of rank; and devoted themselves to the acquisition of knowledge and the dispensation of charity.

From the Essenians, Pythagoras derived much if not all of the knowledge and the ceremonies, with which he clothed the esoteric schools of his philosophy; and while this identity of doctrines and ceremonies is universally admitted by profane historians, many of the most competent of our own writers have attributed the propagation of Masonry into Europe, to the efforts of the Grecian sage. It is certain that such an opinion was prevalent not less than four centuries ago; for in the ancient Manuscript now well known to Masons, which was discovered by the celebrated Locke among the papers of the Bodleian Library, and which is said to be in the hand writing of King Henry the Sixth, himself a Mason, it is expressly said that Pythagoras brought Masonry from Egypt and Syria, into Greece, from whence in process of time it passed into England.†

I shall not vouch for the truth of this assumption, for notwithstanding the celebrity of Pythagoras even at this day among our fraternity, and the adoption into our Lodges of his well known problem, I am rather inclined to attribute the extension of Masonry into Europe, to the frequent and continued communications

*Lawrie, History of Masonry, p. 33.

† “He journeyed,” says this ancient and curious record, “for kunnyng yn Egypte, and yn Syria and yn everyche londe whereat the Venetians hadde plauntedde Maconrye, and wyninge entraunce yn al Lodges of Maconnes, he lerned much and retournedde, and worked yn Grecia Magna, wachsynge, and becommyng a myghtye wyseacre, and gratelyche renowned, and here he framed a grate Lodge at Groton [Crotona] and maked manye Maconnes, some whercoffe dyd journeye yn Fraunce, and maked manye Maconnes, wherfromme yn process of tyme the arte passed in Englonde.”

with Palestine, in the earlier ages of the Christian dispensation. About this period we shall find that associations of travelling architects existed in all the countries of the continent; that they journeyed from city to city, and were actively engaged in the construction of religious edifices and regal palaces. The government of these fraternities of Freemasons,—for they had already begun to assume that distinctive appellation,—was even then extremely regular. They lived in huts or *lodges*, (a name which our places of meeting still retain) temporarily erected for their accommodation, near the building on which they were employed. Every tenth man received the title of warden, and was occupied in superintending the labors of those placed under him, while the direction and supervision of the whole was entrusted to a Master chosen by the fraternity.

Freemasons continued for a long time to receive the protection and enjoy the patronage of the Church and the nobility, until the former becoming alarmed at the increase of their numbers and the extension of their privileges, began to persecute them with an unrelenting rigor, which eventually led to their suspension on the continent. Many Lodges, however, had already been established in Great Britain, and these, shielded by the comparative mildness and justice of the British laws, continued to propagate the doctrines of the Order throughout England and Scotland, and to preserve unimpaired its ancient landmarks. From the royal city of York in England, and from the village and abbey of Kilwinning, the cradle of Masonry in Scotland, our Order continued to be disseminated and to flourish, throughout the two kingdoms, with undiminished lustre, long after the Lodges of their less fortunate brethren had been dissolved by the persecutions on the continent. From this period, the institutions of Masonry began to be extended with rapidity, and to be established with permanency. The dignity of the Order was elevated, as the beauty of its principles became known. Nobles sought with avidity the honor of initiation into our sacred rites, and the gavel of the Grand Master has been more than once wielded by the hand of a king.

Such is a brief sketch of the origin and early history of Masonry. I have not thought it necessary or proper to bring to the truth of history, the meretricious ornaments of romance. I feel that Preston, and some other of our enthusiastic annalists, in asserting for our Order an existence *cæval* with creation, have added neither to its dignity, nor to their own reputation as historians.

“When Adam delv'd and Eve spun,”

Masonry, with every other human institution, was still in the womb of time. Nor while I am persuaded that no link is wanting to complete the chain of evidence, written and traditionary, by which we are enabled to trace its formation to the era of the building of the Temple at Jerusalem, do I claim for its antiquity a greater reverence, than I do for its holy principles, its virtuous character, and its charitable objects.

What then is the nature of this institution, which, born amid the splendor and magnificence of an Eastern court, has survived the fall of empires, and the change of languages, of religion and of manners, without one stain upon its pristine purity—without one crumble in the stones of its mighty fabric? What is this immortal association, that has bid defiance alike to the incursion of the barbarian, and to the persecution of the bigot?—over whose imperishable structure time has passed with gentle hand, and which, strong in all its own worth,

“————— nec ignes

Nec poterit ferrum, nec edax abolere vetustas.”

Palestine, the once favored land of Jehovah, where David strung his harp to lays of grateful gladness; where Isaiah poured forth the strains of his inspired oratory, and where a greater than David or Isaiah taught the divine precepts of eternal love—Greece, the birth-place of Plato and of Homer, the cradle of science and the nursery of song,—Rome, the “eternal city,” where Maro sung, and Tully spoke; where Brutus lived, and Cæsar died,—all, all have felt the avenger's footstep, and buried in the deep sleep of a nation's degradation, live but as shad-

ows of a mighty name,—while Masonry, unscathed by time, unmoved by revolutions, unchanged through changing ages, has slowly but surely wandered through all “this wreck of matter and this crush of worlds,” until from the far distant temple where it arose, it has reached our Western shores, and reared and consecrated its altars on a soil unknown, undreamed of by the mighty nations who in its infancy controlled the destinies of the earth.

But ancient as is our Order, its antiquity is not its only or its greatest claim upon our reverence and affection. It stands not thus, unshaken amid these mighty political convulsions of the earth, in all the barren dignity of unhonored age, like the colossal pyramid of Cheops, each stone of whose useless structure tells only of a bondsman's toil and a tyrant's oppression—nor like the massive columns of Palenque, whose mouldering remains serve but to remind us of the hideous rites and human sacrifices of a barbarous people, but rather like the stupendous aqueducts of ancient Rome, which have outlived the race who erected them, *Masonry*, in all its sacred ceremonies and time-honored customs, breathes that spirit of *WISDOM, STRENGTH and BEAUTY*, in which it was framed by its immortal founders. “*HOLINESS TO THE LORD*” is inscribed upon its portals with unfading brilliancy, and its altar is lit with the living fires of Charity and Religion.

If it is unlawful to draw the sacred veil which conceals the solemn mysteries of our institution from the gaze of unsanctioned curiosity, at least it is not forbidden to speak with proper caution of the beauty and wisdom and virtue of its design.

When those well known words are uttered, which like the proclamation of the mystagogue at Eleusis, closes our doors upon the intrusions of the profane, our mystic retreat is converted into a temple consecrated to the worship of the Most High—on our sacred altar the unruly passions and the worldly appetites of the brethren are laid, a fitting sacrifice to the genius of our Order, and each Mason becomes invested with a “new name” and a purer character. The distinctions of rank are left without, and the prince and the peasant here *meet upon the level*. Here the emblematic *plumb-line* cautions the brother against any deviation from a just and upright course of conduct: here the extended *compasses* direct him to circumscribe his desires within due bounds; and the *square* inculcates that golden rule, that he should do unto others as he would that they should do unto him. Here

“Friendship on wing, ethereal flying round,
Stretches her arm to bless the hallowed ground;
Humanity well pleased here takes her stand,
Holding her daughter Pity in her hand;
Here Charity, which soothes the widow's sigh,
And wipes the dew drop from the Orphan's eye;
And here Benevolence, whose large embrace,
Uncircumscrib'd, takes in the human race.”

Our Order, deriving its outward forms as well as its internal spirit from the times and the usages of the Temple, passes in its road from darkness to the place of light, through those various gradations which we are taught existed among the builders of that magnificent edifice; and it bestows not the full fruition of its knowledge, until by long and laborious trials, the candidate has proved himself worthy to participate in its sublimest mysteries. In each stage of initiation, some new lesson is taught, and some new virtue is inculcated, until purified by his probations, and prepared for the full effulgence of Masonic wisdom, the enraptured aspirant receives his last great lesson of fidelity to his trusts, and of fortitude in danger.

As an Entered Apprentice, a lesson of humility and contempt of worldly riches and of earthly grandeur, is impressed upon his mind by symbolic ceremonies, too important in their character ever to be forgotten. The beauty and holiness of Charity are depicted in emblematic modes, stronger and more lasting than mere language can express; and the neophyte is directed to lay a corner-stone of vir-

the and purity, upon which he is charged to erect a superstructure, alike honorable to himself, and to the fraternity of which he is hereafter to compose a part.

As a Fellow Craft, the aspirant is permitted to enjoy another and a brighter portion of the light of Masonry. As in the first degree those lessons are impressed of morality and brotherly love, which should eminently distinguish the youthful apprentice, so in the second is added that extension of knowledge, which enabled the original craftsmen to labor with ability and profit at the construction of the Temple. In the degree of Entered Apprentice, every emblematic ceremony is directed to the lustration of the heart; in that of Fellow Craft, to the enlargement of the mind. Already clothed in the white garment of innocence, the advancing candidate is now invested with the deep and unalterable truths of science. At length he passes the porch of the Temple, and in his progress to the middle chamber, is taught the ancient and unerring method of distinguishing a friend from a foe. His attention is directed to the wonders and beauties of nature and art, and the differences between operative and speculative Masonry are unfolded, until by instruction and contemplation, he is led “to view with reverence and admiration the glorious works of the creation, and is inspired with the most exalted ideas of the perfections of his Divine Creator.”

But it is not until the third or Master's degree is reached by arduous labor and by worthy conduct, that the full undimmed effulgence of Masonic light bursts upon the enraptured vision. In this, which is the perfection of symbolic Masonry, the purest of truths are unveiled amid the most awful ceremonies. None but he who has visited the holy of holies, and travelled the *road of peril*, can have any conception of the mysteries unfolded in this degree. Its solemn observances diffuse a sacred awe, and inculcate a lesson of religious truth—and it is not until the neophyte has reached this summit of our ritual, that he can exclaim with joyful accents in the language of the sage of old, “*Eureka, Eureka*,” I have found at last the long sought treasure. In the language of the learned and zealous Hutchinson, somewhat enlarged in its allusion, “the Master Mason represents a man under the doctrine of love, saved from the grave of iniquity, and raised to the faith of salvation.” It testifies our faith in the resurrection of the body, and while it inculcates a practical lesson of prudence and unshrinking fidelity, it inspires the most cheering hope of that final reward which belongs alone to the “just made perfect.”

This view of the nature and character of our institution, will form our best defence against the charge of ungallantry, with which we are so often reproached. That woman is not permitted to a participation in our rites and ceremonies, is most true. But it is not because we deem her unworthy or unfaithful, or deny her the mind to understand, or the heart to appreciate our principles, but simply because, in the very organization of Masonry, men alone can fulfil the duties it inculcates, or perform the labors it enjoins. Free and speculative Masonry is but an application of the art of operative Masonry to moral and intellectual purposes. Our ancestors worked at the construction of the Temple of Jerusalem; while we are engaged in the erection of a more immortal edifice—the temple of the mind. They employed their implements for merely mechanical purposes; we use them emblematically, with more exalted designs.

The common gavel is an instrument made use of by operative masons, to break off the corners of rough stones, the better to fit them for the builder's use; but we, as free and accepted Masons, are taught to use it for the more noble and glorious purpose of divesting our minds and consciences of all the vices and superfluities of life, thereby fitting our bodies, as living stones, for that spiritual building, that “house not made with hands, eternal in the heavens.”

Again, the plumb is an instrument employed by operative masons to try perpendiculars; the square, to square their work; and the level, to prove horizontals; but we, as free and accepted Masons, employ them for more exalted purposes. The plumb admonishes us to walk uprightly in our several stations, before God and man, squaring our actions by the square of virtue, and remembering that we are travelling upon the *level* of time, to “that undiscovered country from whose bourne no traveller returns.”

Thus in all our emblems, our language and our rites, there is a beautiful exemplification and application of the rules of operative Masonry, as it was exercised at the building of the Temple. And as King Solomon employed only in the construction of that edifice, hale and hearty men and cunning workmen, so our Lodges, in imitation of that great exemplar, demand as the indispensable requisite to admission, that the candidate shall be free-born, of lawful age, and in the possession of all his limbs and members, that he may be capable of performing such work as the Master shall assign to him.

Hence it must be apparent to the fairer portion of my audience, that their admission into our Order would be attended with a singular anomaly. As they worked not at the Temple, neither can they work with us. But we love and cherish them not the less. One of the holiest of our mystic rites inculcates a reverence for the widow, and pity for the widow's son. The wife, the mother, the sister, and the daughter of the Mason, exercise a peculiar claim upon each Mason's heart and affections. And while we know that woman's smile, like the mild beams of an April sun, reflects a brighter splendor on the light of prosperity, and warms with grateful glow the chillness of adversity, we regret not the less deeply because unavailing, that no beam of that sun can illumine the recesses of our Lodge, and call our weary workmen from their labors to refreshment.

Such are the beauties and wisdom of our ancient Order; and from this rapid view of its excellencies, it can no longer be a matter of astonishment, that among its children are to be found the best, the wisest, and the noblest of our race. Napoleon, the Alexander of our age, was a Mason, and might, under other circumstances than those in which his eventful lot was cast, have met his great rival, but his brother Mason, Wellington, around the peaceful altar of a Lodge. Sir John Moore, the hero of Corunna, and Nelson, the bravest of the British Admirals, both were members of our Order. George the Fourth long governed the fraternity in England, and was at length succeeded by his brother the Duke of Sussex, who still remains Grand Master of that extensive empire. Ashmole, the celebrated antiquary, was admitted into our Order two hundred years ago, and contemplated a history of the Craft, the completion of which design his death unfortunately prevented. Sir Christopher Wren, the great Architect of St. Paul's, died Grand Master of the English Masons; and Locke, the mighty metaphysician, was not only a worthy craftsman, but left in a well deserved eulogy, his tribute to the virtues of the Order.

In our own land, the most illustrious of our citizens have knelt at the altar of Masonry. Warren, whose untimely but not unhonored death upon the heights of Bunker, is familiar to every lover of his country, was the first Grand Master of Massachusetts; the first Lodge in Pennsylvania was organized under the Mastership of the philosophic Franklin; while Masons still dwell with rapture on the memory of Washington, that immortal Brother who was "first in war, first in peace, and first in the hearts of his countrymen."

The universality of Masonry is not more honorable to the Order, than it is advantageous to the Brethren. From East to West, and from North to South, over the whole habitable globe, are our Lodges disseminated. Wherever the wandering steps of civilized man have left their foot-prints, there have our temples been erected, and our worship established. The lessons of Masonic love have penetrated into the wilderness of the West, and the red man of our soil has shared with his more enlightened Brother the mysteries of our science; while the arid sands of the African desert have more than once been the scene of a Masonic greeting. The Mason, indigent and destitute, may find in every clime a Brother, and in every land a home.

Right Worshipful Deputy Grand Master!—I cannot close this brief address, without adverting with sentiments of the profoundest regret, to the melancholy circumstance which deprives us on this festive occasion, of the presence of our highly venerated Grand Master.* To the dispensations of an over-ruling Provi-

dence, we should always bow with humble obedience; but our resignation to the will of heaven cannot in this instance but be accompanied with feelings of becoming sorrow. During the many years that he has presided over our counsels and directed our labors, his urbanity, his zeal, and his intelligence, as a man and a mason, have laid up for him in our hearts a fountain of love and reverence, that is now poured forth in the full stream of sympathy for his pain and physical distress. Let us devoutly trust, that it may seem good to the Supreme Architect of the Universe, speedily to restore him, with renovated health and strength, again to occupy his place among us.

Brethren of the Mystic Tie!—Such as I have described it this day, is Masonry; and let us congratulate ourselves on being the members of this ancient and venerable Order, which, despite the attacks of insidious foes, and the treachery of faithless friends, has lived triumphant through years of eventful changes; and by whose adamant rock the billows of time have unceasingly rolled, without removing with their beating spray one flower from its ever verdant side. Long may it continue to flourish, as it has flourished—to grow with the growth of coming years—to strengthen with the strength of future ages—and when in the consummation of time, all things shall be gathered to their primal source, may its pillars be the last to crumble, and its light be the last to be extinguished.

A CURIOUS EXTRACT.

(From "Jacob Casanora de Seingall's Memoirs," written in 1823.)

Speaking of Rochebarron, of Lyons:—"He introduced me to Masonry, and two months after, I received, in Paris, the second degree; and a few months subsequently the third, which made me Master, and is the highest. All other degrees that they were kind enough to entrust me with, are pleasant discoveries, whose symbolical orders do not raise the Master at all in substantial honor.

"No man knows all the secrets of Masonry, but every man keeps in view the prospect of discovering them. Every young man who is about travelling, and desires to know the world, and who has no wish to be deprived of going into good society, or be behind his fellow men, must, in the times that we live in, become a Mason, and at least understand superficially, and know what connexion exists between it and the world; but let him be cautious in the selection of his Lodge; for, although in the Lodge itself no bad company ought to be found, it is possible to meet it there, and the progressing Mason must be cautious not to connect himself with such. Those, however, who are made Masons for the purpose of learning the secrets, may deceive themselves, for they may be fifty years Masters of chairs, and yet not learn the secrets of the Brotherhood. This secret is in its own nature invulnerable; for the Mason to whom it has become known can only have guessed it, and certainly not received it from any one; he has discovered it because he has been in the Lodge—marked, learned, and inwardly digested. When he arrives at the discovery, he unquestionably keeps it to himself, not communicating it even to his most intimate Brother, because, should this person not have capability to discover it of himself, he would likewise be wanting in the capability to use it, if he received it verbally; for this reason it will for ever remain secret: all things transacted within the Lodge remain silent; if the Mason, through unseemly indiscretion, should allow this to escape him, we may be certain that nothing real has become known; for how can any one communicate that

*Gen. E. H. EDWARDS, who was confined to his bed by a dangerous and painful illness.

which he does not know? and who would, if he were acquainted with a secret, divulge its ceremonials?

"The same impressions which this exclusiveness of Masonry now makes upon a stranger, in former times originated the greatest mysteries; those kept at Eleusis in honor of Ceres were of importance to the whole of Greece, and her most celebrated men endeavored to be admitted to their knowledge. These mysteries were far more important and of more serious consequences than the present Freemasonry, which does not exclude either the foolish or unworthy of the human species; whatever was undertaken at the mysteries of Eleusis was buried in the most inviolable secrecy; the mysteries also excited to devotion. Among other things which it forbade, was the mention of the three words with which the hierophant opened and closed them. But what was the consequence thereof?—that only *dishonor* overtook him who made them known; for those words belonged to a barbarous, and to all the world, unknown tongue. I have somewhere read that the meaning of these powerful words was, 'watch over yourselves, and beware of evil.' Nine days were devoted to the preparations with the highest company, and holy days were on these occasions celebrated, with certain ceremonies to make lasting impressions. Plutarch tells us Alcibiades was condemned to death, and his estates were confiscated, because he profaned the great mysteries in his own house, in the presence of Politian and Theodoras, contrary to the laws of Eumolpus. For this crime he was to be cursed by all the priests and priestesses, but it was not so carried out—a priestess remarking, that her office was to bless, and not to curse—a beautiful lesson, the spirit of which has, perhaps entered too little into our Church, which seems to care nothing for what is holy. Things, however, are now strangely altered, for Botarelli, in his works, makes all the secrets of Freemasonry public. People call him a scoundrel, and there the matter rests."

THE TEMPLE.

THOUGH Solomon's Temple, they tell us, of old,
Excell'd in its marbles, its cedars, and gold—
Its altars of incense, its table of bread,
Its ark, where the Sight of the Presence was shed,—
A far nobler temple each Mason may raise,
In wisdom and strength to endure thro' all days;
Of which Israel's proud pile was the type and the plan,
And this temple so stately, so perfect, is man.

How more precious than gold are honor and truth;
With these let him build in the days of his youth.
Its Sight of the Presence—sweet peace may be there;
Its altar of incense—humility's pray'r;
Its table of shew bread—his gifts to the poor;
A temple thus built, thro' all time shall endure;
And to perfect the shrine, though no gems form a part,
The bright "Holy of Holies" be found in his heart.

[Freemasons' Quarterly Review.

PROCEEDINGS OF THE NATIONAL MASONIC CONVENTION, AT BALTIMORE.

At a meeting of Delegates from a majority of the Masonic Grand Lodges in the United States of America, assembled at the Hall of the Grand Lodge, in Baltimore, Maryland, on the 8th day of May, 1843, A. L. 5843—in pursuance of a recommendation of the Masonic Convention held at Washington, D. C., in March 1842, Br. Daniel A. Piper, of Maryland, was called to the Chair, and Rev. Br. Albert Case, of South Carolina, appointed Secretary.

On the call of the Grand Lodges, the following Brethren announced themselves as Delegates, viz:

Thomas Clapham, *New Hampshire*—Charles W. Moore, *Massachusetts*—William Field, *Rhode Island*—Ebenezer Wadsworth, *New York*—Daniel A. Piper, *Maryland*—John Dove, *Virginia*—John H. Wheeler, *North Carolina*—Albert Case, *South Carolina*—Lemuel Dwelle, *Georgia*—John Delafield, Jr., *Mississippi*—Thomas Hayward, *Florida*—John Barney, *Ohio*.

A communication was received from Br. Charles Gilman, M. W. G. Master of the Grand Lodge of Maryland, tendering the use of said G. Lodge Hall to this body for the purposes of its meetings.

On motion, the following Brethren were appointed a Committee on Credentials—and to report a list of Officers for this Convention, viz:

Charles W. Moore, of Massachusetts; Ebenezer Wadsworth, of New York; John Delafield, Jr. of Mississippi. Adjourned to meet at 4 o'clock, P. M.

AFTERNOON SESSION.

The Convention met at 4 o'clock. The Committee on Credentials presented the following Report:

The Committee on Credentials, having attended to the duty assigned them, respectfully

REPORT

That they have carefully examined the documents placed in their hands and find that the following Delegates are legally entitled to seats in the Convention, viz:

THOMAS CLAPHAM, *New Hampshire*.
CHARLES W. MOORE, *Massachusetts*.
WILLIAM FIELD, *Rhode Island*.
EBENEZER WADSWORTH, *New York*.
DANIEL A. PIPER, *Maryland*.
JOHN DOVE, *Virginia*.
JOHN H. WHEELER, *North Carolina*.
ALBERT CASE, *South Carolina*.
JOHN BARNEY, *Ohio*.
JOHN DELAFIELD, Jr. *Mississippi*.
THOMAS HAYWARD, *Florida*.
S. W. B. CARNEGIE, *Missouri*.
NATHANIEL SEEVERS, *District of Columbia*.

Your Committee further beg to report, that they regret to find that the Grand Lodge of the State of Georgia has had no definite action in regard to the present Convention, and that in consequence there is no delegate legally appointed. It appears from the papers laid before your Committee by Br. Lemuel Dwelle, from the State of Georgia, that the Grand Lodge of that State acted under the belief that the present Convention was to be an adjourned meeting of the Convention held at Washington, on the 7th March, A. L. 5842, and that, in consequence, Br. J. R. Davis, by them appointed to attend that body, was to be present as the Delegate from that State at this Convention. Your Committee have carefully

examined the printed records of the Grand Lodge of Georgia, and can find no resolution authorising the Grand Master of that State to appoint a Delegate to this Convention. They much regret the misunderstanding under which that Grand Lodge seem to have acted, and beg to recommend the adoption of the following resolution :

Resolved, That Br. Lemuel Dwelle, of the State of Georgia, now in attendance at this Convention, be invited to take a seat in this body, and participate in its deliberations.

CHARLES W. MOORE,
J. DELAFIELD, Jr.
EBEN. WADSWORTH.

The report was accepted, and on motion, the resolution was adopted.

The committee requested further time to complete their report respecting officers—and in consequence of the non-arrival of delegates who were hourly expected, the request was granted.

On motion of Br. C. W. Moore,

Resolved, That the Grand Master of the Grand Lodge of Maryland, (Br. Chs. Gilman) be invited to a seat in this Convention ; and that a similar invitation be extended to such Grand Masters of other States as may visit the city during the session of the Convention.

Adjourned to meet at 8 o'clock, P. M.

EVENING SESSION.

The Convention met pursuant to adjournment. The minutes of the preceding meetings were read. Br. Moore, from the committee appointed for the purpose, reported the names of the following Brothers as permanent officers of this Convention :

R. W. JOHN DOVE, of Virginia, *President*.

R. W. Rev. ALBERT CASE, of South Carolina, *Secretary*.

Rev. Br. W. E. WYATT, D. D. of Maryland, *Chaplain*.

On motion, the report was accepted and the officers nominated, elected.

On taking the chair the President addressed the Convention as follows:—

Brethren,—I accept with much hesitancy the distinguished station to which your vote has called me, but before entering upon the discharge of its arduous and to me very responsible duties, permit me to offer a few remarks, which, being made at this time, may prepare your minds for awarding to me that indulgence which a consciousness of my own inadequate qualifications and the nature of the duties required of me, will need and claim from you.

For the first time in the Masonic history of the United States of North America, the craft have found it necessary and expedient to assemble by their representatives, to take into consideration the propriety of devising some uniform mode of action by which the ancient landmarks of our beloved Order may be preserved and perpetuated, and by which posterity in all time to come may be enabled to decide with certainty upon the pretensions of a Brother, no matter in what section of our blessed and happy land he may reside ; and finally, and we hope at no distant date, to transfer those inestimable privileges to our Brothers throughout the Masonic world.

For these purposes, I see assembled before me Brothers who represent sixteen of the twentythree Grand Lodges composing the Masonic Jurisdiction of the United States, all of whom are, popularly speaking, strangers to each other, and as men necessarily bringing with them their local predilections in favor of the mode of conducting deliberative associations, and unrestrained by any written laws as to the mode of proceeding. What then does it become us to do? You all respond, let harmony and brotherly love, those proudest and brightest jewels in

the diadem of Masonry, prevail, and let us exercise Masonic charity for the errors and omissions of our officers ; counsel, advise, and correct when they are wrong, cheer and support when right.

With the confident anticipation that my hopes will be realized, I accept with pride and pleasure the office of President of the Convention.

Br. Moore from the Committee on Credentials—

Reported that they had examined those of P. G. M. S. W. B. Carnegy, of Missouri, and of Br. Nathaniel Seevers, of the District of Columbia, and found them correct. And those Brothers were admitted.

On motion of Br. Moore,

Resolved, That Br. Frederick L. Billon, of Missouri, and Br. Joseph K. Stapleton, of Maryland, be invited to seats in this body, and that the invitation be extended to all present or past Grand officers of the Grand Lodges of the United States who may be in the city during the session.

Br. J. Delafield, Jr. presented the following, which was unanimously adopted.

Resolved, That a committee be appointed to digest, systematise, arrange, and present to the Convention, the various objects for which it has assembled.

The Chair appointed the following committee: Delafield, of Mississippi, Moore, of Mass., Wheeler, of N. C.

The Secretary was instructed to notify the Rev. Dr. Wyatt of his election as Chaplain, and request his attendance at the hour of adjournment next morning.

Adjourned to meet at half-past 9 o'clock, on Tuesday morning.

TUESDAY MORNING, May 9.

Met at half past 9 o'clock. All the officers and members present. The Rev. Dr. Wyatt implored the blessings of heaven upon the Convention. The minutes of the preceding meetings were read.

The Committee on the general objects of this Convention submitted the following report through its chairman, Br. Delafield.

The Committee appointed to digest, systematize, arrange and present to this Convention the various objects for which it is assembled, beg to report, that in their opinion the objects of the Convention are two-fold, viz:—

- I. To produce uniformity of Masonic work.
- II. To recommend such measures as shall tend to the elevation of the Order to its due degree of respect throughout the world at large.

[I.] To devise the best means of accomplishing the first of these objects, your Committee recommend the appointment of four standing Committees, to whom shall be referred the arrangement of the subjects to them respectively appertaining, in order that by suitable reports, this Convention may be the better prepared to act with due precaution and yet as speedily as possible.

1. On the work and lectures in conferring degrees.
2. On the Funeral Service.
3. On the ceremonies of Consecration and Installation.
4. On Masonic Jurisprudence.

[II.] And with a view to devise the best means of carrying out the second object of the Convention, your Committee recommend the appointment of three standing Committees, viz :

1. To report on the expediency of adopting a regularly authorized *Masonic Trestle-Board* : and further to report on the propriety of publishing a work of antiquarian research and learning on the origin and history of the Order, of such a character as shall exhibit the excellence and antiquity thereof in its true light.
2. To report on what further measures may be necessary to carry out the recommendation of the National Masonic Convention, held at Washington, March, 1842, in reference to Grand Lodge Certificates.

3. To report on the expediency of issuing a Letter addressed by this Convention to the Fraternity at large throughout the United States, on the general state of Masonry, &c.

J. DELAFIELD, JR.
C. W. MOORE,
J. H. WHEELER.

The first section of the report was on motion adopted.

On motion of Br. Moore, it was voted, that the Committee on Work, &c. consist of five members.

And on motion of Br. Field, it was voted, that the President be the Chairman of said Committee.

On motion it was resolved that the other Committees consist of three each.

The Chair announced the following committees :

On Works, &c.—The President, Brothers Moore, Barney, Carnegie, and Wadsworth.

On Funeral Service.—Rev. Br. Case, Seevers, and Hayward.

On Ceremonies of Consecration.—Brothers Wadsworth, Piper and Field.

On Masonic Jurisprudence.—Brothers Delafield, Wheeler, Clapham, and Herndon (added.)

The second section of the report was on motion of Br. Wadsworth, laid on the table.

Adjourned to meet at ten o'clock to-morrow.

WEDNESDAY MORNING, May 10.

Met pursuant to adjournment. Present :—all the officers and members. The Chaplain addressed the throne of Grace. The minutes of the proceedings of the 9th were read.

Br. Moore from the Committee on Credentials reported favorably on those of Br. Edward Herndon, from the Grand Lodge of Alabama.

Br. Delafield, Chairman of the Committee on Jurisprudence, requested that an addition be made to said Committee, and on motion of Br. Moore it was so ordered. Br. Herndon of Alabama was added.

Br. Wheeler of North Carolina, presented the following :

Resolved, That the Committee on Jurisprudence be instructed to inquire into the right of a subordinate Lodge to try its Master, on any charge brought against him, during his continuance in office. [Referred accordingly.]

The Chairman of the Standing Committee on work, stated that the Committee had, after mature deliberation, decided on the Lecture of the first Degree, and proceeded to report,—Br. Moore giving the answers.

After hearing the report, Br. Herndon offered the following—

Resolved, That the Lecture on the first degree of Masonry, as reported by the Committee, be by this Convention now adopted, as the authorised work in that degree, to be recommended to the Fraternity throughout the Union.

After an animated discussion, the question was taken on the Resolution, and it was adopted, 14 to 1.—The delegate from New York dissenting.

Br. Lemuel Dwell, delegate from Georgia, stated that he regretted circumstances rendered it necessary for him to leave the city, and requested leave of absence.—Granted.

THURSDAY MORNING, May 11.

Met pursuant to adjournment. The officers and members all present.

The Chairman of the Committee on Work, reported on the opening and closing ceremonies of the first degree.

After the Convention were in possession of the report, Br. Delafield presented the following, which was adopted :

Resolved, That this Convention accept and adopt the report of the Committee on Work, in relation to the opening and closing of Lodges in the first degree of Masonry, and recommend the same to the Fraternity throughout the Union.

The Chairman of the Committee on Work, assisted by Br. Moore, reported the Lecture of the second degree.

Br. Delafield presented the following :

Resolved, That this Convention accept and adopt the report, and recommend it to the Fraternity throughout the Union.

Br. Wadsworth moved an amendment to the report, which was rejected.

The question then arose on the resolution to adopt and recommend—and the resolution was adopted.

The Chairman of the same Committee reported, on the opening and closing of a Lodge in the second degree. After some discussion, in which several brethren took part, the report was adopted.

Br. Wadsworth requested to be excused from serving longer on the Committee on Work. Excused, and Br. Herndon of Alabama, substituted.

Adjourned till 10 o'clock, Friday.

FRIDAY MORNING, 10 o'clock, May 12.

Met pursuant to adjournment. Present :—the officers and all the delegates, except the one from North Carolina. After prayer by Rev. Brother Case, the Convention proceeded to business.

The Committee on Credentials reported, as in form, the Credentials of R. W. Joseph Foster of Missouri—whereupon he was admitted.

The Committee on Work, presented a verbal report on the opening of the third degree.

On motion of Br. Delafield, the report was adopted and recommended to the Fraternity throughout the Union.

The Chairman of the Committee on Work, presented a verbal report on the 1st section of the lecture in the third degree.

Br. Herndon moved that it be adopted, and recommended to the Fraternity throughout the Union.

After a slight amendment, the report was adopted.

Adjourned till half-past 3 o'clock.

AFTERNOON SESSION.

Met at half-past 3 o'clock. The roll was called, and all the officers and members present, except the member from North Carolina.

Br. Moore from the Committee on Work, reported the second section of the lecture in the third degree.

The R. W. Joseph K. Stapleton, introduced to the Convention Br. Edward John Hutchins, of Friendship Lodge, No. 6, London, Past Provincial Deputy Grand Master of South Wales.

Br. Delafield, presented the following, which was unanimously adopted :

Resolved, That Br. Edward John Hutchins, Past Provincial Deputy Grand Master, now on a visit to this city, be invited to visit this Convention during its session, and witness its deliberations.

The President extended the invitation to the R. W. Br. Hutchins, whereupon the latter rose and tendered his thanks to the Convention for the very kind invitation. He congratulated the members on their present meeting, and hoped the result of their deliberations would be beneficial to the Craft. He spoke of the former and present condition of the Order in England, Scotland and Wales, and

remarked that it was now prosperous. After his interesting address, he renewedly thanked the body for the honor of their invitation, and stated that he should be happy to avail himself of it when his business would permit.

Br. Piper moved to adopt the report of the Committee on the second section of the third degree.

Br. Case moved an amendment, which was adopted.

The question was then put on the adoption of the report, as amended, and it was adopted.

Br. Moore from the same Committee, reported the third section of the Lecture in the third degree.

Br. Case moved that the report be adopted, and recommended to the Fraternity.

Voted to adopt it.

Adjourned to meet at 9 o'clock on Saturday.

SATURDAY MORNING, May 13.

Met at 9 o'clock, A. M. Present:—the officers and members, except from N. Carolina. Rev. Br. Chamberlain, Grand Chaplain of the Grand Lodge of Missouri, addressed the Throne of Grace. The minutes of the proceedings of the previous day were read.

The Chair called for the report of Standing Committees; whereupon Br. Delafield, from the Committee on Jurisprudence, presented a report.

On motion of Br. Wadsworth, it was voted to receive the same, and lay it on the table.

On motion of Br. Carnegy,

Resolved, That until otherwise ordered, the morning hour of meeting of this Convention shall be at 9 o'clock.

On motion adjourned to meet at 4 o'clock.

AFTERNOON SESSION.

Br. Case from the Committee on Funeral Service, presented a report, which was read, and on motion, laid on the table.

On motion of Br. Carnegy, the second section of the report on organization was taken up.

Br. Carnegy moved that a committee be appointed to report on a Masonic Trestle-Board. Referred to Brs. Moore, Delafield and Carnegy.

Br. Delafield moved that a committee be appointed to report on the recommendation of the Washington Masonic Convention, in relation to Grand Lodge Certificates. Referred to Brs. Delafield, Herndon and Piper.

Br. Piper moved that a committee be appointed to report on the expediency of issuing a letter, addressed by this Convention to the Fraternity at large, throughout the United States, on the general state of Masonry; and if the committee deem it expedient, that they prepare the address. Referred to Brs. Case, Clapham, Delafield, Seevers and Moore.

The Committee on Work, reported another section of the work of the third degree.

On motion the report was adopted, and recommended to the Fraternity throughout the United States, by a vote of twelve to one. New York dissenting. Adj.

MONDAY MORNING, May 15.

The Convention was called to order at 9 o'clock. The Chaplain addressed the Throne of Grace, the roll was called, and the officers and all the delegates were present, except from North Carolina.

A communication was received from Br. Wheeler, G. M. of North Carolina, stating that he was necessarily absent from the Convention, and appointing Br. Albert Case, of S. C., delegate from the Grand Lodge of North Carolina.

Br. Case was admitted the delegate from N. C. The minutes of the proceedings of Saturday were read.

Br. Wadsworth from the Committee on Consecration, Dedication and Installation, presented the following report, which after discussion and amendment was adopted.

The undersigned Committee on the Dedication, Consecration and Installation of Lodges, &c. having had the several subjects submitted to them under consideration, beg leave respectfully to report, that they have examined, and carefully compared all the various authors and systems which they have been able to obtain, and present the following, viz:

That the form in the 'Monitor' under the authorship of M. W. Thomas S. Webb, re-published in 1812, possesses the least faults of any which have been before them, and has a high claim to antiquity, and having been in general use as a standard work for nearly half a century, possesses no errors so material as to require alteration, except as follows, viz:

1. In the form of processions, Mark Masters should rank next to Senior Wardens.

2. In the first clause in the ceremony of Consecration, insert "A piece of music is performed while the Lodge is uncovered."

3. In the ceremony of Installation, next after the presentation of the Constitution, the Charter should be presented as follows, viz:

You now receive in charge the Charter, by the authority of which, this Lodge is held, which you are carefully to persevere and duly transmit to your successor in office.

4. In the charge to the Junior Warden, omit the following words. "*To you with such assistance as may be necessary, is entrusted the examination of visitors and the reception of candidates into the different degrees,*" likewise the word "*also*."

5. In the installation of Deacons, insert "*Rods*," instead of "*Columns*."

6. Instead of the remark in relation to the Tyler, say

Brother A. B., you are appointed Tyler of this Lodge, and I invest you with the implement of your office. As the sword is placed in the hands of the Tyler, to enable him effectually to guard against the approach of cowans and eves-droppers, and suffer none to pass or repass without permission from the Lodge, so it should admonish us to set a guard over our thoughts, a watch at our lips, post a sentinel over our actions, thereby preventing the approach of every unworthy thought or deed from our hearts and preserving consciences void of offence towards God and towards man.

All of which is respectfully submitted.

E. WADSWORTH,
D. A. PIPER,
WILLIAM FIELD.

Baltimore, May 14, 1843.

Br. Carnegy presented the following:

Resolved, That the Chair appoint a committee of three, to arrange for publication, the proceedings of this Convention, and that said committee be instructed to omit so much thereof, as to them may seem of no general utility, and that said committee contract for, and superintend the printing thereof. Referred to Brs. Case, Piper and Moore.

Br. Carnegy of Mo., called up the Report of the Committee on Jurisprudence, and having offered an amendment, the whole was again laid on the table.

The report of the Committee on Funeral Service was then taken up, read a second time, and on motion of Br. Dove, amended and adopted, and the Funeral Service as laid down by Br. Webb, appended.

[The new Funeral Service, as adopted by the Convention, will appear in the Magazine next month. The forms adopted for the Constitution of Lodges, Installations, the Laying of Corner Stones, &c. will appear in the new Trestle Board, or Text Book, which has been ordered by the Convention.]

The Committee on Grand Lodge Certificates offered the following report which was adopted:

The committee respecting Grand Lodge Certificates, beg leave to offer the following resolution:

Resolved, That the system suggested by the Convention held at Washington March, 1842, in the following words:

"As an additional safeguard against the abuse of Masonic privileges to the unworthy, some of whom are constantly prowling through the land, and deriving a support from the charity of the Institution, to which they are a disgrace, your committee recommend that the Grand Lodges, advise, if they do not deem it necessary to require, their Lodges to demand certificates of the good standing of the Brethren who are strangers, which certificate should emanate from the Grand Lodge, from the jurisdiction of which they hail. These certificates will not only shield the Institution from the undeserving, but furnish the orphans and widows of deceased Brethren the best evidence of their claims on the Fraternity"—be again by this Convention earnestly recommended to the consideration of the Fraternity, and where it has escaped attention in the deliberations of any Grand Lodge, this Convention call it to their view, as being a check admirably calculated to preserve the Fraternity from unworthy Brethren from a distance, and an additional means of protection to the good and the deserving.

J. DELAFIELD, Jr.
E. HERNDON,
D. A. PIPER.

The Report on Consecration, Installation, &c. was taken up, amended, and adopted.

On motion of Br. Field, it was voted to take the subject of prayers and charges from the Committee on Installation, and refer it to the Committee on Funeral Service.

Adjourned till 3 o'clock, P. M.

AFTERNOON SESSION.

Met pursuant to adjournment.

Br. Moore from the committee to whom was referred the subject of a *Masonic Trestle-Board*, made the following report, which was adopted:

That a Committee be designated to prepare and publish at an early day, a text book, to be called "*The Masonic Trestle-Board*"—to embrace three distinct, full and complete "Masonic Carpets," illustrative of the three degrees of ancient Craft Masonry; together with the ceremonies of Consecrations, Dedications and Installations; the Laying of Corner Stones of Public Edifices; the Funeral Service, and Order of Processions. To which shall be added the Charges, Prayers and Exhortations, and the selections from Scripture, appropriate and proper for Lodge service.

The committee further report, that they deem it expedient that a work be published to contain archeological research into the history of the Fraternity in the various nations of the world.

All of which is respectfully submitted.

C. W. MOORE,
J. DELAFIELD, Jr.
S. W. B. CARNEGIE.

The report of the Committee on Jurisprudence was taken up, and after mature deliberation was, on motion of Br. Carnegie, of Mo., amended by striking out the first resolution, and substituting therefor, "Rules for the organization and establishment of a Grand Convention of Ancient, Free and Accepted Masons;" and then adopted as follows:

The Committee on Masonic Jurisprudence beg leave to report:

That their first inquiry was whether the evils, which this Convention has met to rectify and remove, have arisen from any defect or fault in the present system of organization as adopted by the Fraternity of the United States.

Your committee beg to say that in their opinion the evils alluded to have originated the refrom, and they refer to the past history of the Order in confirmation thereof.

In comparing the results of the two systems of Masonic polity prevailing in Europe in the middle ages, to wit: the subordination of Lodges to a Grand Lodge in the Kingdom of England, and the want of unity in the organization of the Masonic associations on the continent;—your committee are most forcibly struck with the fact that, owing to these circumstances, in England, a purity and unity of work has prevailed, while on the continent the traditionary instruction of the Order has been corrupted and sub-divided into various rites, amongst which we still find the Rite Misraim, the Rite Ancienne, the Rite Ecossais, &c. &c.

When Masonry was introduced into the United States, each sovereign State, in imitation of the good example of the parent country;—nay, in imitation (we may say) of the great original of Masonry itself;—erected a Grand Lodge to supervise the Lodges throughout its jurisdiction. Wherever these Grand Lodges were active, the Craft flourished.

But your committee now beg to say that, in their opinion, this system, excellent as it is, has been only partial in its operation; the Grand Lodges acting entirely independent of each other, without intercommunication except by occasional visitors, began to vary in their modes of work in their several jurisdictions; and where they were careless, the work was essentially different even under their own observation.

This, your committee believe, has been the source of the evils this Convention is expected to correct.

UNITY throughout the whole Masonic family is all essential. Any system of polity tending to throw an obstacle in its way must be wrong. The simple truth that we are all Brethren of one family, and look up to one common Father, the Lord our God, is the basis of all the ancient constitutions. And with reference thereto, your committee are called upon to report, what improvement can be made in the present system of Masonic government in this country, which shall hereafter promote and preserve perfect unity in the work and lectures in the rites and ceremonies, and in the determination of various questions of jurisprudence which may arise, and respecting which the several Grand Lodges may differ.

Two plans have received their most attentive consideration, viz:

- 1st. A General Grand Lodge of the United States.
- 2d. A triennial Convention of representatives of the several Grand Lodges of the United States.

Your committee, without incumbering this report with long arguments, beg to recommend the latter course as being that which, in their opinion, will best attain the end proposed—and with a view to bring the subject fairly before the Convention for its action, they beg leave respectfully to propose the adoption of the following resolutions:

Resolved, That this Convention do recommend to the several Grand Lodges of the United States to enter into and form a National Masonic Convention, for the organization and establishment of which the following rules are respectfully submitted:

Rules for the organization and establishing a Grand Convention of Ancient, Free and Accepted Masons.

SEC. 1. A Grand Masonic Convention of Free and Accepted Ancient Masons is hereby established for the United States, and shall consist and be composed of representatives from the several Grand Lodges of the United States, one from each—to be chosen, elected, or appointed in such manner as the Grand Lodges respectively may think proper to employ.

SEC. 2. The Convention, when duly established, shall have power and authority:

1st. To decide upon and settle a uniform mode and form of Masonic work, lectures and ceremonies, so as to retain the ancient customs, ceremonies and forms, and to provide for the necessary instruction therein.

2d. To prescribe for the Fraternity a uniform mode and form for issuing certificates of good standing, and the effect thereof.

3d. To hear and decide all questions of difference which may be submitted to them in Convention by two or more Grand Lodges. Provided, however, that such decision shall bind no Grand Lodge not a party to such reference.

4th. To adopt and enforce a set of rules for the government of the deliberations of the Convention.

5th. At each meeting of the Convention to determine and fix the time and place of each succeeding triennial meeting of the Convention.

SEC. 3. The several Grand Lodges which may adopt the foregoing rules, shall at their annual communication next before the last of March in the year 1846, and at corresponding meetings every third year thereafter, elect or appoint, in such manner as they each respectively may think proper, one trusty, well skilled, Brother Master Mason (a resident of the State within which the Grand Lodge is held, of which he is a representative) a representative in said Convention.

SEC. 4. The Representatives of the several Grand Lodges shall each produce a certificate of his appointment, attested by the Grand Secretary, and the seal of the Grand Lodge from which he comes—which certificate so attested shall entitle the Brother therein named to membership in the Convention.

SEC. 5. The Convention shall meet for business once every three years, at such day and place as may be ordered as herein provided.

SEC. 6. Whenever any Grand Lodge may so order that they will no longer remain a Member of the Convention, such Grand Lodge shall not be represented in the Convention, nor bound by its acts.

SEC. 7. The foregoing rules and grant of power shall not be altered or enlarged, except by recommendation of the Convention, and the consent of two-thirds of the Grand Lodges belonging to the Convention.

SEC. 8. Whenever thirteen or more Grand Lodges, by resolution or otherwise, shall adopt the foregoing rules, the same shall be established and the Convention taken as duly organized as to such Grand Lodges as may so adopt them.

Resolved, That it is hereby recommended to the several Grand Lodges of the United States, that if they think proper to adopt the foregoing rules for establishing the Convention, that they will do so by adopting the following form of Resolution:

Resolved, By the Grand Lodge of the State of — that the "Rules for the organization and establishing a Grand Convention of Ancient, Free and Accepted Masons," as passed by the Convention of Masons at the meeting in May, in the year 1843, in the city of Baltimore, composed of eight sections, as the same are set forth in the printed proceedings thereof, be, and the same are hereby adopted by this Grand Lodge.

Your committee have further considered a question submitted to them by a vote of this Convention as to the right of any subordinate Lodge to try its Master; and believing that the Master is an integral part of its government, unable to sit in judgment on himself, and yet without whom the Lodge could not act, without, as it were, committing *felo de se*, your committee beg to offer the following resolution

Resolved, That in the opinion of this Convention, a subordinate Lodge has not the right to try its Master, but that he is amenable to the Grand Lodge alone.

Yet one other subject has also come under the consideration of your committee, viz:—that instances are not rare where Brethren are living in the vicinity of Lodges, (where perhaps they may even have been made members,) who to avoid payment of dues and attendance at work, receive demits; and while they are still entitled to the benefits of the order, refuse to contribute thereto. With a view to call the attention of the Convention to this grievance, the committee recommend the adoption of the following resolution:

Resolved, That this Convention recommend to the several Grand Lodges, that they each require the officers of the several subordinate Lodges in their respective jurisdictions to make out, record, and transmit to them, lists setting forth, as correctly as can be ascertained, the names of all Masons residing in the vicinity of each subordinate Lodge as aforesaid, and that the said Grand Lodges require from the Brethren so living, without contributing to the Fraternity as aforesaid, an annual sum to said Grand Lodges, of a sum of money equal in value to the annual dues *per capita* of the subordinate Lodge in whose jurisdiction they reside, and in failure of said payment being so made, or a suitable excuse rendered therefor, that then the Grand Lodges take such measures as to them shall seem most expedient to enforce the payment aforesaid.

All of which is respectfully submitted, &c.

(Signed,)

JOHN DELAFIELD, Jr.
THOS. CLAPHAM,
EDWD. HERNDON,
JOHN H. WHEELER.

Adjourned till 8 o'clock, P. M.

EVENING SESSION.

Met pursuant to adjournment.

Br. Herndon, of Ala., presented the following preamble and resolution, which were read and adopted:

In pursuance of the wishes of the Grand Lodge of the State of Alabama, the following preamble and resolution are submitted to the Convention:

WHEREAS, This Convention have happily agreed on a uniform system of work to be adopted throughout the United States, freed from the defects which had crept in through times past, which system it is believed is truly founded on, and closely corresponds with, the landmarks of the Order. And whereas, it is of the highest importance that unity should prevail throughout the world in all things appertaining to Masonry, that Brethren of one nation may always be readily recognized and admitted to fellowship in every other:

Be it Resolved, That this Convention do earnestly recommend to the several Grand Lodges of the Union, to unite in sending a delegate from the Masonic Fraternity of the United States to their Brethren in Europe, with a view to lay the foundation of such an intercourse hereafter as shall promote a universal language and work, and extend the blessings of the Order far beyond its present range.

The Committee on Work, exemplified the opening and closing of the Lodge in the third degree.

Br. Piper, of Md., informed the Convention, that the M. W. Gr. Lodge of Md., then in session, had respectfully extended an invitation to the Convention to visit, that body—voted to accept the invitation.

Adjourned till 9 o'clock to-morrow morning.

TUESDAY MORNING, May 16.

Met pursuant to adjournment. Prayer by the Chaplain. The roll was called and all the delegates present, except from Florida.

Br. Case, from the Committee on Prayers and Charges, made a report, which was on motion adopted.

The Committee on expenses and printing, reported as follows:

That the use of the Grand Lodge room of the Masonic Hall, having by resolution of the Grand Lodge, through the M. W. Grand Master of Md., been tendered to the Convention now assembled, all incidental expenses arising therefrom are, agreeably to the general wishes of the Brethren of this State, included in that offer. Therefore no expenses have been incurred except those of printing, which will be as follows:

For 400 copies, of 64 pages each, of proceedings in long primer type,	\$68 00
For every additional hundred copies,	5 00
Respectfully submitted.	D. A. PIPER, <i>Chairman.</i>

On motion of Br. Carnegy, it was

Voted, That a committee of three be appointed to prepare a Trestle-Board for publication. Referred to Brs. Dove, Moore and Carnegy.

On motion,

It was ordered, that this Convention will, at the hour of 6 o'clock, on Wednesday, the 17th, adjourn *sine-die*.

The Lecture of the first degree, was given and repeated.

Br. Carnegy presented the following, which was unanimously adopted:

Resolved, That the interest of the Masonic Fraternity, and the good of mankind may be greatly promoted by the publication of a Periodical devoted to Freemasonry. This Convention, therefore, cheerfully and earnestly recommend the "FREEMASONS' MONTHLY MAGAZINE," edited and published by Br. CHAS. W. MOORE, of Boston, Mass., as eminently useful and well deserving the generous patronage, support and study of the whole Fraternity.

Adjourned to half-past 3 o'clock, P. M.

AFTERNOON SESSION.

Met pursuant to adjournment. Br. Carnegy moved that the Delegates contribute five dollars each, to defray the expenses of printing.

Whereupon the Delegates each paid their contributions, amounting to \$65.

On motion of Br. Carnegy, and recommended by Br. Seevers, it was

Resolved, That this Convention recommend to the several Grand Lodges, that the next meeting of the Grand Masonic Convention of Free and Accepted Masons be held in the city of Winchester, Va., on the second Monday in May, in the year 1846.

On motion of Br. Moore, it was unanimously

Resolved, That the thanks of this Convention in their own, and in behalf of the Grand Lodges here represented, be tendered to the Grand Lodge of Maryland, for the use of their elegant saloon during the session, and for the fraternal hospitalities which have been so promptly and generously extended to us.

The afternoon was spent in exemplification of work in the second degree.

Adjourned to 8 o'clock, evening.

EVENING SESSION.

Met pursuant to adjournment.

The President repeated the first section of the F. C. and M. M. degrees; and Br. Moore, the second sections of the same degrees.

The Committee then exemplified the work in the third degree.

Adjourned till 9 o'clock, Wednesday morning.

WEDNESDAY MORNING, May 17.

Met pursuant to adjournment. The Chaplain addressed the Throne of Grace. The roll was called and eleven delegates were present. The minutes of the pro-

ceedings of Tuesday were read. The Committee exemplified the work in the Master's degree.

The President having left the Hall, Br. Carnegy took the chair, and Br. Moore offered the following resolution, which was unanimously adopted:

Resolved, That the sincere and hearty thanks of this Convention be presented to our beloved Brother Dr. John Dove, of Virginia, for the intelligent, gentlemanly and acceptable manner in which he has discharged the arduous and responsible duties devolving upon him as President of the Convention; and we beg individually to assure him of the high esteem in which we hold his Masonic and personal worth, and to express to him, in this formal manner, our earnest prayer that he may return to the bosom of his family in safety and the full enjoyment of health.

The following resolution, offered by Br. Carnegy, was unanimously adopted.

Resolved, unanimously, That the grateful thanks of the Convention are due and tendered to the Rev. Bro. Albert Case, of South Carolina, for the very faithful and efficient discharge of the many arduous duties devolving upon him as Secretary of the Convention during the long and laborious convocation. And that he bears with him the grateful recollections of every Brother, and their ardent prayers for his future health and happiness.

Adjourned to half-past 3 o'clock, P. M.

AFTERNOON SESSION.

Met pursuant to adjournment at half-past 3 o'clock. Eleven Delegates present.

Br. Case, from the Committee to whom was referred the subject of addressing a letter to the Masonic Fraternity, reported that it was expedient that such letter should be addressed, and presented the following, which was adopted:

TO THE MASONIC FRATERNITY OF THE UNITED STATES.

BRETHREN,—The venerable Institution of Masonry was planned in wisdom, and established on the firm and unshaken foundations of LOVE and FRIENDSHIP, in ages long since rolled away. These foundations were laid broad and deep by those master spirits of yore, whom we trust are now conversant with other scenes in that blissful and immortal Lodge which no time can remove. They constructed the Temple of the choicest materials of past ages, and it is ours to embellish it with the finest ornaments of modern times. Masonry is therefore venerable with age. It nobly lived in the hearts of those worthy spirits of ancient days before even science had thrown her beams over the world, or put forth the embodied expressions of her glory in the combination of letters into words.

This fair fabric of Masonic splendor was planned and reared and finished for durability.

It has withstood the shocks of time, the revolutions of ages, the concussion of empires, and the convulsions of hostile contending nations.

When they have rolled garments in blood on fields of war, and shaken thrones to the dust, she has stood in her retiring and solitary grandeur, retaining all her ancient glory, and continually gathering around her brow fresh wreaths and new accessions of majesty and splendor.

Regardless of nation, kindred, tribe, or tongue, she speaks a language understood and felt by all, and has united the hearts of her votaries in the same mystic tie of enduring LOVE and FRIENDSHIP; and by the mild glance of her eye has melted even the rough Indian into tenderness, and turned away the tomahawk and scalping knife from the victim at which they were aimed.

While every thing unsolid in nature falls, and even kings and kingdoms are lost in the vortex of revolutions, and thrones crumble into ruin, and totter and fall from their basis, Masonry towers alone above all that is awful and ruinable in nature's realm, stands unmoved as the mountain rock, and undismayed listens to revolution's stormy voice. She has passed safely through the dark ages of superstition and bigotry, when wars and commotions convulsed the world to its centre, and when change seemed to sway a sceptre of universal empire.

We, in this happy land of the brave and the free, have raised our eyes, and gazed upon her venerated splendor.

Thousands became entranced, entered the sanctuary of her consecrated Temple, and the tide of popularity, rather than principle, has swept some of the unworthy, unhallowed and profane into her holy of holies.

A hand stained with crime has been raised against her principles, a night of darkness has gathered around her brow, and an army led on by unprincipled recreants has assailed her fortress in more than the horrors of war. Convulsing clouds of stormy darkness have gathered round her. The lightnings of vengeance have shot their fires of death, and the rolling thunders of human wrath and indignation have been heard in reverberating peals. The storm has spent its violence. Her enemies in despair have retired from the field of conflict. The unprincipled have been cast out of her sanctuary, and many of those who were neither cold nor hot, have been spewed out of her mouth.

Having thus passed the fiery ordeal of public scrutiny, opposition and rage, she has come forth from the furnace, purified from evil men, and from those stains which the conduct of the time-serving and unworthy, had fixed upon the bright escutcheon of her character; she has put on her beautiful garment, and, shining with renewed accessions of splendor, she stands among us in the firm majesty of war-worn grandeur, like some lofty Appenine sublimely towering to Heaven, while the very earth rocks at her feet.

On her venerable head which pierces the dark cloud, we see the beams of the Omniscient EYE resting, and around it, the Light of Eternity playing;—while on her stainless vesture, Faith, Hope and Charity are written. There she stands, and will stand till the last vibrating pendulum of time—till the pillars of Wisdom, Strength and Beauty, that support and adorn the Fabric of nature shall fall.

It now remains for us to add, that the system involving the Work, Lectures and Ceremonies as agreed upon after mature deliberation by this Convention, will be laid before you by your respective delegates. To that which may be emphatically termed a NATIONAL SYSTEM, believing it to be in accordance with the ancient Landmarks and usages of the craft, we invite and urge a strict and unswerving adherence.

It being the solemn duty of all who wear the Badge of a Mason to square their actions and to keep themselves within the bounds of morality, a strict watchfulness is necessary on the part of all faithful Masons, and in those instances where a departure from duty, after repeated admonition, is wilfully persisted in, the Lodges should exercise their powers and cleanse the sanctuary. To all faithful Brothers, we say—stand like men to your posts of duty and imitate those worthy Masons of yore.

Be true to your principles, and the great moral edifice will stand beautiful and complete.

Together, Brethren, be true and faithful.

ALBERT CASE,
CHS. W. MOORE,
NATH'L. SEEVERS,
J. DELAFIELD, Jr.

Br. Case presented the following, which was unanimously adopted:

Resolved, That the unfeigned thanks of this Convention be tendered our venerable Br. the Rev. Dr. Wyatt, for his services as Chaplain during the session.

The President delivered the following address:

BRETHREN,—Permit me to return you my sincere acknowledgments for the liberal and valuable wages you have been pleased to award me for my poor services while presiding over your deliberations, liberal as being greatly beyond my merit in amount, and truly valuable as coming from Masons.

"I was, my Brethren, at the commencement of our meeting for a moment betrayed

into an expression of my opinion of the difficulties of the office; a moment's reflection convinced me of my error, and I now ask pardon of you and our time-honored Institution; I said we were strangers and unacquainted with each other; I was wrong, we are Brothers and children of one common parent, and though the external lineaments of countenance were not familiar, yet the far more useful, the ennobling traits of the heart were so perfectly alike, that all must have felt as though we were one family assembled under the fostering hand of one common master, to take sweet counsel from each other, whereby to perpetuate to the latest record of time the inestimable privileges of a Freemason and the tenets of our Order.

With what success our efforts in this holy cause shall be crowned, time and truth, the common arbiters and tests of all sublunary undertakings, must decide; of this, however, I take much pleasure in testifying to your several constituencies, should it appear hereafter, that you have failed, you will enjoy the pleasing gratification of knowing that it did not arise from a neglect to bring into the Convention as fervent zeal, unwearied assiduity, and ardent devotion, as I have ever witnessed in any association of individuals whatever.

And now, my beloved Brothers, farewell; may your journeys to your several homes be safe and pleasant, and may you find your homes happy, and receive from your several constituencies the cheering and well earned salutation, "well done good and faithful servant."

And after fervent thanksgiving and prayer by the Chaplain, the Convention adjourned *sine-die*.

JOHN DOVE, *President*.

ALBERT CASE, *Secretary*.

ADDRESSES OF THE MEMBERS OF THE CONVENTION.

Thomas Clapham, *Portsmouth, N. H.*
Charles W. Moore, *Boston, Mass.*, R. W. G. Secretary.
William Field, *Pawtucket, R. I.*
Ebenezer Wadsworth, *West Troy, N. Y.*, R. W. P. G. Sec'y.
Daniel Piper, *Baltimore, Md.*, R. W. G. Lecturer.
Nathaniel SeEVERS, *Georgetown, D. C.*, R. W. G. Lecturer.
John Dove, *Richmond, Va.*, R. W. G. Secretary.
John H. Wheeler, *Raleigh, N. C.*, M. W. G. Master.
Albert Case, *Charleston, S. C.*, M. R. G. Chaplain.
Lemuel Dwelle, *Augusta, Geo.*, G. Lecturer.
Edward Herndon, *Gainesville, Ala.*, P. G. Master.
Thomas Hayward, *Tallahassee, Florida*, P. D. G. Master.
John Delafield, Jr., *Memphis, Tennessee*, G. Lecturer.
John Barney, *Worthington, Franklin co., Ohio*, G. Lecturer.
S. W. B. Carnegy, *Palmyra, Missouri*, P. G. Master.
Joseph Foster, *St. Louis, Missouri*, S. G. Warden.
W. J. Reese, *Lancaster, Ohio*, M. W. G. Master.
Charles Gilman, *Baltimore, Md.*, M. W. G. Master.
Hiram Chamberlain, *St. Charles, Missouri*, R. R. G. Chaplain.
Joseph K. Stapleton, *Baltimore, Md.*, D. G. G. M. G. G. E. U. S.
R. W. E. Curben, *N. Orleans, Louisiana*.
R. W. F. L. Billon, *St. Louis, Missouri*, P. G. Secretary.
R. W. Edward John Hutchins, *P. P. D. G. M., South Wales*.
R. W. Cornelius Smith, *S. G. W. Md.*

Received of Albert Case fiftyseven dollars, in full for printing the foregoing proceedings.
JOS. ROBINSON.

Baltimore, May 20th, 1843.

[We have been compelled to omit a portion of the proceedings, on account of the crowded state of our pages, and for the same reason we defer all comments until next month.]

MASONIC CHIT CHAT.

☞ We wish it to be distinctly understood, that we do not receive subscribers for a less term than one year, and that any subscriber discontinuing his subscription within the year, will be charged for the entire volume. The propriety of this rule, and the necessity of enforcing it, are sufficiently manifest. Broken volumes are of no use to us, and we cannot afford to have them left upon our hands.

☞ We will record, under the head of "Obituary," the death of any Brother whose decease may be communicated to us, free of postage. The notices must, however, be accompanied by a responsible name. They will be the more acceptable, if the particulars of the Masonic history of the deceased, are stated,—the Lodge of which he was a member, the time when initiated, the number of degrees taken, the offices held, &c. It is due to the memory of the faithful and worthy Brother that his name and his services should be found in the current history of the Craft.

☞ A new series of the Freemasons' Quarterly Review, (a work originally started at London, by our talented Br. Robert Thomas Crucefix,) was commenced in March last. The first number is before us, and is filled with a variety of interesting matter, a portion of which we shall transfer to our pages. The second number of "Freimaurerische Vierteljahrs Schrift," or German Freemasons' Quarterly Review, has also been received, and will be noticed in due time.

☞ The German F. M. Quarterly Review contains an engraving of a medal, in honor of Prince Frederick William, the brother of the king, protector of the Freemasons in the Prussian States. It is beautifully executed, and the likeness is no doubt equal to the execution. On the adverse are the arms of the three Grand Lodges of Prussia, surmounted by the eagle.

☞ A French Lodge, or a Lodge the ceremonies in which are to be conducted in the French language, is to be established in London. There is already a German Lodge. They, of course, are required to work upon the English system.

☞ It may be gratifying to some of our personal friends, to know in what estimation the Magazine is held by our English Brethren. The following is from the London Review for March last:—

The Freemasons' Magazine. By C. W. MOORE. Tuttle & Dennett, Boston, United States.

The editor of this agreeable publication is a Brother of distinction in the Craft, and has given those proofs of acquirement that qualify him for the arduous task he has undertaken. The work has reached its second volume, and contains much valuable information. Indeed, we should have quoted largely, but our pages have been pre-occupied; hereafter we shall refer to this Magazine, if we are fortunate enough to receive it.

☞ We notice that the Grand Chapter of Ohio, requires that the subordinate Chapters take a separate ballot on the admission of a candidate to each of the preparatory degrees; that is, that the candidate shall pass the test of *four* ballots in the Chapter, before his exaltation. This is sometimes practised in the Lodges at the South.

☞ We have barely space to announce to our readers the death of His Royal Highness the Duke of Sussex, Grand Master of the G. L. of England. Memoir hereafter.

☞ Our Mississippi correspondent is informed that we receive, at par, the bills of any specie paying Bank in the country, but prefer those of the banks in the large cities.

☞ We acknowledge the receipt of an address delivered before Benevolentia Lodge, at Heathville, Va. by Rev. R. B. Thomson, but have not yet been able to examine it.

☞ Sir Alan Napier McNab, a scion of one of the most ancient families in Scotland, has been appointed Provincial Grand Master for Canada, over the Lodges holding under the Scottish Constitution.

We thank our Brother in the "wooden country," (by which, we suppose, is to be understood Columbus, Miss.) for his kind communication. We have read it with much interest.

Our agent at Jackson, Ten. is informed, that the letter, forwarded last year, with its enclosure, was received and acknowledged at the time.

THE

FREEMASONS' MONTHLY MAGAZINE.

VOL. II.]

BOSTON, JULY 1, 1843.

[No. 9.]

THE LATE NATIONAL MASONIC CONVENTION.

OUR readers are already in possession of as much of the doings of the National Masonic Convention at Baltimore, as it is proper to lay before the public. That which may not be published, and which formed the principal object and business of the Convention, will in due time be communicated by the Delegates, to their respective constituents.

Representatives were present from sixteen States, exclusive of the Brother from Louisiana; embracing a very large majority of all the active Grand Lodges in the country. The Delegate from Tennessee, though appointed and commissioned, did not arrive. Pennsylvania and Kentucky did not appoint Delegates. It is believed, however, that the latter State will abide by the decision of the Convention. It was also understood that the Grand Lodges of Arkansas, Indiana, and Illinois, approve of the object of the Convention, and will avail themselves of the result of its deliberations. The Lodges in Louisiana, are mostly French, working according to various rites.* We do not anticipate any change either in that State or in Pennsylvania, at present. New Jersey, Connecticut and Maine, the three remaining States, will, we doubt not, readily adopt the system recommended by the Convention.

It was a source of regret to the Convention, that all the Grand Lodges were not represented. There are, however, sufficient reasons why they were not. Five of the absentees were not in a pecuniary condition to afford the expense. Three of the number are yet in their infancy, and two are just recovering from the paralyzing effects of the political and demoralizing scourge which has but recently swept over the middle and northern sections of the country. They will all, probably, avail themselves of the services of the delegate nearest to their respective locations, to acquire a knowledge of the ritual which has been adopted. Two of

*Among them Au Rite D'York, Au Rite Ecossais, et Au Rite Moderne.

them, we understand, have already made arrangements to this effect. But we regret their absence, chiefly because the importance of the principal subject before the Convention, was of a nature which demanded the united wisdom and unanimous action of the whole Fraternity. The Convention was probably the most important assemblage of Masons that has been held, either in this country or in Europe, since the organization of the Grand Lodge of England, at London, in 1717. The ancient ritual of the Order had been corrupted. The unity of the Institution had been marred. Its universality was in danger. And for the first time in the Masonic history of this country, the Craft were assembled, by their representatives, to devise some uniform mode of action, by which the ancient land-marks are to be preserved and perpetuated, and by which posterity, in all time to come, are to be enabled to decide, with certainty, upon the pretensions of a Brother, in whatever section of our happy land he may reside, or whither he may roam.

A more important duty,—one imposing a greater degree of responsibility, or calling for the exercise of greater prudence and discrimination, of wisdom and experience, could not, we apprehend, be entrusted to any body of Masons. The aid and counsel of every Grand Lodge, were therefore greatly to be desired. But strong as this desire was, and much as the absence of a portion of them was regretted, the Convention could not hesitate to proceed with the business for which they had convened. They did proceed, and their deliberations were marked by a degree of unanimity, which we have never witnessed in any other than Masonic assemblies.

The SYSTEM OF WORK and LECTURES adopted, may have its imperfections; but it is believed to be more free from them, than any other system in this country, if not in the world. It is the *ancient York rite*; which, in our opinion, is the only true and legitimate rite. It is the rite practised by our fathers. It is the tree which they transplanted from their fatherland, and have entrusted to our care. It had begun to decay. Unfaithful hands had engrafted on it shoots of foreign growth. These have been cut off. The decayed branches have been separated from the body. The limbs have been restored to their natural health, and it again stands forth in its primitive verdure and beauty, with its many roots rivetted to the soil, and its broad limbs spread in bold outline to the storm and the sunshine.

The system recommended by the Convention, has been very properly termed the NATIONAL SYSTEM; in the belief that it is destined to become what its name imports. Many of our Brethren, in various sections of the country, will probably find in it, features essentially different from their preconceived views of what is correct. We cannot however doubt that they will cheerfully yield their own predilections, if not out of re-

spect for the opinions of the Convention, at least for the sake of UNIFORMITY. But we respectfully submit that the opinions of the Convention are more likely to be correct than those of individuals. It was composed of intelligent Brethren, representing all parts of the country, and bringing with them a knowledge, not only of the systems prevailing in their immediate vicinities, but of most of those existing in Europe. They were, therefore, in possession of the means necessary to a correct decision; and to such we most sincerely believe they have arrived. We trust the several Grand Lodges in the country, may be able to adopt the system without a dissenting voice.

The new FUNERAL SERVICE, drawn up by our esteemed friend and Brother, Rev. ALBERT CASE, of South Carolina, and recommended by the Convention, will be found in the present number of the Magazine. It is a rich and beautiful performance, and cannot fail to obtain general favor with the Fraternity. It will be seen, however, by reference to the proceedings, that the Convention have also retained the excellent Service prepared by Br. Webb, which has been in use for many years. Thus leaving the Lodges to consult their own preferences.

The Convention have again recommended the issuing of GRAND LODGE CERTIFICATES, and earnestly invite the consideration of the Fraternity to the subject. Several of the Grand Lodges have already adopted them, and others will immediately come into the arrangement. We trust that in the course of another year, the recommendation of the Convention, in this particular, will be fully carried out. It is the only certain method by which the Lodges can be protected from the impositions of the unworthy.

Another subject recommended, is the preparation of a TRESTLE-BOARD, or Monitor, adapted to the system of work which has been agreed upon. This duty has been referred to a committee, and the work will be published in the course of a few months.

The next subject which arrests our attention, is the report of the Committee on Jurisprudence. The report again recommends the holding of "triennial Conventions," consisting of one Representative from each Grand Lodge in the United States, and proposes certain "RULES" for their organization and government. This course was deemed to be necessary in order that the Grand Lodges might the more fully understand the extent of the powers proposed to be exercised by the Conventions, and with which it would be necessary to clothe their delegates. The rules are perfectly simple, and so well define the objects to be attained by their adoption, that comment would seem to be unnecessary. The great point proposed is the attainment and preservation "of a uniform mode of

work, lectures and ceremonies," throughout the country. The importance of this is nowhere denied. The only question is as to the method of attaining it. That proposed by the Convention is, to our mind, the only feasible one.

Another point of some importance in the report, and which was sustained by the Convention, is the decision, that "a subordinate Lodge has not the right to try its Master, but that he is amenable to the Grand Lodge alone." This is undoubtedly a correct principle, though it may not be stated with sufficient distinctness. It is not, we presume, intended to be understood, that an offending Master of a Lodge cannot be reached except through the immediate action of the Grand Lodge. It is in the power of the Grand Master, during the recess of the Grand Lodge, to suspend, for cause, the Master of a Lodge, or the Lodge itself, subject to the action of the Grand Lodge at its ensuing meeting. This power is also vested in the District Deputy Grand Masters, as to the Lodges within their respective jurisdictions.

The Committee, in the report under consideration, also recommend, that the subordinate Lodges be required to report to the Grand Lodges, the names of Brethren residing in their respective vicinities, who are not members of any particular Lodge, and who, consequently, pay no dues for the support of the Grand Lodge or for the benefit of the common charity fund. The report regards them as drones in the Masonic hive. The only practicable means by which this difficulty can be removed, if it be desirable to meddle with it at all, is the adoption of a regulation by the Grand Lodges, prohibiting the admission of a Brother, as a visitor, more than once to the same Lodge, in the town where he resides, unless he be a member of some subordinate Lodge. This is the existing regulation of the Grand Lodge of England. We quote from her Constitutions:

"A Brother, who is not a subscribing (i. e. paying) member to some Lodge, shall not be permitted to visit any one Lodge in the town or place where he resides, more than once during his secession from the Craft."

The Convention have recommended the sending of a Delegate to Europe, and we respectfully commend this recommendation to the consideration of the Grand Lodges. Such a mission would undoubtedly be productive of great good, in establishing a better Masonic intercommunication between the Brethren on either side of the Atlantic. Not much, however, would be gained by extending it beyond England. There is too great a variety—too much fancy and tinsel-work, in the Masonic ritual of the continent, to be of much importance in this country. The *essentials* do not differ materially from us. The detail is not desirable. The

English "union system" of work and lectures, on the contrary, is very nearly like that which is recommended by the Convention. It is much more diffuse, and in some respects perhaps more finished and beautiful; but, with a perfect knowledge of both, we doubt whether, as a whole, it is preferable.

The Convention was also pleased to recommend this Magazine, "as eminently useful and well deserving the generous patronage, support and study of the whole Fraternity." The compliment was unsolicited and unexpected, but not, therefore, the less gratifying. It demands the warmest expression of our acknowledgments, and an increase of exertion on our part, to render the work still more acceptable to the Brethren, and useful to the Institution.

We have thus taken a cursory view of the various topics particularly considered and recommended by the Convention. It was not a legislative body, and did not therefore engage in the discussion of questions not having an immediate bearing on the great object for which it had assembled. That was found to be sufficient to consume the whole time of the session; which, on the whole, was a very pleasant one. There was an excellent spirit among the members,—a disposition to concede, where concession was not manifestly improper. It would otherwise have been impossible to have arrived at the satisfactory result which was finally attained. The delegates seemed to be fully impressed with the responsibility that rested upon them, and with the importance of the subject committed to their charge. We cannot doubt that the result of their labors will be satisfactory to their constituents, and promotive of the best interests of the Fraternity.

"MASONIC FESTIVAL."

On the evening of the adjournment of the Convention, the members were politely invited by the Brethren of Baltimore, to a "MASONIC SUPPER," at the Merchants' Hotel. The tables were spread in a rich and beautiful style, and furnished with all the luxuries which good taste could suggest, and warm hearts and liberal hands supply. M. W. Charles Gilman, Esq. Grand Master of the Grand Lodge of Maryland, presided, assisted by R. W. B. Joseph K. Stapleton, Francis J. Dallam, and Anthony Kimmel. A Band of Music was in attendance, and after the cloth was removed, the following toasts were announced:—

REGULAR TOASTS.

1. Our country—and our Masonic Altars.

Music.—*Hail Columbia.*

2. Our much respected guests.—We greet them in the warmth of our hearts whilst with us, and we will cherish them in our memories when absent.

Music.—*Burns' Farewell.*

3. The several Grand Lodges of the United States.
Music.—*Washington's March.*
4. The Masonic Convention recently held in this city.—Prosperity and success attend its labors.
Music.—*All hail to the brave and free.*
5. The memory of Washington, La Fayette and Warren.
Music.—*Oft in the stilly night.*
6. Our absent Brethren.
Music.—*Auld Lang Sine.*
7. The Tenets of our Profession.
Music.—*Star Spangled Banner.*
8. The General Grand Encampment and the General Grand Chapter of the United States.
Music.—*Yellow Haired Laddie.*
9. Woman.—Her love the earthly reward for Masonic Virtue and Truth.
Music.—*Sweet Home.*

Toasts were also given complimentary to the delegates and the respective Grand Lodges represented by them, which were responded to in appropriate terms. A variety of volunteer sentiments were likewise announced, and some excellent speeches made by the President and others. But we took no notes at the time, and are not prepared at this late day to sketch even an outline of the many good things said and done. We may however bear testimony to the pleasing fact, that it was a joyous occasion,—one which will long be remembered with sentiments of fraternal gratitude by the Brethren in compliment to whom it was intended.

The members of the Convention, and their constituents, are under heavy and peculiar obligations to the Grand Lodge of Maryland and the Brethren of Baltimore, for their courtesy, kindness and liberality. The entire range of the elegant and commodious Masonic apartments in the Masonic Hall building, were thrown open to them, and every wish, and every want, were in the kindest manner anticipated and supplied. It was all Masonry.

The next meeting of the Convention is to be held at Winchester, in Virginia, on the second MONDAY in May, 1846, should thirteen of the Grand Lodges in the country, adopt the rules and resolution recommended by the Convention, as contained in the proceedings given in our last number; of which, we think, there can be no doubt. It is most certainly for the interest of the Fraternity in this country, that the meetings should be continued. The work has only been commenced. It remains to be carried out.

THE DEDICATION OF LODGES.—A TRADITION.

THE following is one of the many old Masonic traditions which have been orally transmitted through a long series of ages, and though it has not been preserved in the Lodges of this country, it is still retained in those of England, which have not adopted the "Union System" of work and lectures. In that system the Lodges are dedicated to "God and his service," and the "line-parallel" is made to represent Moses and King Solomon. This change was made by the Grand Lodge of England in 1815, with a view to remove from the ritual every thing which might be construed into sectarianism, or which might tend to mar the universality of the Institution. We give the tradition as we have received it from England. Our readers will place such estimate upon it as they may judge it entitled to:—

"From the building of the first Temple at Jerusalem to the Babylonish captivity, Freemasons' Lodges were dedicated to King Solomon; from thence to the coming of the Messiah, they were dedicated to Zerubbabel, the builder of the second Temple; and from that time to the final destruction of the Temple of Titus, in the reign of the Emperor Vespasian, they were dedicated to St. John the Baptist; but owing to the many massacres and disorders which attended that memorable event, Freemasonry sunk very much into decay; many Lodges were entirely broken up, and but few could meet in sufficient numbers to constitute their legality; and at a general meeting of the Craft, held in the city of Benjamin, it was observed, that the principle reason for the decline of Masonry, was the want of a Grand Master to patronize it; they therefore deputed seven of their most eminent members to wait upon St. John the Evangelist, who was at that time Bishop of Ephesus, requesting him to take the office of Grand Master. He returned for answer, that though well stricken in years, (being upwards of ninety,) yet having been in the early part of his life initiated into Masonry, he would take upon himself that office; he thereby completed by his learning, what the other St. John had completed by his zeal, and thus drew what Freemasons term a line-parallel; ever since which, Freemasons' Lodges, in all christian countries, have been dedicated both to St. John the Baptist, and St. John the Evangelist."

ANTI-LOVE SOCIETY.—The *Gent's Magazine* for May, 1738, records among its news, "Mam. Salle, the famous dancer at Paris, who values herself so highly for her vestal pretences, has instituted an order there, of which she is president, by the name of the *Indifferents*; men and women are indiscriminately admitted into it, and upon their introduction a new scrutiny is made into their qualifications. They have likewise rites after the manner of the Freemasons, which no one must disclose; the badge of the Order is a ribbon, striped, black, white, and yellow, and the device an imitation of an icicle. They take an oath to fight against Love, whose power they renounce."

TWO VENERABLE BROTHERS.

THE writer of the following interesting anecdote is the Grand Lecturer of the Grand Lodge of Ohio. We would almost make a journey to the residence of the venerable Brother McLane, for the pleasure of taking him by the hand. Br. Barney says :—

“We have in Ohio, two venerable Brethren whose names I should be pleased to see published in your Magazine. The first is Capt. HUGH MALLOX, aged about 93, now living in or near Bethel, Clermont Co. He was initiated in the year 1782, in Gen. Washington’s markee. *Gen. Washington presided in person, and performed the initiating ceremonies.* The other is Br. J. McLANE, now in his *one hundred and seventh year!* His diploma is dated, I think, in the year 1762. He has consequently been a Mason *eightyone years!* In his hundred and fourth year, he received, in a Chapter at Maysville, Ky., the several degrees conferred therein!

“I am, fraternally, yours, &c.

JOHN BARNEY.

“R. W. Br. CHS. W. MOORE.”

WOMAN.—A SONG.

[Br. MOORE—I have taken the liberty to alter the following little song from an English periodical. If you think it worthy of publication, please give it a place in the Magazine.]

As Brothers, we are met for social delight,
And joy the heart of each Brother shall fill;
Though woman, dear woman, be absent this night,
The spell of her beauty is over us still.
Though shut from our Lodges, by ancient decree,
In spite of our laws, woman here bears her part;
For each MASON, I’m sure, will tell you with me,
That her form is enshrined, and reigns in his heart.
’T was wisely ordain’d, by our Order of old,
To tile fast the door, spite entreaties or sighs;
For once in our Lodge, she would rule uncontroll’d,
And govern the Craft by the light of her eyes.

“FREEMASONS OF THE CHURCH.” We have received the prospectus of this rising Association, and most cordially approve of its objects. These objects are the re-discovery of the ancient principles of architecture; the sanction of the good principles of building, and the condemnation of bad ones; the exercise of scientific and experienced judgment in the choice and use of the most proper materials; the infusion, maintenance, and advancement of science throughout architecture; and eventually by devolving the powers of the college upon a just and beneficial footing, to reform the whole practice of architecture, and once more to surround it with honor and fame. To members of such an association, we cannot but say as we feel, “Go on and prosper!”—*English paper.*

THE INVISIBLE SHIELD.

I HAVE been much pleased with the little stories and incidents that you have from time to time published in the Magazine, and I hope you will continue to insert them, as they interest many readers who are not of us, but who are induced to pry into our books, to see if perchance an idle word may not have escaped us, whereby they may catch an idea. The “Invisible Shield” has interested me much, and could those females whom I have heard often and again abuse the “Masonic tie,” see and hear what I have both seen and heard, they would stand upon the house top and proclaim far and wide, that the “Invisible Shield,” has been the preservation of many, very many of their sex. Many instances have come under my own immediate observation. One I will relate.

In the little town of J—, in the “far west,” there was a Lodge of Freemasons. It had commenced its operation only a few months previous to the arrival of a young man, who, after a few weeks residence, had become the general favorite, not only of the softer sex, but he was beloved by his own. He was a Freemason,—a bright one; for although he had been initiated only a few months, so great progress had he made, that he was capable of teaching even many of the older Brethren. This made him popular among them;—he was so with all, young or old, serious or gay. In the course of his wandering among the ladies, a day or so after his arrival, he was much captivated by the elegant form, and the beautiful face of Laura G—; and after a few hours conversation with her, his heart was completely enslaved. Never had he seen before one like her, whose every motion conveyed the idea of grace. To a disposition whose gaiety was unchecked for a moment, she united that peculiar piquancy which is so attractive in the young. No one that he had ever seen, possessed in so eminent a degree that naivete so peculiar to the French. With all these enticing and attractive qualities, he was charmed. An ardent admirer of beauty, he had passed but a few moments with this charming girl, ere he was her slave; but, when he beheld her other qualities gradually unfold, he vowed within himself that he would make her his forever. Need I say that the feeling was reciprocal? Almost at the same time that he made this vow—(and he had raised his eyes to her’s, to see there what answer he should find, if any)—such thoughts had been rapidly coursing through her own mind. Their eyes met—they dropped and again they met,—he took a steady gaze and looked deep, deep into her’s, which she seemed unable, transfixed as they were, to move. I say he gazed deep—searching in those dark blue eyes, the answer to his burning, consuming thoughts. He seized her passive hand, and imprinting a fervent kiss upon those taper fingers, exclaimed, in a burning tone, “Laura, I love you as my own soul—forever am I your slave.” Let me here change the scene. You have learnt his character. He was in earnest,—he meant what he said, and would have continued in his faith. But we must see the other side of the picture.

In the same room was his friend, who had introduced him to the house. He was conversing with a friend of Laura’s, who was staying with her. All that I have related did not escape the attention of Staunton, he well knew the character of Walter Lacy, for they were school mates;—and he knew, that if these two beings were brought in contact, love at first sight would be the result. I will here digress and explain how these two old school mates had met in a western village. They were in the same College in N. England. Walter was a Virginian by birth, but had been sent to N. England to receive a Collegiate education. There he had met Staunton, and through their intercourse had become somewhat intimate. They were both of a class in the community that is termed middle, (i. e.) neither wealthy, nor yet dependent on a daily business for support. Although from different sections of country, they had been accustomed to the best society; for in our own happy land we do not find the best society among those who are the wealthiest, but among such as are removed above want, sufficiently, to give them leisure to be devoted to the acquisition of knowledge. Staunton’s father was an eminent lawyer, and Walter’s was equally eminent as an engineer. They had

each received from their parents high notions of honor. They had separated after the termination of their studies; the one to repair to his father's office, there to con over Blackstone, Chitty, and a host of legal authors; while the other proceeded to his own fair home in the south, there to make preparation to move with his father and family to the far west. Let this sketch suffice. Walter had taken up his quarters in J—, where he was stationed to superintend the construction of the C. and G. Rail Road. I may here remark, that it was this, in part, which gave him so much importance among the good citizens of J—. Of course it had its influence on the girls. There he had met Staunton after some six years' separation. They had changed but little, except in years; Staunton had become more and more artful: Walter, more free and frank, and less on his reserve; he had not yet learned to keep his own counsel; but since his entrance into the mysteries of Masonry, he had somewhat curbed his naturally too confiding disposition. The great truths therein exhibited, had confirmed his good qualities and checked his bad ones. In addition to his good qualities, he had learned in a measure to "maintain secrecy," even in his own affairs. Staunton was an attentive observer of the enamoured pair; he saw the kiss and the following blush that suffused the neck and face of the fair Laura; and he doomed her to destruction! Why? Reader, he too had bowed at that shrine and his offering was rejected. From that moment, he vowed her destruction. He had for months brooded o'er his disappointment, and sought a means of retaliation; but none offered. He still visited the house, and when company was present, he was as gay as usual; but it was a silent meeting when they two were alone. The arrival of Walter Lacy had somewhat revived his spirits. He voluntarily offered to introduce him to Laura, and to render the surprise the greater, he had but barely hinted at her beauty, well knowing that to be the best way to effect his object. He had designed her destruction. Walter was to be his tool. And oh! with what triumph did he witness that kiss and that blush.

We will now transfer ourselves to the room of Walter Lacy. He and his friend Staunton have seated themselves near the fire, with a bottle of fine old sherry between them.

"Well Walter, let us criticise the qualities of the girls you have seen to day, while we discuss the merits of this old sherry. What do you think, (to begin with the last first,) of Miss Laura G., you seemed to be quite taken with her, eh?"

"Staunton, do you remember the bright eyed little witch that so captivated me, at the first ball I attended in M—?" "Yes, why?" "Laura G. is enough like her to be her own sister, and I tell you Staunton, when I heard the next day that Ellen G. was engaged to be married, I vowed solemnly that I would not give my affections to any except that one who should resemble her, and to night *her* I have seen, and if all things be favorable, I solemnly vow that!"—"What?" said Staunton, almost breathless, both from anxiety and jealousy—"that—that, oh nothing—ha! ha! What a fool I am—Staunton, to fall in love with every pretty face I see—had I married every pretty girl I have fallen in love with, I should have as many wives as the Grand Bashaw."

We will pass over a few months, in which time Staunton had suffered Lacy to entangle himself completely in his meshes, ere he should spring the trap. Laura had given her whole soul and affection to the keeping of Lacy. Night after night, in the soft moonlight, had they strolled through the beautiful groves around this most delightful village. Spring had come with its thousand varied sweets,—here mingled the wild flowers of the prairie and forest with the more cultivated scion of the garden. It was their pleasure by moonlight to gather the early flowers of the season; and yet there had not passed from the mouth of either any more definite words than those uttered by Walter at his first interview. But they knew and felt that their love was reciprocal. Often and again had Walter lifted his eyes to her's, and would have told her he loved, but he needed not to convey his meaning by words.

Staunton now concluded the plot ripe and the time arrived to perfect his plans.

He saw that if ever man or woman loved, these young creatures were strongly under that influence. Oh, how fair and how lovely to behold is the pure and holy love of two such bright beings! A serpent crept into Paradise, and the fiend, Staunton, now stepped in to spoil the holy affection. On the 1st of May, (I remember it well,) the young ladies and their beaux had sauntered out early in the morning to try their fortunes, and either by design or by chance, I know not, Laura had seen Walter's image reflected in the well; but the forbidding countenance of Staunton almost concealed it from her view. With a shudder and a smothered shriek, she turned and discovered both Walter and Staunton leaning over her, and also looking into the well. The former gazed into her eyes to read there if possible, that deep and dark secret, which a few moments before had been revealed to him by Staunton. All these was innocence, and yet, he could not doubt Staunton: he said he positively knew it; nay, was present in J—, when it occurred. I will not follow this couple through that joyous day. To one it was a day of unmingled pleasure—that one was Staunton. He had shot the poisoned arrow and he saw how well it took effect. A month from this time Walter Lacy had made up his mind,—yes reader,—he had deliberately concluded to betray the innocence of this lovely, this confiding girl. One month had he struggled between a sense of duty; yea, against his honorable feelings and his deep, his burning love. Reader, I will tell you why. Previous to that first of May, his love for Laura was as pure and as unmingled with any base motive as was that pure love first given from heaven; but Staunton, the fiend, had told him that he was giving his heart to a—**** I forbear the word. He told him this, that she had been betrayed and was lost. As I said before, one month had he tried to stifle his animal nature; but it was too strong, and he yielded! Ah! then should he have sought aid from a higher power; and, like Joseph, have resisted even to death. He was seated in his room when he came to this rash determination; it was about dusk, and he seized his hat to repair to the accustomed place, when a rap was heard at his door. "Come in. Ah! good evening Uncle Tom—what's going on to night?" "We have several on whom we confer the M. M. deg. to night, and we wish your assistance. By the way, Br. Lacy, you have not been to visit us for some months;—I fear these women interfere, we shall have to marry you off, and then you will come every night!" "Ah! Uncle Tom! you are an old bachelor, and we allow you to say that; but if I were married I should be less often there than now. Well, I will be there to night." ***** He had been in the Hall but a few moments ere he was aware that the "Invisible Shield" was thrown over the fair Laura G. Her father was that night made a Master Mason. 'Twas was that beautiful girl saved. Shall I finish the picture?

Staunton saw that his scheme was not working as rapidly as he desired, and over stepping his usual caution, suggested the course to Walter, that his own wild passions had prompted. Walter was led to suspect that something was wrong, and using that deep penetration which he possessed in an eminent degree, he discovered that Staunton must have had a bad motive in all the information that he had given him. At his next interview with Laura, he learned by inquiry from her, that Staunton had addressed her and been rejected, only a few months before his own arrival in J—! The whole matter was explained. He was to have been the instrument to destroy his innocent victim. He took his leave immediately, vowing vengeance on the head of that base wretch; but he was not to be the instrument of his punishment. A severer punishment had been inflicted on him by his Maker. In managing a fiery horse, he had been thrown, and his skull so badly fractured that his life was despaired of. He called incessantly for Walter and Laura, and when Walter was admitted to him, he commanded his attendants to leave them alone. He then told his own story, and the means he took to injure him and Laura, and now said he, pardon me—pardon and forgive me, and then I will ask the forgiveness of God. I need not say that his forgiveness was freely given, and he died as all hoped, after he had made his peace with God. And now reader, in a few weeks Walter Lacy and Laura G. will be man and wife. Such is the "Invisible Shield."

FUNERAL SERVICE,

Reported by Br. ALBERT CASE, of South Carolina, and recommended by the National Masonic Convention for adoption by the Grand Lodges.

SERVICE AT THE LODGE ROOM.

The Brethren having assembled, the presiding officer opens the Lodge in the third degree in Masonry.

After the object of the meeting has been stated, the Chaplain or Master, will commence the service.

I. If a man die, shall he live again?

Response—The dust shall return to the earth as it was, and the spirit shall return to God who gave it.

II. When he dieth, shall he carry any thing away with him?

Response—He brought nothing into this world, and it is certain he can carry nothing out.

III. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

Response—God is our God forever. He will be our guide and support through the dark valley of the shadow of death.

Our Brother has been called from labor in the terrestrial Lodge, and gone, we trust, to partake of the divine refreshments on high.

Let us meditate on the virtues of his character—the benevolent spirit he manifested—the offerings he made upon the altar of charity, whereby the needy were supported—the distressed comforted—the widow's woes assuaged, and the lone orphan's tears dried up.

Let us see in our holy religion and in the teachings of our Institution, those principles which influenced him to love and adore his Maker, and to love his fellow-man; which taught him how to live, and how to die.

And since he has gone, in obedience to Heaven's mandate, may the recollection of his honor and virtue be cherished in our hearts, and have a salutary influence in our lives.

And now, beloved Brother, farewell! Farewell, till we meet thee with a lasting embrace in that Grand Lodge, where the Grand Master Supreme, forever presides, forever reigns!

The honors are then given, and the following Prayer pronounced.

Almighty God—infinite in wisdom, mercy and goodness, extend to us the riches of thy everlasting favor, make us grateful for present benefits, and crown us with immortal life and honor. And to thy name shall be glory forever.—*Amen!*

The procession is then formed and proceeds to the place of interment. While assembling around the grave sacred music may be performed.

ORDER OF PROCESSION AT A FUNERAL.

E. Apprentices;

F. Crafts;

Tyler, with a Drawn Sword;

Stewards, with White Rods;

Musicians, (if they are Masons, otherwise they follow the Tyler);

Master Masons;

Senior and Junior Deacons;

Secretary and Treasurer;

Senior and Junior Wardens;

Past Masters;

The Holy Writings, on a Cushion covered with Black Cloth, carried by the Oldest Member of the Lodge;

The Master;

Clergy;

The		Body,
with the insignia		placed thereon,
and two		swords crossed;
Pall Bearers.		Pall Bearers.

The officers take their position at the head of the grave, and the following service is performed by the Chaplain or Master:

FUNERAL SERVICE AT THE GRAVE.

My Brethren,—We are now assembled around the final resting place of these mortal remains, and are about closing the last solemn duties of respect we owe to our departed friend and brother. A few reflections, therefore, applicable to the solemnities of this occasion, and salutary and impressive to the living, may be, with great propriety, offered on this sacred spot—a spot where departed friendship yet lingers, and steals in melancholy, yet pleasing reminiscence on the heart.

We are born to die. We follow our friends to the brink of the grave, and standing on the shore of a vast ocean, we gaze with exquisite anxiety till the last dreadful struggle is over, and see them sink in the fathomless abyss. We feel our own feet slide from the precarious bank on which we stand, and but a few suns more, and we shall be whelmed mid death's awful waves.

The younger are crowding the next older off the stage of action, as though each were anxious to exhibit his part in the strange and ever changeful drama of human life. Not a solitary individual re-enters the world's theatre. All take their exit, and are known beneath the sun no more forever.

We are now in the solemn grave-yard, and here learn the only language of the tomb—the epitaph declaring *they once lived*.

Lettered stones and monuments are more instructive than the once living thousands, whose memories they preserve from oblivion.

All, except these, is speechless as the chambers of eternal silence. No lingering spirits hover around their mouldering relics, whispering any intelligence of their present existence.

The eternal country, for which they embarked, returns us no intelligence of their safe arrival. Speechless is the gentle breeze that fans their verdant covering.

The statesman, hero, philosopher, theologian, whose eloquence or arms have shaken empires—who have united the language of earth and heaven, or plucked proud laurels from fields of war, are resting in silence. Their hearts, that once beat high with hopes of life and glory, are unaffected with the interests of earth, and susceptible of nought but the feelings that appertain to another world.

Not only these are gone, but even the youth, whose cheeks are mantled with sunny smiles, and whose eye sparkles in all the brilliancy of health, must soon become an inanimate lump of clay. Those lips, that now echo the sentiments of inexperience, must be silent, and the heart that now palpitates and rejoices at the sound of pleasure, must be stilled in the cold and cheerless mansions of the dead. Another generation will arise to occupy our places and stations in life.

The sun will rise and set, the earth revolve,—strangers will tread upon our sepulchres, without knowing that we ever existed. A few surviving relatives may remember us and mourn, but these few will soon follow to the land of silence. No one here, will concern himself with our past joys or sorrows, while we shall be conversant with the amazing realities of another world.

Under these feelings and impressions we are now about to commit the body of our departed friend to the silent grave. And under a full and solemn conviction

of the nothingness of all earthly and perishable objects, we here renewedly, as Masons, pledge to each other our fraternal love; and may we so improve this dispensation of Divine Providence, and so live, that when these feeble frames shall slumber beneath the cold clods of the valley, the needy and distressed, the widow and the orphan may point with regret to our sleeping ashes, and each exclaim—there lie the men whose compassion soothed my woes; whose maxims tranquilized my perturbed spirits, and whose bounty relieved my pressing necessity.

INVOCATIONS.

I. May we be true and faithful—live and die in love; for the memory of the just is blessed.

Response—So mote it be.

II. The Lord bless us, and keep us—the Lord make his face to shine upon us, and be gracious unto us—the Lord lift upon us the light of his countenance and give us peace.

Response—So mote it be.

All—Glory be to God in the highest, on earth, peace, good will towards men.

PRAYER.

Almighty and most merciful Father, we adore thee as the God of time, and of eternity. Of both worlds, thou art the incomprehensible and amazing Lord; ruling the destinies of all; from the highest angel in heaven through every grade of creatures even down to the sparrow's fall—from the grandeur of rolling worlds down to the numbering of the hairs of our heads.

Under a government so vast and minute, we every where see thy ever working hand. We see it in giving us being, and in calling us hence to be here no more.

As it has pleased thee to take from the light of our abode, one dear to our hearts, we beseech thee to bless and sanctify to us this dispensation of thy Providence. Inspire our hearts with wisdom from on high, that we may glorify thee in all our ways. May we realize that thine All-seeing Eye is upon us, and be influenced by the spirit of truth and love to perfect obedience,—that we may enjoy the divine approbation here below. And when our toils on earth shall have ceased, may we be raised to the enjoyment of fadeless light and immortal life in that kingdom, where faith and hope shall end—and love and joy prevail through eternal ages.

And thine, O righteous Father, shall be the glory forever.—*Amen*.

Brethren,—We have taken a solemn and impressive survey of human life, in all its blended lights and shades, and learned that all on earth is change. We have seen that as the lightning writes its fiery path on the dark cloud and expires, so the race of men, walking amidst the surrounding shades of mortality, glitter a moment through the darksome gloom, then vanish from our sight forever.

They rest in the stilly shades. There the worms shall cover us, and darkness and silence reign around our melancholy abode.

But, is this the end of man, and the expiring hope of faithful Masons? No; blessed be God! We pause not at our first or second step, but, true to our principles, we look forward for greater light! As the embers of mortal life are feebly glimmering in the socket of existence, our religion removes the dark shroud, draws aside the sable curtains of the tomb, and bids hope and joy to rouse up, sustain and cheer the departing spirit. She points beyond the silent tomb, to the breaking light of a resurrection morn, and bids us turn an eye of faith and confidence on the opening scenes of eternity.

She teaches us to advance boldly onward, and ask more light, till at the Grand Master's Word, we shall be raised to that blissful Lodge which no time can remove. There light, unmingled with darkness, shall reign unbroken and perpetual. There, under the sun-beam smiles of immutable Love, and beneath the be-

nignant bend of the ALL-SEEING EYE, we, as faithful Masons, cherish the fond and immortal hope, that we shall meet again; meet, to part no more.

Unto the grave we now resign the body of our departed brother.

[*Pass round the grave and drop the evergreen, during which time the singing may be renewed.*]

Friend of our hearts, there rest in peace. Raised by the Grand Master's Word, mayest thou share the blessing of immortal life, and unfading glory.

The Procession then returns to the Lodge in inverse order. When the necessary duties are performed, and the Lodge is closed.

LAYS OF THE CRUSADES.—NO. II.

SONG OF THE RESTORED.

A. D. 1241.

HAIL to thee, Holy Zion,
Thou city of our God!
Again we tread the hallowed dust,
That erst the Saviour trod.

There at his sacred sepulchre,
The watch by night and day;
All reverencing the blessed spot,
Where the Redeemer lay.

Church of the Resurrection!
Before thy sheltering shrine
We bend, where He—the Lord of Life—
Arose in light divine.

What, though the sculptured columns,
And marble casements lie
Scattered and broken by the hand
Of vile impiety:

Rebuild them will our builders,
Restore their glories gone;
As did the Mason-men of yore,
The house of Solomon.

All hail, O holy Temple!
Once more thy cross of gold
Gleams glorious to the eastern sun,
As it was wont of old.

Sound now the gladdest trumpet,
Herman de Perigord;
Thy banner of the Beauseans
Floats proudly as before.

O scene of joy and triumph!
Sing it with solemn voice;
Let harp and tabor swell the strain,—
Let all the world rejoice!

[*London Review.*]

MIRCLIP.

CORRESPONDENCE.

Dresden, O., April 12th, 1843.

BROTHER MOORE—SIR: At a regular communication of the Lodge in this place on the 5th inst. the following Resolutions were adopted:

"Your committee have had under examination several numbers of the 2d vol. of the 'Freemasons' Monthly Magazine,' published in Boston, Mass. by R. W. Brother Charles W. Moore, and would respectfully report the following resolutions for adoption.

Resolved, by the members of Friendship Lodge No. 103, in Dresden, Ohio, That we do cordially approve of the course pursued by the Editor of the Freemasons' Monthly Magazine, in disseminating useful Masonic information, and that we do cheerfully recommend it to the consideration of the Order generally.

Resolved, That the Secretary be authorized to subscribe for a copy of the Magazine for the use of this Lodge, it being a publication containing useful Masonic intelligence and general instruction appertaining to Freemasonry.

Resolved, That the Secretary transmit a copy of the foregoing resolutions to Brother Moore.

(Extract from the Minutes.)

BURRIS MOORE, *W. Master*.C. F. CURRIER, *Secretary*.

I am happy to say that the Craft in Ohio is gaining ground wonderfully. The Lodges generally are well attended and a great interest is taken by all the members.

B. M.

Framingham, May 11th, 1843.

BR. MOORE:—Will you allow me room in your Magazine to say, that Meridian Lodge, at Newton Lower Falls, (formerly at Needham,) after a considerable period of inaction, has been recently put in working order, and the Brethren are again assembling around the sacred altar of Friendship, Unity and Brotherly Love. The Lodge held a regular meeting on Wednesday evening, the 10th instant, when the officers elect, for the ensuing year, were duly installed according to ancient usage, by R. W. JONAS GREENWOOD, D. D. G. M. for the 4th District. The Installation services being concluded, at 8 o'clock the doors were opened to the public, when an interesting and appropriate discourse was pronounced by Rev. Br. WM. BARRY, of Framingham. The services were enlivened by singing, in which many joined with voice and heart; and were concluded with Prayer by Br. J. O. SKINNER, of Framingham, and a benediction by Rev. Br. BAURY, of Newton. The Brethren of the Lodge, and visiting friends, afterwards partook of a collation, and separated with renewed attachment and zeal for Ancient Freemasonry. The Brethren at Newton have a good Hall, over the Hotel of Br. Nath'l Wales, and they seem to be turning their whole hearts towards the upbuilding and decorating of the desolated walls of their spiritual Jerusalem. May peace and prosperity ever be with them, and the wisdom of the Great Architect, and his abounding goodness, guide them, in all their labors and crown them with abundant success!

Yours, Fraternally,

J. O. S.

AN IMPOSTOR.

LYNCHBURG, VA., MAY 23, 1843.

AT a regular communication of Marshall Lodge, No. 39, held at the Masonic Hall in the town of Lynchburg, on Saturday, the 13th day of May, A. L. 5843, the following Report and Resolution, were received and unanimously adopted.

Whereas, a certain John C. Jacobi, purporting to be, and doubtless is a member of our Fraternity, visited this place in October last, and applied to this Lodge for assistance, for his suffering family, residing, *as he said*, in the city of New York, who had been deprived of their all by fire, being thrown thereby into a state of abject poverty; and having produced to this Lodge undoubted testimonials from Masons of high standing, and from several subordinate Lodges in this State. Under such circumstances, with the characteristic benevolence of the Brotherhood, the Fraternity here, liberally voted him about the sum of one hundred dollars, and authorized the officers of the Lodge to give him a letter recommending him to the charity of the neighboring Lodges; which was done: since which time, from facts which have come within our own knowledge, and from information received from New York, we are satisfied that we have been GROSSLY IMPOSED upon, and from his conduct while among us, and at other places from which we have heard since, we are equally well satisfied, that he is unworthy the trust and confidence of Masons; and as he is well prepared to impose upon the Craft hereafter; be it therefore

Resolved, That these proceedings be forwarded by the Secretary to the Grand Lodge of Virginia, and to the Masonic Magazine for publication.

J. B. GREEN, *Master of*

Marshall Lodge, No. 39.

F. G. WATKINS, *Secretary*.

COMPLIMENTARY.

"MASONIC MAGAZINE.—A very ably conducted periodical under the above title is published monthly in Boston—edited by C. W. Moore, Esq., a gentleman of well known ability. The work is furnished at the small price of eight shillings sterling per annum; and we should think would be hailed as quite a captivating hand-book for members of the Craft. The glowing descriptions given in the numbers we have perused of the numerous advantages resulting to Masons in various parts of the world from this ancient Institution, would almost tempt us to submit our precious person to the trying ordeal of the gridiron. Respect for the ladies is the only preventive, for it is well known that the fair are decidedly averse to the stronger sex cherishing any secrets except those in which they can participate. To this capital publication, however, we shall be most happy to receive subscriptions, and ensure the monthly delivery of the work to those who wish to have it."—*Morning Post, Halifax, N. S.*

[We commend our friend of the Morning Post for the very proper respect he entertains for the ladies. We cannot but think, however, that they will readily pardon any apparent disrespect for their predilections or prejudices, which may arise from a submission of his "precious person" to the process indicated. He will accept our thanks for his flattering notice of the Magazine.]—EDITOR.

MASONIC INTELLIGENCE.

INDIA.

We learn from the Review, that the Grand Master of England has decided in favor of the propriety of admitting the natives of India, to the privileges of the Craft. The reason, we suppose, for submitting the question to him was, that the Hindoos are mostly Polytheists. Were they Theists or Deists, there could have been no doubt in the minds of the Brethren in India, on the subject.

The following proceedings are sufficiently interesting to entitle them to a place in our pages.

ST. JOHN'S DAY, CALCUTTA, DEC. 27. The Fraternity marched to the Cathedral, accompanied by the artillery-band, and a goodly display of banners and other emblems of the mystic tie. The Rev. Mr. Fisher preached, on the occasion, an excellent and appropriate Sermon, at the conclusion of which a collection was made among the Brethren, the proceeds being devoted to the District Charitable Society. They then marched back to the Masons' Hall to do honor to their Provincial Grand Master, Br. J. Grant, who is on the eve of departing for his native land; and a more really sincere or affecting scene it has never been our fortune to witness before; may God grant that it may never fall to our lot again! The parting with this amiable and distinguished Brother seemed to act upon every one present with the full force which the separation by death impresses on the human mind. The scene was one which it is impossible to portray either by pen or pencil, and could only be felt and appreciated by those present on the occasion. A farewell address, which we subjoin, was read by Brother Neave. In the evening, a grand banquet was given in the hall, and amidst the glare of chandeliers, transparencies, and all the good things of this life, (under the weight of the latter item, the large tables literally groaned,) sat down some sixty or seventy Brothers, honored by the company of the Rev. Mr. Fisher, and his two sons. All was harmony, cordiality, and good fellowship; some excellent and appropriate speeches were made on the occasion, and the company broke up at eleven, P. M.

To the R. W. JOHN GRANT, P. G. M. of Freemasons, Bengal.

"R. W. SIR AND BROTHER,—We, the undersigned, being the representatives of the Lodges in and about Calcutta, appointed for the purpose by the unanimous voices of the members of those Lodges, beg to wait upon you with the address on the occasion of your approaching departure for your mother country.

"When we call to mind the condition in which Masonry in this country was before it pleased the M. W. the Grand Master to appoint you to the exalted office which you now hold, and look on the State in which the Craft now is, we cannot, on this occasion, too strongly express towards you our sentiments of gratitude, admiration, and love. Gratitude, do we most justly owe you, R. W. Sir, for your incessant care, your unwearied vigilance, and your untiring activity; all of which, in harmonious combination, have raised up among us a high spirit of emulation. Admiration do we feel, on account of the impartiality with which you have selected, and the fitness which has characterised the selection of those among us whom it has pleased you to honor; by which means merit has been duly rewarded without envy being exhibited. For love towards you, R. W. Sir, we have many causes. The mild, yet dignified firmness with which you have ruled the Craft, the urbanity of manner, the kindness of heart, the genuine spirit of a Mason, which your whole conduct to us has exhibited; and has thus established over our hearts, a dominion which bare power could not have effected,—all combine to create the claim upon our love,—which we thus fully acknowledge and respond to—and which we will acknowledge, and to which we will respond, while we exist.

"Recognising thus fully, as we do, the benefits which we have received at

your hands, we were too fondly prepared to look forward to their continuance, and to anticipate, from your lengthened stay here, an increase of those advantages of which your rule has been already so prolific. The extent of our grief at finding that we are so soon to lose you, can be adequately measured only by the standard of our obligations to you so fully recorded above, and also by that of our fears for the disadvantages which your regretted absence from among us must superinduce.

"There now remains but to say farewell. But ere that be done, allow us to offer you, on our own behalf, and that of the Craft, a testimonial of the estimation in which you are held by us and them. We have selected, as the most fitting for the purpose, a piece of plate, (which will hereafter be presented to you,) and of it we beg your acceptance. On it will be recorded our humble but sincere testimony to your worth and excellence; and thus, the world at large, and also our mutual successors will learn, that you have so amply and satisfactorily, to those over whom you presided, discharged the duties of your office; and also, that we on our part have been honored by being under the rule of your Hiram.

"We are led to believe, that you may again return to rule among us; but we fear, also, that it may possibly be otherwise. In the former case, we shall hail your advent with as much joy as now in sorrow we lament your departure. In the latter, hard and irremediable as will be the loss to us, we shall yet console ourselves with the confident hope that you, at least, though we mourn your loss, will be happy in the bosom of your family. That you and your family may meet with favouring breezes to bring you speedily to your native shore; and that, whether here or there, the Great Architect of the Universe may have both you and them in His keeping—may shield you from all harm, and shower upon you all the blessings of health, peace and happiness, is the sincere wish and prayer of those who, on their own behalf, and that of those whom they represent, here subscribe themselves."

Dr. Grant was much affected by the address, and replied to it most feelingly; and the banquet at night, though splendid, was evidently damped by the prospect of the approaching separation.

IRELAND.

The last St. John's Day was celebrated by the Fraternity, at Dublin, with more than usual splendor. The Irish correspondent of the Review says:—His Grace the Duke of Leinster, M. W. G. M. of Freemasons in Ireland, presided on the occasion, to which a peculiar interest was given by the circumstance of the Grand Master having selected that opportunity for presenting to the Order Bro. George Hoyte as D. G. M. in succession to Bro. White, who had long held that distinguished office with so much credit to himself, and had recently resigned it into his Grace's hands. Nothing could exceed the brilliancy of the meeting as-into his Grace's hands. The imposing ceremony of the installation of D. G. M. was conducted in a manner alike creditable to the known principles of the time honored institution of Freemasonry. The banquet, at which near two hundred Brethren, decorated with the emblems of the Craft, were assembled, presented a truly animating appearance. It was presided over by his grace the Duke of Leinster, with all the urbanity and fraternal regard for the interest of the Order, which have been long known and esteemed amongst Masons as the characteristics of their noble and illustrious Grand Master. His Grace was supported by the new installed R. W. D. G. M. the late D. G. M., Br. William White; the R. W. the Representative of the G. M. of England, Bro. Brereton; the Representative of the Grand Lodges of New-York and Virginia, and a numerous array of visiting Brethren.

A GRAND MASONIC FANCY AND FULL-DRESS BALL, took place at Limerick on the 16th March. Outside the Philosophical and Literary Society House, and immediately over and around the entrance, was fixed up a temporary piazza,

beautifully decorated in the interior with evergreens, and brilliantly illuminated. From this a short passage led to

THE BALL ROOM,

where the view that broke before the wandering vision was truly grand and exquisite—"Am I in Italy?" Was the question that Rogers the poet asked his awakening fancy when he trod that bright land of the valorous deed and chivalrous daring.

On entering the ball room, the first object that especially attracted the attention was the throne of the Union Lodge, beside which was placed that of the R. W. P. G. M. of North Munster, and surmounted by a brilliantly illuminated frigate, suspended in an opening, which afforded a view of the refreshment saloon. Immediately beneath the frigate stood the "FURNELL MASONIC TESTIMONIAL," a massive silver pillar over two feet high; beside this was situated the celebrated Marien court vase, so identified with the history of Masonry, and more especially of the ancient Lodge 13.

At half-past nine the doors were thrown open, and then came the rush of carriages, &c., so buoyant were the expectants with the spirit of enjoyment.

The members of Lodge 13, and Lodge 60, mustered strong, and their appearance in full Masonic costume added much to the animated proceedings.

At ten o'clock, the R. W. P. G. M., Michael Furnell, Esq. entered the room, and was received with a flourish of trumpets, and a salute from the Brethren assembled, after which the dancing commenced with a quadrille, which was followed by a waltz, and both were kept up alternately with much spirit until a late hour. At this stage of the proceedings the room presented a splendid appearance. The *Amphitryons* of the *fete* left nothing unprovided which could excite the dull or delight the enthusiastic.

The characters were well dressed and admirably in keeping with the manners of the times—the haughty Spaniard and turbaned Turk, forgetting the prejudices of clime and creed, mingled in the joyousness of the scene; and in this "thing of fancy" it would appear that all nations and ages had thronged together for one mighty carnival; nor was the least imposing feature of the proceedings the sight of a large number of British officers in full-dress uniform, whose martial appearance afforded some idea of the "pride, pomp and circumstance of glorious war." A Scottish Chieftain attracted much attention; but, in our opinion, the character of the evening was a PILGRIM BARD, "with his wild harp slung behind him," by Bro. J. W. H. Haynes. He sang some good humored songs in a voice truly national—it was "racy of the soil"—and he forcibly reminded us of that ancient and time-honored class, which, alas! like every thing of note, to the wolf-dogs and rapparees, is rapidly becoming extinct in the "Land of the West." Soon after one o'clock the necessary announcement was given, and immediately the Master, accompanied by the Caterer and Deacon, and followed by the company, proceeded to the

SUPPER ROOM,

the band playing the "Entered Apprentice March," where an entertainment was provided calculated to infuse delight into the souls of the genuine disciples of Epicures.

SCOTLAND.

The condition at the Institution in Scotland, remains about the same as at our last advices. Several of the Lodges in Edinburgh have, during the winter, celebrated their annual festivals with much spirit.

The R. W. Br. John Whyte Melville, Esq. of Mount Melville, &c. was installed Prov. Grand Master for Fifeshire, at Cupar, on the 15th September. The corner stone of a new prison at that place, was laid in Masonic form, on the same day.

The festival of St. John the Evangelist, was celebrated by several of the Lodges in different parts of the country.

The members of Forbes Lodge at Aberdeen, held their *ninetysixth* anniversary on the 6th January last. This Lodge has distributed rising *four hundred dollars* to sick, superannuated members and widows, the past year.

WEST INDIES.

JAMAICA. The Friendly Lodge, at Kingston, met for the purpose of installing its officers on the 12th Dec. Br. Schloss was installed Master, by his predecessor, Br. Martin. The other officers of the Lodge are L. Hyman, S. W., J. S. Cushmie, J. W., G. Emerson, Trea., W. Salmon, Sec., S. Bonitto and Ellis Wolfe, Deacons.

In the evening, about eighty Brethren sat down to an elegant supper prepared for the occasion.

BARBADOES. The associated Lodges of this island assembled on the 19th January for the purpose of dedicating a new hall, under the direction of the Prov. G. Master, Sir Bowker Clarke. They walked in procession and partook of an entertainment in the evening. A new Lodge has recently been established at this place, called the Shamrock, by warrant from the Grand Lodge of Ireland.

GRENADA. A new Lodge is about to be opened in this island, under a warrant from the Grand Lodge of Scotland. It is to be located at Grenville. We add a list of the officers of Caledonia Lodge, for the benefit of any of our Brethren who may have occasion to visit the island:—William Stephenson, M.; William K. Ward, Proxy Master; David W. Gibbs, P. M.; Peter Guthrie, S. W.; Robert Haswell, J. W.; Rev. H. Cockburn, Chap.; William Cockburn, Secretary.

BAHAMA ISLANDS. The Grand Lodge of Scotland has appointed Br. John F. Cook, Esq. the Master of Union Lodge, at Nassau, New Providence, to be Prov. Grand Master for the Bahama Islands. A similar Provincial appointment is intended for Jamaica.

NOVA SCOTIA.

We notice that St. John's Encampment of Knights Templars, under the command of Hon. J. Leander Starr, at Halifax, has resolved that the Jewels and Paraphernalia of the Priory, shall be covered with black crape, for the space of twelve months, and that the members wear the accustomed Masonic mourning for the space of three months, to evince their respect for the memory of His late Royal Highness the Duke of Sussex, K. R. C., K. T. and K. M.

We notice also that the R. W. Alexander Keith, Esq., Provincial Grand Master for Nova Scotia, has issued an order that all the subordinate Lodges within the Province, be placed in mourning for twelve months. He likewise "requests that on this melancholy occasion, mourning be worn by the Officers and Members of the Provincial Grand Lodge, and by the Officers and Members of all Lodges under its Jurisdiction, for three months, as a mark of respect to the memory of the deceased, lamented and illustrious Brother."

The festival of St. John the Baptist, was celebrated at Halifax, on the 24th, by a procession, oration and dinner, the particulars of which we shall probably be able to give in our next.

NEW BRUNSWICK.

Extract of a letter from our correspondent, dated St. John, June 4, 1843.

"Mr. John A. Bryan's Address at the Masonic Festival, in Urbana, Ohio, page 5, second vol., ought to be written in letters of gold,—all here who have seen it, praise it—indeed the mind that can collect and send forth such a production must be of superior stamp.

The Lodges here are much in the same state as mentioned in my last communication, (and which you were polite enough to notice in page 247—1st vol.) with the addition of the St. John Royal Arch Chapter being now in most efficient operation—which it was not last year. It holds its warrant from the Grand R. A. Chapter of Scotland.

Notwithstanding the great depression of the times which has prevailed in this city for some time past, Masonry has been aided and encouraged by the most intellectual and virtuous men in the community, and every exertion has been made to carry out and embody its principles in the daily conduct of its members. The settlement of the boundary question will bring us in more immediate and frequent contact with our American Brethren, which, it is not doubted, will have the tendency of drawing more closely those bonds of brotherly love which know no national distinction, and the nature of which is repugnant to all political differences which may exist even amongst the Brethren of our own country. In time of peace or of war, we are Brethren. Our Institution encourages the feelings dictated by christianity in the one case, and assuages and softens the rigors necessarily attendant upon the other. God grant that the latter contingency may never again arise between Brethren speaking the same language, and Brethren the offspring by the same common parent."

UNITED STATES.

FLORIDA.

The annual communication of the M. W. Grand Lodge of Florida, was held at the Masonic Hall, in the city of Tallahassee, on the 19th January last. The proceedings possess considerable general interest. It is in contemplation to erect a new Hall at Tallahassee, and a committee was appointed to apply to the Legislative Council for an act of incorporation for the Grand Lodge. The report of the committee on foreign communications, closes with the following pertinent and just remarks. We have before taken occasion to express our views on the subject:—

The Committee regret to observe from the correspondence of the Grand Lodges of New York and the Netherlands, a disposition on the part of the Grand Lodge of the latter state, to draw a line of demarkation between Masonic Brethren of the Christian and Jewish Faith. The perfection and beauty of the system of Masonry, we have ever been taught to believe, consists in its universality. That the ever-green tree of Masonry, shoots its roots to the centre, and throws out its umbrageous boughs to the circumference of the world; equally sheltering beneath its foliage each Brother of the mystic tie; regardless of political principles, sectarian enets, or condition in life; whether he be a jeweled monarch, radiant in glorious panoply, or the poorest heart-stricken peasant, that winds his noiseless way along the sequestered vale of life. We are the more surprised at this attempt of invidious denunciation of a people the originators and founders of glorious Masonry.

LODGE BUSINESS.

Resolved, As declaratory of the true principles of Masonry, that all the business of a Lodge, except that of conferring the inferior degrees, and the lectures therein, shall be transacted in a Master Masons' Lodge; and that no dues shall be paid by subordinate Lodges to this Grand Lodge, for Entered Apprentices or Fellow Crafts.

EXPULSION FROM ENCAMPMENTS AND CHAPTERS.

Resolved, That a suspension or expulsion from an Encampment or Chapter of Royal Arch Masons, does not necessarily suspend or expel a Brother from the privileges appertaining to a Blue Lodge.

EXPULSION FOR NON PAYMENT OF DUES.

Resolved, That suspension or expulsion for non-payment of dues in subordinate Lodges under the jurisdiction of this Grand Lodge, is prohibited; and that the punishment for such delinquency shall only extend to deprivation of membership.

GRAND ORATOR.

Resolved, That a Grand Orator be appointed, to deliver a suitable address at the next convocation of this Grand Lodge, on the occasion of the Installation of the Grand Officers; and that it be a standing Rule at each successive Grand Annual Communication.

Brs. Hayward and Fisher were appointed delegates to the Baltimore Convention. The officers of the Grand Lodge will appear hereafter.

OHIO.

The following report of the committee to whom was referred the proceedings of the Washington Convention, were omitted in our last for want of room:

Your Committee have examined the proceedings of that Convention, with much pleasure and profit, as being the first practical step taken by a portion of the Grand Lodges, in the several States, to bring about a more intimate acquaintance with one another; their mode of work, method of government, and general knowledge of the true principles, and land marks of our Ancient Order; and thereby tending to produce greater uniformity in all of their labors, from the subordinate, to the representative Lodges, and elevating the standing of the whole community of Masons. If, while so much has been done in the beginning by the representatives of only a small portion of all the Grand Lodges, what great and lasting good might not reasonably have been expected, had the Convention been fully attended. And should the labors of the recent Convention be duly appreciated, and a proper estimate be placed upon the subject, may we not expect in time to come, and that too, at no remote period, a triennial, or quadrennial meeting of all the Grand Lodges, by their representatives, will be found, as a matter of course upon the Masonic record; and the results of their meetings from time to time, shedding a permanent and pure light upon the pathway of Masonry.

The principal subjects brought more immediately to the consideration of your Committee, by a perusal of the proceedings of that body, and deemed useful to this Grand Lodge for its deliberations and future action are, then:

THE DELEGATE SYSTEM,

Whereby to produce UNIFORMITY OF WORK throughout the entire extent of Masonic Government.

As this subject has passed under the consideration of another Committee, whose report has been concurred in by the Grand Lodge, your Committee forbear to make any further remarks, than to say that they hope it may be pertinaciously adhered to, and that every Grand Lodge in the United States will adopt measures to have a well qualified delegate, in attendance at the first, as well as at all succeeding meetings. They cannot fail of being attended with the most beneficial results. It will be the happy means of supplying a desideratum long desired, and without which, uniformity of work, and consequently the full blessings of Masonic recognition and confidence, cannot be fully enjoyed from one extreme of the Masonic family to the other. These meetings of delegates, being thus held regularly and at successive periods, will in a great measure, if not wholly, subserve the conventions of Lodges as originally proposed. *Its advantages may be increased and extended, by hereafter receiving such delegates, as our brethren in Canada, and foreign countries, may see fit to send.*

THE REPRESENTATIVE SYSTEM.

On this subject we have the assurance of the Grand Lodge of New York, that from a trial of the system it works well; conducting much to the improvement of all concerned, and uniting to closer union of Masonic affinity, distant and remote brethren and bodies of brethren, and thus by reciprocal intercourse, producing, and re-producing an increase of Masonic association, Masonic intelligence, and of Masonic and social happiness.

GRAND LODGE CERTIFICATES.

"As an additional safeguard against the abuse of Masonic privileges, by the unworthy; some of whom are prowling through the land, and deriving a support from the charity of the institution to which they are a disgrace;" your Committee cannot too strongly recommend the remedy pointed out by the Convention. It meets our hearty and unqualified approbation. The evil is known to everyone, in every place, and the true spirit of Masonry has mourned and suffered, in all time past, for the want of some appropriate remedy, and therefore your Committee urgently recommend the prompt action of this Grand Lodge, upon the subject, and in such way, that every subordinate Lodge in this State will forthwith avail itself and its members of the salutary protection thus pointed out, and enforced by the sanction of their own presiding and governing power.

WORK IN SUBORDINATE LODGES.

Your Committee are of opinion, that in the Lodges subordinate to this Grand Lodge, the work is generally confined to the Third Degree, but from information, some deviations do occasionally occur. It is evident to the mind of your Committee, that a uniform rule having the sanction of this Grand Lodge, would be attended with wholesome results, and certainly with no evil consequences. It may be considered an axiom in Masonry, that the closer the adherence to our ancient land-marks, the better the order and improvement. It is a distinctive feature of Master Masons' Lodges that none but Masters have the right to vote, and it would seem to follow that none of the ordinary business of the Lodge should be transacted in either of the lower degrees. Your Committee are decidedly of opinion, therefore, that this Grand Lodge should enjoin it upon all the subordinates to transact none of the business of their Lodge, (other than that of initiating and passing applicants,) in any other degree than that of the Third, or Master Masons.

OF FEES FOR CONFERRING DEGREES.

The subordinate Lodges in this State are prohibited receiving notes for fees; and the practice is supposed to be uniform that the fees shall be paid at the time of conferring the degrees. But from the wording of the By-Laws, in some of the Lodges, and from other causes, instances too frequently happen, that credit is given for the time being, and finally a considerable amount in the aggregate, becomes outstanding, and in some instances is never paid. This difficulty could be wholly avoided, if the By-Laws of all the Lodges provided that no ballot should be had until the money was in actual deposit.

The conclusion of the report, touching the subject of suspension for non-payment of dues, was given in our last.

VIRGINIA.

The annual communication of the Grand R. A. Chapter of Virginia, was held at Richmond, on the 15th December last. There was not a very large representation of the Chapter, though the business transacted manifests that a good degree of interest is felt in this branch of the Order. Efforts are making to revive the dormant Chapters, as will appear from the following extracts from the proceedings:—

Whereas, a Dispensation was issued, in due form, to authorize the opening a Chapter in the town of Alexandria, D. C. by the name, title and designation of Mt. Vernon Chapter, No. 14, appointing M. E. James Irwin, H. Priest; James Carson, King, and William L. Powell, Scribe:—and said Dispensation being returned, together with the necessary Documents:

Resolved, That a Charter do issue for the permanent establishment of said Chapter by the name, title and designation of Mt. Vernon Chapter, No. 14, appointing the same officers as named in the Dispensation.

Whereas, a Petition has been received from sundry Companions, residing in and near Danville, praying for the revival of Euclid Chapter, No. 15, and it appearing to be for the benefit of Royal Arch Masonry generally:

Resolved, That the prayer of the petitioners be granted, and that a Charter do issue for the revival of said Chapter, appointing M. E. George W. Dame, H. Priest, Thomas P. Atkinson, King, and George E. Welsh, Scribe.

Whereas, a Petition has been received from sundry Companions residing at and near Curdsville, Buckingham county, for the revival of Cumberland Doric Chapter, No. 33, and its removal to Curdsville, and it appearing to be for the benefit of Royal Arch Masonry:

Resolved, That a Charter do issue for the permanent revival of said Chapter, No. 33, and removal of the same to Curdsville, appointing M. E. Joseph Fuqua, H. Priest; Edward H. Carrington, King, Philip A. Bolling, Scribe.

Resolved, That a Grand Committee be appointed to work, during recess, in the several degrees conferred in a Royal Arch Chapter, and that they exemplify their work on the first night of the next Grand Annual Convocation in open Grand Chapter, immediately after its organization.

The M. E. Grand High Priest appointed M. E. James D. McCabe, G. Lecturer.

The M. E. Grand High Priest appointed M. E. James D. McCabe, William A. Patteson, William Mitchell, Jr., James Evans and John Dove, a Grand Working Committee, to sit during recess, and report to the next Grand Annual Convocation.

MAINE.

The Grand Lodge of Maine held an annual communication at Augusta, on the 19th January. The business was wholly of a local character, and scarcely furnishes an item of intelligence that will be of any particular interest to our readers. Efforts are making to revive the Lodges in the State; and if properly pursued, we doubt not they will be successful. The attempt to remove the seat of the Grand Lodge from Augusta to Portland, was not successful.

We notice that Unity Lodge, at Freedom, has expelled THOMAS JONES, for having publicly renounced Masonry.

NEW HAMPSHIRE.

The Grand Lodge of New Hampshire held its annual communication at Concord, on the 13th and 14th ult.

We learn that the System of Work and Lectures recommended by the Convention, was adopted. The other proceedings were referred to a Committee.

MASSACHUSETTS.

A quarterly communication of the M. W. Grand Lodge of Massachusetts, was held in this city, on the 11th inst. Among the business transacted, was the adoption of the following Order, by a unanimous vote:—

SPECIAL ORDER.—CONFERRING DEGREES.

Ordered, That from and after the passage of this Order, it shall not be regular for any Lodge to give more than one degree to the same individual, on the same day, nor at a less interval than one (Masonic) month from his receiving a previous degree, unless a dispensation shall have been obtained therefor.

NATIONAL CONVENTION.

R. W. Charles W. Moore, Delegate to the National Masonic Convention, reported the proceedings, and the *System of Work and Lectures* agreed upon by that body. *The latter was adopted by an unanimous vote*, and the former was referred to a special committee to report at the next quarterly communication.

MISSOURI MASONIC COLLEGE.

W. Br. Rev. Hiram Chamberlain, Grand Chaplain of the Grand Lodge of Missouri, appeared, and, by permission, addressed the Grand Lodge on the subject of the establishment of a Masonic College in Missouri, for the education of the sons of indigent Brethren. Whereupon the following preamble and resolutions were unanimously adopted, and a committee, consisting of Brs. Wm. Eaton, Ruel Baker, George L. Oakes, F. L. Raymond, and Charles W. Moore, was appointed to solicit donations :—

Whereas, The Grand Lodge of the State of Massachusetts have learned with pleasure that the Grand Lodge of the State of Missouri have purchased, at a cost of nine thousand five hundred dollars, a property which cost the original owners at least seventyfive thousand, and are now actively engaged in establishing thereon, a *Masonic College*, for the gratuitous education of the sons of indigent Masons, and others, who may avail themselves of its advantages for a reasonable consideration, having obtained an act of incorporation for that purpose:

And Whereas, Said Grand Lodge of Missouri are still indebted for said property to the amount of about five thousand dollars, so that said property will be lost to them and to the Fraternity, unless said debt be paid in a short time:

Wherefore Resolved, That the Grand Lodge of Massachusetts recommend to all the members of the Fraternity under their Jurisdiction, that they aid by pecuniary contributions and influence, the Rev. Hiram Chamberlain, Grand Chaplain of the Grand Lodge of Missouri, and Agent of said Grand Lodge, in the very laudable effort to obtain a sum sufficient to establish and endow an Institution, which promises so much good to the orphans and needy sons of the great and growing West, and whose final success must reflect fresh glory on our ancient and time honored Fraternity.

DEATH OF THE DUKE OF SUSSEX.

The following resolutions, offered by the M. W. Grand Master, were unanimously adopted, and ordered to be transmitted to the Grand Lodge of England :

IN GRAND LODGE OF MASSACHUSETTS, }
JUNE 14, 1843. }

Resolved, That since the last quarterly communication of this Grand Lodge, we have, with sorrow, heard of the bereavement sustained by the Grand Lodge of England, in the death of their Grand Master, the Illustrious Duke of SUSSEX.

Resolved, That we sympathise with our Brethren of the Grand Lodge of England, in the loss of a Grand Master, whose attachment to the Order had induced him to assume the care of presiding over their deliberations for nearly thirty years.

Resolved, That since it is the inflexible law of our being, that the seats of our illustrious and venerated Brethren shall, one after another, be left vacant, we should seek consolation in the remembrance of their virtues, and learn from their example the better to perform our duties.

COMPLETION OF THE BUNKER HILL MONUMENT.

THE "completion of the Bunker Hill Monument," was celebrated on the 17th ultimo—that day being the sixtyeighth anniversary of the battle. The arrangements were on an extensive scale, and the Procession presented the most magnificent and brilliant pageant ever witnessed in this country. Indeed, if viewed with reference to the character and condition of the individuals who composed it, the history of the world does not furnish its parallel or its equal. The number of persons who joined in it is variously estimated at from thirty to fifty thousand. Among them were the President of the United States, and the members of his Cabinet. The escort was composed of "Volunteer Militia," including several military companies from New York and other States. They made a rich and beautiful display.

The Procession was arranged in four divisions; at the head of the third of which, and on the right of the other societies, was placed KING SOLOMON'S LODGE.

This Lodge was constituted in Charlestown, where its meetings are now regularly held, in 1783, by authority of a Charter from the "Massachusetts Grand Lodge," of which Gen. WARREN had been Grand Master. In 1794, the members of the Lodge, in the spirit of patriotism and fraternal affection which have ever distinguished the Craft, resolved to erect a Monument on Bunker Hill to the memory of their "late beloved and Most Worshipful Brother, the Hon. JOSEPH WARREN, and his associates, who nobly fell on that memorable spot, in the cause of their country." The land for the purpose was given by the Hon. JAMES RUSSELL. The Monument erected was a TUSCAN PILLAR, eighteen feet high. On the top was placed an URN, with the initials of Gen. Warren, enclosed in the SQUARE AND COMPASS. Its cost was about one thousand dollars.*

The Lodge continued to keep this Monument in repair, until the year 1825, when, through the patriotic exertions of some distinguished gentlemen of Boston, the Bunker Hill "Monument Association" was formed, and the erection of a more enduring Monument was commenced. A more enduring Monument. Not one emanating in a purer patriotism, or breathing a holier veneration for the memories and the virtues of the illustrious patriots, who, by their blood, have consecrated for all coming generations, the spot where it stood, and where its successor now stands, pointing, like the finger of time, to the everlasting Lodge, where the Supreme Grand Master forever presides.

King Solomon's Lodge was among the first to favor and forward the new undertaking, by generously tendering to the Association, as a donation, its own Monument, and the land on which it stood. It subsequently, in common with other Masonic societies, made large pecuniary contributions towards the completion of the work.

It was in consideration of these facts, that the committee of arrangements for the celebration, were led to assign to this Lodge, the distinguished and honorable station which it occupied in the Procession. They also furnish a sufficient reason why it was proper that it should appear as the *principal* Masonic body, in preference to the Grand Lodge.

*See Magazine, vol. ii., page 65.

Our only cause of regret is, that Mr. Webster, as the orator of the day, did not think the services of this Lodge, nor the relation in which it stood to the occasion, of sufficient importance to entitle it to his notice. He very properly alluded to the assistance which had been rendered by various associations and individuals. But he could not find one word of thanks, not one poor expression of gratitude, for the Lodge which was the first to erect a Pillar to the virtues of their patriotic *Brothers*, on whose bones he was himself erecting a monument to his own fame!

He was not ignorant of the facts here stated, for he had been furnished with them. He could not have forgotten them, for the Lodge was before him. He could not have forgotten them, for he was surrounded by aged and venerable Brethren, decked in the paraphernalia of the Order,—some of whom were his personal acquaintances,—gentlemen who had largely contributed of their talents and influence to elevate him to the commanding position he now occupies,—and whom he knew to have been engaged in the revolutionary struggle, in achieving the events which he was so eloquently eulogizing.* He could not have forgotten them, for the aged Brother who had the happiness and the honor to pronounce the address at the completion and dedication of the *first* Monument, sat by his side!†

There were about seven hundred Masons in the Procession who wore their regalia, and probably three times that number who did not. It was not designed to be a general muster of the Fraternity. Those who appeared, were the guests of King Solomon's Lodge. Had the Grand Lodge assumed the direction, the number present would have been very large. That honor however more properly belonged to the Lodge in whose hands it was placed; and well and fitly were the responsible duties entrusted to it discharged. The officers and members, with W. Brother FRANCIS L. RAYMOND as their Master, appeared in entirely new and beautiful regalia. In their midst, were the elective officers of the Grand Lodge of Massachusetts, the grand officers of the Grand Lodge of New Hampshire, and delegates from several of the other Grand Lodges in the New England States, in their rich and showy dresses.

Immediately after King Solomon's Lodge, came the Boston Encampment of Knights Templars, in full costume, under command of Sir JOHN B. HAMMATT. They appeared with full ranks, and attracted much attention. Their dress, though sombre, is rich and imposing. Next followed St. Andrew's Royal Arch Chapter, with Comp. HUGH H. TUTTLE, H. P., at their head. This being the senior Chapter in the State, the Companions generally rallied under its banner. We also noticed the banner of St. Paul's Chapter; and the banner of the Grand Chapter was present by permission. This portion of the procession made a brilliant display; and was succeeded by the following Lodges with their banners, arranged agreeably to the dates of their respective Charters:—St. John's, St. Andrew's, Massachusetts, and Mount Lebanon, of Boston,—Middlesex, Framingham;

*Hon. Benjamin Russell, and Col. Henry Purkett, of Boston, are here particularly alluded to. They, with Mr. Soley, of Charlestown, and Maj. Hutchings, of Concord, N. H., sat on the platform near Mr. Webster while he was speaking.

†Mr. Justice Soley.

Star-in-the-East, New Bedford; Meridian, Needham; Olive Branch, Sutton; Rising Star, Stoughton.

In a barouche, provided for the purpose, were four aged and highly respectable Brethren,—three of them wearing the regalia of the Grand Lodge of Massachusetts, viz: HON. BENJ. RUSSELL, Past Grand Master, and a soldier of the revolution; JOHN SOLEY, Esq., also a Past Grand Master, and Col. HENRY PURKETT, a Past Grand Warden, a revolutionary soldier, and one of the few surviving members of the "Boston Tea Party." The fourth Brother was Maj. HUTCHINGS, a Past Grand Master of the Grand Lodge of New Hampshire. Major Russell wore the Masonic Apron, formerly belonging to Gen. JOSEPH WARREN. This apron was also worn at the laying of the corner stone of the Monument. We hope to obtain it for the Grand Lodge of this State, when it will be put in frame and carefully preserved.

The procession was arranged and conducted under the direction of Brother WINSLOW LEWIS, Jr. The arrangements were all admirably made and executed, and to the efficiency of the Marshal and his assistants are the Brethren greatly indebted for the regularity and order which distinguished this, as well as every other division of the great procession.

The day was one of the finest of the season, and everything past off to the entire satisfaction of all parties. The Masonic part of the procession was everywhere well and kindly received. We heard not one offensive expression from any source. On the contrary, many words of congratulation reached our ear, and the carriage in which Maj. Russell and his venerable associates rode, was received throughout the whole line of the procession with frequent and hearty cheers. It was literally filled with bouquets. "King Solomon's Lodge" and "the Mason's," greeted us on all sides, and everywhere in the accents of friendship, of sympathy for the wrongs we have suffered, of encouragement for the future. The papers, we believe without an exception, have spoken cheerfully and kindly of us. True our whilom Brother of the Boston Courier could see but old men in the procession; but this is probably to be attributed to an obliquity of vision, to attacks of which our amicable cotemporary is subject. The following remarks from the pen of Miss Walter, the accomplished editor of the Boston Transcript, will commend themselves and the writer to our readers. With them we close our brief and hastily written notice of this interesting and patriotic celebration.

"The various MASONIC LODGES that united in the procession, formed another interesting, and, at this period, a novel feature in the long line of public associations. In the remark, that '*where Masonry was, there was Liberty and Benevolence*,' (made by the good and lamented Lafayette, on his last visit to Boston) be true, the public appearance of this fraternity, after an interval of retirement, may be deemed a happy omen of the indissoluble ties and unity of social brotherhood. The occasion was peculiarly auspicious, and, whilst the eye gazed upon the living, memory called to mind the names of the illustrious dead who had been associated as Brethren—Washington, Lafayette, Warren, Franklin, Clinton, Brooks, Bigelow, and Marshall—men of principle themselves, and staunch upholders of the principles of Masonry. King Solomon's Lodge, the first to erect a Monument on Bunker Hill to the memory of Gen. Warren, their Grand Master, was regarded with unusual interest. With this Lodge, rode in an elegant barouche, four venerable members—Henry Purkett, John Soley, Major Hutchings, of N. H., and Benjamin Russell, Esq., the last of whom wore the apron which was part of the regalia worn by Gen. Warren, when Master of the Grand Lodge of Massachusetts."

Obituary.

DEATH of Major General EDWARD H. EDWARDS, M. W. Grand Master of the G. Lodge of A. F. M. of South Carolina.

The Grand Lodge, and the Fraternity throughout the State of South Carolina, have been called to part with one who has for several years presided as G. Master, with urbanity and ability. Br. Edwards has been active and watchful for the promotion of the interests of the Craft; ever attentive to his duties, guiding and directing with a Master's care. He died on the 14th of April last, after a lingering illness of some months' duration. His funeral was attended at St. Phillip's Church, in Charleston, on the 15th, by his relatives, the Grand and subordinate Lodges, Royal Arch Masons, and Knights Templars, and by the military of the city, beside thousands of the citizens; forming in all one of the largest funeral processions ever witnessed in that city.

The service of the Episcopal Church was read at St. Phillip's, and the body was removed to the place of interment, where the Most Rev. Albert Case, Grand Chaplain, performed the Masonic burial service, and delivered a feeling address to the Brethren of the Craft, the Brethren in arms and the citizens present.

The Masonic Fraternity then gave way, and the military advanced and paid their tribute to the gentlemanly officer and friend, who was laid low in the grave.

The Masonic procession then returned to their Hall, and the G. Lodge was reopened. The R. W. George B. Eckhard, Dept. Gr. Master presiding. The Gr. Chaplain then addressed the Gr. Lodge and Brethren, reminding them of the loss the Fraternity had sustained in the death of their Gr. Master, exhorting them all to remember his counsels, to imitate the bright example he had set,—and to be diligent in the performance of their Masonic duties; assuring them, that though their beloved Grand Master was dead, he yet speaketh, and the effect of his instruction must be salutary in their lives.

At the close of his address the Gr. Chaplain presented the following resolutions which were unanimously adopted.

Whereas, By the dispensation of an All Wise and inscrutable Providence, our Grand Master, General EDWARD H. EDWARDS, has been removed from his state of labor, trial and suffering, to that better Lodge where the divine refreshments are enjoyed:

Therefore, Resolved, That in the death of our Most Worshipful Grand Master, this Grand Lodge and the Masonic Fraternity mourn the loss of one who has long been constant in his attendance, scrupulous in his observance of the regulations, and solicitous to communicate light and instruction—and who has discharged the important duties of Grand Master with great dignity and intelligence in the mysteries of our art.

Resolved, That in the death of Brother Edwards, the Masonic Fraternity lament the loss of a devoted Mason, a generous public spirited citizen and a patriot, and that we will cherish his memory, as one in an eminent degree entitled to the love, esteem and respectful regard of all.

Resolved, That in the excellence which constitutes the true Masonic Brother—which ennoble man in the various relations of life, our late Grand Master has shown, as an eminent exemplar, and that the recollection of his Masonic character shall exert a holy influence on his survivors.

Resolved, That as a token of respect and esteem for our late Grand Master, who was "the general favorite and the general friend," the Members of this Grand Lodge and of the subordinate Lodges under its jurisdiction, will wear the usual badge of mourning for thirty days.

Resolved, That for the same cause, this Hall be dressed in the habiliments of sorrow, at each meeting of the Grand Lodge during the present Masonic year.

Resolved, That the Members of this Grand Lodge do sincerely sympathise with the afflicted family and relatives of our deceased Brother, under this afflictive dispensation, and that the Grand Secretary be instructed to transmit to them a copy of these Resolutions.

REGISTER OF OFFICERS.

GRAND LODGE OF VIRGINIA.

M. W. J. Worthington Smith, G. Master.
R. W. John R. Purdie, D. G. M.
" S. S. Baxter, S. G. W.
" Josiah Bigelow, J. G. W.
" John Dove, G. Sec'y.
" W. D. Wren, G. Treasurer.
" Rev. James D. McCabe, G. Chaplain.
" James Points, S. G. Deacon.
" James Evans, J. G. Deacon.
" William B. Page, G. Pursuivant.
" Emanuel Semon, G. Steward.
Br. Jesse Reed, G. Tyler.

GRAND LODGE, PENNSYLVANIA.

M. W. Cornelius Stevenson, Grand Master.
R. W. William Barger, D. G. M.
" James Page, S. G. W.
" Peter Fritz, J. G. W.
" John Thomson, G. Treasurer.
" William H. Adams, G. Secretary.
W. S. H. Perkins, } Trustees of
" Enos S. Gandy, } the
" Alexander Diamond, } Girard Bequest.
" Bayse Newcomb, }
" Samuel Badger, }
" Rev. John Chambers, }
" Peter Van Pelt, } G. Chaplains.
" John B. Clemson, }
" Orson Douglas, }
" John J. Kerr, }
" J. L. Burrows, }
" Henry W. Ducachet, }
" Ezra Stiles Ely, }
" Samuel Ashton, }
" William Whitney, S. G. Deacon.
" Anton Bournonville, J. G. Deacon.
" John H. Markland, G. Marshal.
" Lambert Keating, } G. Stewards.
" Tobias Beuhler, }
" Jacob Steiner, G. Sword Bearer.
" Thomas B. Florence, G. Pursuivant.
Br. Charles Schnider, G. Tyler.

G. COUNCIL R. AND S. MASTERS, OHIO.

M. E. William B. Thrall, G. Puissant.
" George D. Hine, D. G. Puissant.
" C. F. Hanselmann, G. Thrice Illus.
" A. S. Sanford, G. P. Con. of Work.
" J. M. Barrere, G. Capt. of G.
" George Myers, G. Treas.
" James D. Caldwell, G. Rec.
" Rev. J. T. Donahoo, G. Chaplain.
" George W. Claspill, G. S. and Sent.

ST. CLAIR LODGE, BELLEVILLE, ILL.

John C. Theil, Master.
Peter W. Randle, S. W.
O. G. Y. Taylor, J. W.
Joseph Bennett, Treasurer.
Alexander Reaney, Secretary.
Oliver Green, S. D.
George W. Hook, J. D.
William G. Goforth, Marshal.
John Rankin, Tyler.

GRAND R. A. CHAPTER OF VIRGINIA.

M. E. Charles Grice, Grand H. Priest.
E. William A. Pattison, G. K.
" John R. Purdie, G. S.
" F. L. B. Shaver, G. Chaplain.
" John Dove, G. Sec.
" William Mitchell, G. Treas.
" James Johnson, G. R. A. C.
" Morgan Nelson, G. P. S.
" G. E. Gill, G. C. H.
" J. Carlton, } G. M. of the Veils.
" James Evans, }
" E. C. Gill, }
" Jesse Reed, G. Marshal.
E. Semon, G. Steward and Tyler.

GRAND ROYAL ARCH CHAPTER OHIO.

M. E. William B. Hubbard, G. High Priest.
E. C. F. Hanselmann, Deputy G. H. Priest.
" Stephen Clarey, Grand King.
" George Keifer, Grand Scribe.
" George Myers, G. Treasurer.
" James D. Caldwell, G. Secretary.
" A. D. Bigelow, G. Marshal.
" Rev. James T. Donahoo, G. Chaplain.
" John Barney, G. Lecturer.
" A. C. Davis, G. C. H.
" B. F. Raleigh, G. P. S.
" George L. Shinnick, G. R. A. C.
" John M. Barrere, } G. M. of the V.
" Paul Carpenter, }
" G. W. Herrencourt, }
" George W. Claspill, G. Guard.

ORDER OF HIGH PRIESTHOOD, OHIO.

M. E. William J. Reese, President.
" Wm. B. Thrall, Vice President.
" Rev. Amos Bartholemew, Chaplain.
" John Barney, Lecturer.
" B. F. Raleigh, Treasurer.
" James D. Caldwell, Recorder.
" C. F. Hanselmann, M. of Ceremonies.
" George Keifer, Conductor.
" John Sayre, Herald.
" Joseph Cook, Steward.

FORTITUDE LODGE, BROOKLYN, N. Y.

John C. Stevens, Master.
Henry Van Tassel, S. W.
John E. Goodchild, J. W.
Thomas A. Redding, Treasurer.
Alexander Kissam, Secretary.
Edmund G. Torquet, S. D.
Jacob C. Blackley, J. D.
Cornelius Durgie, Tyler.

PEORIA LODGE, PEORIA, ILL.

Samuel H. Davis, Master.
Augustus O. Garrett, S. W.
Andrew M. Hunt, J. W.
George T. Metcalf, Treasurer.
William Mitchell, Secretary.
Peter Sweet, S. D.
Ralph Hamlin, J. D.
Chester Hamlin, Tyler.

MASONIC CHIT CHAT.

Among the members of the late Masonic Convention at Baltimore, there were 5 Episcopalians, 3 Baptists, 1 Universalist, 1 Unitarian, 2 Methodists, 1 Ger. Lutheran and 2 Presbyterians. Proving pretty conclusively that there is very little danger of the Institution ever becoming an engine of sectarianism, whatever may result from it. The political complexion of the members was probably equally diverse.

Donations in aid of the MASONIC COLLEGE, in Missouri, may be sent to the Agent, Rev. Hiram Chamberlain, St. Charles, Missouri. Besides donations in money, valuable Books, for a Library, will be of great service, and will be thankfully received. They may be left with the Editor of this Magazine, who will see them forwarded.

The publication of the address sent us from Brandon, Mi., will be commenced in our next. Its great length will probably oblige us to continue it in two Nos. The extra copies will be forwarded as ordered, unless, under the circumstances, the order shall be countermanded. They will be furnished at the subscription price.

Our agent at Murfreesboro, N. C. is informed that the first volume ordered by him, has been bound as directed. It cannot, however, be sent by mail. Will he name some point on the seaboard from which he can get it? We can send it to Norfolk, or Richmond, in Va., if he has a correspondent at either place who will take charge of it.

We learn from South Carolina, that the doings of the Convention meet with very general favor, and will probably be adopted by the Grand Lodge of the State, at its next meeting.

Gen. EDWARDS, a notice of whose death will be found on page 236, was a Past Master of "Union Kilwinning" Lodge, No. 4, Charleston, S. C., and we should be greatly obliged to some intelligent Brother of that Lodge for a sketch of his Masonic history.

Our N. York correspondent shall be attended to next month.

FAITH — HOPE — CHARITY. — We have heard the following capital anecdote told of the learned Dr. Barrow, afterwards the Preceptor of Sir ISAAC NEWTON. It is one of the best we have ever met with, and is sufficiently Masonic to make it particularly acceptable to our readers. The answers are admirably pertinent. The Doctor, as a candidate for holy orders, was undergoing an examination before an Ecclesiastical Council. The examination was, of course, carried on in Latin, and began as follows:—

Council.—Quid est Fides?

Barrow.—Quod non vides.

Council.—Quid est Spes?

Barrow.—Futura res.

Council.—Quid est Caritas?

Barrow.—Magna raritas!

We give below a literal translation, though the anecdote loses much of its point in an English dress.

Council.—What is FAITH?

Barrow.—What you do not see.

Council.—What is HOPE?

Barrow.—A future thing.

Council.—What is CHARITY?

Barrow.—A great rarity!

Of course he passed the examination!

The officers of the Grand Conclave, (or Encampment,) of Knights Templars, for England, are as follows:—

M. E. Grand Master, Deputy Grand Master, Grand Prelate, Senior Grand Captain, Junior Grand Captain, Grand Chancellor, Grand Orator and Keeper of the Archives, Grand Vice Chancellor and Registrar, Grand Treasurer, First Grand Expert, Second Grand Expert, Grand Almoner, First Grand Standard Bearer, Second Grand Standard Bearer, Grand Chamberlain, Captain of the Lines, First Aid du Camp, Second Aid du Camp, 2 Grand Heralds, 2 Grand Provosts and Hospitallers, Grand Equerry, Assistant Equerry.

It will be seen that the officers differ essentially from the officers of a corresponding body in this country; but we apprehend they differ not more widely than do the ceremonies.

The first Vol. of this Magazine, forwarded to us free for expense, will be received in payment for the second, or third, at the subscription price.

ERRATA.—In our last, page 254—line 8, read *convolving* for "*convulsing* clouds." Page 255—the sum paid for printing the proceedings of the Convention was *sixty* dollars instead of fifty-seven.

THE

FREEMASONS'
MONTHLY MAGAZINE.

Vol. II.]

BOSTON, AUGUST 1, 1843.

[No. 10.]

THE ORIGIN OF FREEMASONRY IN AMERICA.

At what time Freemasonry was first introduced into this country, may never be satisfactorily ascertained. It is generally admitted that America was originally peopled from the old continent; but by whom, and at what period, are questions on which scholars of the greatest research are not agreed. Many, judging from the similarity of some religious rites, have conjectured that it was peopled by the Ten Tribes at the dispersion of Israel; others, that it was colonized by the wandering Tribes of Japheth; still others conjecture that it was settled by the Carthaginians, some of whose ships, attempting to reach the Cape de Verd Islands, were driven by the trade winds to the coast of America;* others, again, that

* See "Religious Ceremonies of various Nations," page 278. The Cape Verd Islands at the time referred to, belonged to the Carthaginians, and are only about three weeks' sail from the American continent.

Diodorus Siculus also informs us, that some Phœnician ships being driven by storms off the coast of Africa, at last fell in with an Island of great magnitude, lying from Lybia, many days' sail towards the West; which description it has been contended, can answer to no other place than America; for the few islands in the vast Atlantic Ocean, called the Azores, and some others, are very inconsiderable in size.

This conjecture is somewhat strengthened by the remark of Plato, in his Timæus, that beyond the Pillars of Hercules there was an island in the Atlantic Ocean, larger than Africa and Asia together.

A late number of the United Service Journal, (London,) furnishes the following paragraph:—"A few years since, there was found near Montevideo, in South America, a stone, with the following words in Greek, written on it:—'During the reign of Alexander, the son of Philip, king of Macedon, in the 63d Olympiad, Ptolemy'—the remainder of the inscription could not be deciphered. This stone covered an excavation, which contained two very ancient swords, a helmet, a shield, and several earthen amphoræ of large capacity. On the handle of one of the swords was the portrait of a man, and on the helmet there was sculptured work, representing Achilles dragging the corpse of Hector round the walls of Troy. This was a favorite picture among the Greeks. Probably this Ptolemy was overtaken by a storm in the great Ocean, as the ancients termed the Atlantic, and driven on the coast of South America."

tribes of the Tartar race passed over Behring's Straits to the North West Coast of America.

But from whatever people the Americans may have descended, or in whatever manner this vast continent was originally furnished with human beings, it is certain that those who inhabited it at the time of the discovery of Columbus, possessed a SYSTEM OF MYSTERIES, which they applied to the purposes of religious worship. And it is impossible to read the early history of the Peruvians, without being impressed with the strong analogy which some of their ceremonies bore to the rites practised by the idolatrous Israelites, when "the fury of the Lord was ready to be poured out upon them."*

Equally certain is it, that if we place reliance upon the enduring testimony of those ruins discovered, even in our days, on this continent, especially in Mexico and South America; ruins, indicating the existence of great cities and fortifications, we must believe that it was, at a remote period, inhabited by a race who had made great advances in the mechanical arts of civilization. Whether that race was invaded by ferocious tribes who crossed from the North of Asia and drove their more cultivated opponents to the South, must be a matter of conjecture. But, as we have before suggested, that something resembling speculative Masonry existed among all, whether there were one or two races, cannot be doubted by him who has sufficient patience to inquire. It is not improbable that the civilization of middle Asia was, at a very early period, spread over the most inhabitable portion of North America; that some of the emigrants extended their travels to Mexico and South America; and, in consequence of the climate being better adapted to their former habits, multiplied and flourished to a far greater extent than their Brethren who took possession of the North. These last might, in after times, have been overpowered, as Southern Europe once was, by hordes of fierce barbarians from the extreme North, who, after subduing the previous inhabitants, and destroying, in the mere wantonness of conquest, many of their towns and public works, amalgamated with them, receiving a small portion of their cultivation in return for nomadic habits and unequalled ferocity. If we admit that events similar to these occurred, we have little difficulty in explaining why traces of Freemasonry are discoverable as well in the ruthless tribes of North America, as among the more gentle and polished people of the great nations of the South.

When some of the largest of the tribes were first visited by Europeans, it was found that they entertained, not only very rational ideas in respect to religion, but that their political institutions were predicated on princi-

* Oliver's Hist. Initi.

ples closely approximating to those of civilization.* They are represented to have been in possession of many Masonic symbols and ceremonies. They had among them private associations, which have been thought to

*The recent discoveries in Mexican antiquities are, perhaps, the most remarkable and interesting that antiquarian research has ever brought to light. A writer in the London Foreign Quarterly Review, a few years since, gave a succinct and popular view of the discoveries which had at that time been made, with the conclusions of the learned in reference to them. It is maintained that they fully demonstrate that a people of equal civilization, power and resources with the ancient Egyptians, formerly inhabited New Spain. This people were called the Tultecans, and lived a long time prior to the Mexicans, whom the Spaniards found inhabiting the country. The existence of the Tultecans at the time of the Spanish conquest had become a matter of vague record; although the traditions of the Mexicans preserved their remembrance under the name of "Giants, or *Wandering Masons*." To this people the Mexicans themselves attributed all the stupendous monuments which were found in their country.

The evidences of the high state of civilization of this people are, first, their monuments and temples. Pyramids upon a scale of equal grandeur with those of Egypt are found. Some of them, as the Pyramid of Cholula, which Humboldt describes in his researches, though not of equal height, have a larger base than the Egyptian pyramids. Remains of temples are found equal in extent to the temple of Solomon; and one so nearly resembling it in its general style and magnificence, that learned men have conjectured that it was built after the model of Solomon's temple. Towers, minor sanctuaries, sepulchres, courts, divans, baths, and streets of priestly cells, were contained within its vast precincts. The remains of their works of art—porticos, ornamented cylindrical columns, palaces with facades decorated with magnificent scroll ornaments, statues sculptured in a pure classical style, vases of beautiful shapes and fine workmanship, show a refinement which could have belonged to no barbarous people.

The evidences of a beautiful system of hieroglyphics which were unknown to the Mexicans, planispheres and zodiacs superior to those of Egypt, show that this people had made a great progress in literature and science.

Who was this remarkable people? is a question of great interest. What was their origin? How did they get possession of America? With what people of antiquity can they be identified?

It is conjectured that they were a branch of the Cyclopean family, whose traces are found all over the ancient civilized world. The evidences of this people are perfectly distinct. They were a gigantic race, who, under the names of the Titans, of early history, inhabited Greece: as Canaanites and descendants of Anak, they inhabited Syria, where they were expelled by Joshua: as shepherd kings they had possession of Egypt. Wherever they dwelt, they have left the same remarkable and distinct traces. These are their peculiar buildings and monuments. The sacred historian describes the Titans of Syria as a people that "built cities with walls and towers reaching to heaven." Their gigantic architecture is every where visible. Its remains may be seen in Syria and Italy; and in Egypt it is seen in their pyramids, which are universally acknowledged to be of Cyclopean origin. Now, says the writer in the Review, the monumental structures in Mexico, can be clearly identified with those of the old world. The Indians of Mexico told the Spaniards that these temples and monuments were "built by giants, and a people called the *wandering builders*, or *Masons*." But evidence in the architecture, more clearly identifies them with the Cyclopean family, which built the pyramids of Egypt, and the monuments of Syria. The pyramidal form in the monuments of New Spain, is clearly Cyclopean. Triangular arches of stones of receding steps, *without the key stone*, gateways and descending galleries of a peculiar construction, are all Egyptian. The great pyramid of Cholula, in Mexico, exhibits a perfect identity with the model of the temples of Belus, as described by Herodotus, consist-

bear a strong resemblance to our Masonic Lodges.* Their rules of government, and admission of members, are said to have been nearly the same. They had different degrees in the order,—and the ceremonies of initiation, and the manner of passing from one degree to another, were such as to leave no doubt that the association was of European or Asiatic origin.

It has been contended that these tribes, or nations, derived their knowledge, in these particulars, from a colony of Welsh adventurers, who are reputed to have settled on this continent three hundred and twentytwo years before the arrival of Columbus. But the Welsh at that time were more barbarous than the Mexicans themselves.† And how could a handful of ignorant mountaineers, understanding no language but the imperfect jargon of their own little principality, influence, in the period of three centuries, an immense, and hitherto unknown continent? Besides, a similar association is said to have existed at a very recent date, among the Iroquois Indians, who have never been suspected to be of Welsh extraction. This fact is derived from a late illustrious brother of New York,‡ to whom it was communicated by a respectable Indian preacher, who received the signs of the mystery from a Menonic chief. The institution, therefore, probably existed among the Menonics as well as other Indians. The members were few and select. Among the Iroquois, the society consisted of five Oneidas, two Cayugas, two St. Regis, and six Senecas.

From all these circumstances, it has been conjectured that Freemasonry existed on this continent prior to its discovery by Columbus.

ing as it does of eight graduated square towers, rising one above the other, and terminating in a pointed sanctuary. If space admitted, these analogies might be extended without number. The architectural ornaments, the sculptures, the symbols of worship, the tokens of their mythology, as shown by the sculptures and paintings, all remarkably support the Egyptian analogy.

Another circumstance which seems to confirm their identity with the Cyclopean family, is their astronomical system. The Tultecans and Mexicans had eighteen zodiacal signs, and consequently, eighteen months. This differs entirely from the Egyptian system, but it corresponds precisely with that of the Etrurians, who were descended from a branch of the Cyclopean family; and both the numerals and the symbols of the Etrurians were the same as those of the Mexicans.

Our space will not allow us to give the explanation of the manner in which they might have passed over to America. But as we know that the Carthaginians attained such skill in navigation as to have circumnavigated the Cape of Good Hope, the hypothesis does not seem improbable that the Phœnician Cyclopeans, "during their compulsory wanderings, or their commercial enterprizes, may have reached America from the south eastern shores of Asia and the Indian Archipelago."

* Religious Ceremonies of various Nations.

†Humboldt says that, in the infancy of Christianity, Mexico was in a more advanced state of civilization than Denmark, Sweden and Russia.—*Researches in America*, vol. i. p. 63.

‡ De Witt Clinton.

If the Americans derived their origin from the Carthaginians, or from any portion of the Ten Tribes after the dispersion of Israel, the presumption that they brought the secret mysteries of Freemasonry with them is, by no means, irrational; inasmuch as our forms, ceremonies, and traditions, furnish satisfactory evidence that, if Freemasonry did not originate at the erection of Solomon's Temple, it then received many of its present distinguishing characteristics. The Carthaginian empire was founded, and the dispersion of Israel took place, about seven hundred years before the Christian era; or about three centuries after the building of the Temple. It is therefore not impossible—we do not say it is probable—that Freemasonry may have been introduced into this continent through one of these channels. Some learned men have suggested that the post-diluvian earth was originally one continent; and that America was peopled from Central Asia before the dismemberment of the two hemispheres: and that the wanderers brought with them, over dry land, the manners, arts, arms, and civilization of Central Asia.*

*Sir William Jones says, that the religion of Mexico and Peru was substantially the same as that practised by the various nations of the Eastern hemisphere.—*Asiat. Researches*, vol. i. p. 268.

The following legendary account of their original population, given by the Mexican Priests to the candidate on his initiation into their mysteries, bears such a striking analogy to the settling of the Israelites in the promised land, that some authors have conjectured that it proceeded from a tradition of the deliverance of that people from their Egyptian captivity, and their subsequent wanderings in the wilderness. A warlike tribe of Noah Americans, says the legend, under an experienced chief and directed by the god Vitzliputzli, who, *holding in his hand a rod formed like a serpent*,¹ was seated in a *square Ark*² made of reeds,³ called the throne of the god⁴ (teoicpalli) the four angles of which were surmounted by serpents' heads.⁵ The Ark was borne by four priests;⁶ and thus protected, the people set out in quest of a settlement; assured by the god that they should conquer every enemy who might be rash enough to oppose their designs.⁷ They marched and encamped by the direction of Vitzliputzli,⁸ who during the continuance of an extended rest, revealed the mode of worship⁹ which was most acceptable to him; and dictated a code of laws to be used when they had taken possession of the land of promise; and also distinctly marked the place of their settlement to be *upon a lake*, abounding with the lotos; on the borders of which they should find a fig tree growing out of a rock, where was perched an eagle in the act of devouring its prey. In the midst of their encampments a tabernacle was erected, which contained an altar¹⁰ for the reception of the sacred ark, on which their god was triumphantly seated. After a long and tedious expedition, they arrived at the precise spot which had been pointed out, and finding the prescribed tokens, they built the city of Mexico on an island in the midst of the waters;¹¹ furnished it with a pyramidal temple,¹² and soon became a populous and flourishing nation.—*Hist. of Initi.*

1 The rod of Moses was changed into a serpent.—Exod. iv. 3.

2 The Israelites were accompanied by an Ark, Josh. iii. 1, which was esteemed the throne of God.—Exod. xxv. 22, xl. 33. Psalm lxxx. 1. Isai. xxxvi. 16.

3 Purch. Pilgr. b. viii. c. 10.

4 Humb. Res. vol. i. p. 216.

5 These corresponded with the horns of the Israelitish altar.—Exod. xxxviii. 2.

6 Vide Deut. xi. 8. Josh. vi. 6.

7 "If thou shalt say in thine heart, these nations are more than I, how can I dispossess them? Thou shalt not be affrighted at them, for the Lord thy God is among you, a mighty God and terrible."—Deut. vii. 17, 21.

8 Robertson's Amer. b. iv. sec. 8. Vide Exod. xi. 26.

9 Exod. xxiv. 12.

10 Exod. xi. 2, 3.

11 Purch. Pilgr. b. viii. c. 10.

12 Humb. Res. vol. i. p. 51.

These speculations will probably be regarded by a majority of our readers, as rather matters of curiosity than of real importance. They however possess a peculiar interest to the antiquary, and are a source of the highest gratification to the intelligent Mason, who delights to revel amid the decayed monuments and broken columns of the primitive ages of our Institution. We may resume the subject at a future time.

MISSOURI MASONIC COLLEGE.

WHILE we are greeted by the most gratifying intelligence from the four quarters of the globe; while every day's experience furnishes abundance of facts, which increase our conviction, that the primitive vitality of our Institution still exists, having survived the storms of all past ages, we are not a little gratified to see our youthful sister in the 'far west,' coming forth with such truly bright and amiable signs of promise. We allude to the Grand Lodge of Missouri, and the very commendable efforts which she is now making, to establish in that rich, green, and sunny land, a well regulated MASONIC COLLEGE, under the supervision of able and talented Masonic Professors. This has cost her a struggle, and will cost her more. For her's is, indeed, a Herculean task. But the energies which she has already put forth, and the unabated zeal, with which she pursues her noble purpose, convince us, that she will yet prove herself fully equal to the great undertaking. If she falter now, and give up the work, or become in the least degree remiss in it, we shall be grievously disappointed. Judging from the past in her history, we do not, we cannot, for a moment, allow ourselves to believe, that she will so falter. We say to her, most sincerely and heartily, go on and prosper. Rear up on the margin of your fresh and beautiful prairies, a MORAL MONUMENT, which shall vie with our own GRANITE COLUMN, as it stands, towering high over the grave of our WARREN, and others of the heroic dead. The product of your labor shall be seen and approved, yea, it shall be hallowed, by the smiles of the Supreme Architect of the Universe.

The plain facts, which have elicited these remarks, are these: The Grand Lodge of Missouri, in 1841, resolved to make suitable efforts to educate the orphan children of worthy deceased Brethren, together with others, who might need such aid. And, as if approving heaven would set its seal of approbation on such commendable charities, the way of success was opened before them in a very unexpected manner. Several worthy friends of the benevolent enterprise, came forward and purchased, at an auction sale, thirteen hundred and fifty acres of land, with the necessary

College buildings thereon, which they offered to the Grand Lodge on the terms of their purchase: that is, for \$9,500!—less than one third of the present value of the property. To secure this property, the Grand Lodge accepted the proposition and obtained a charter from the State. Their own means being insufficient to pay for it, they solicit pecuniary aid from their benevolent Brethren of other States.

The charter of this College wisely provides, that it shall remain, in trust, under the control of the officers of the Grand Lodge, and their successors forever, that its teachers shall be Master Masons, and that, like the ancient Masonic Institution, it shall ever be free from the influence of sectarian instruction. As Masons, we regard these provisions with peculiar favor; because we know, that under such a wise supervision, all true Brothers can unite, with a full assurance, that their children will be taught to worship and adore the Great Supreme, and to bow with humble reverence to the teachings of his word. We can but indulge the pleasing hope, that this glorious enterprise will everywhere be regarded with favor by all good men, and especially by all good Masons,—that it may stand for ages, over the graves of ignorance, superstition and bigotry, as a colossal statue—the beacon of unspeakable joy to the poor orphan, the solace of the widow's crushed heart, and the unwasting admiration of surrounding States.

Q. E.

AN IRREGULAR PROCEEDING.

A case stated by L'Union Francois Lodge No. 17, New York, and laid before the Grand Lodge of that State, by the Grand Secretary, as follows:

IN Matanzas, three Brethren—1st, Gabriel Ravel, M. M. of Charleston, S. C., 2d, — Garcia, M. M. of Salente, in Spain; 3d, J. Martin, M. M. initiated at Lyons, in France, in a Lodge, of the French rite, affiliated in L'Union Francois, New York.

These three being acquainted a long time with four gentlemen in Cuba, (two of them residents and two sometimes there, and at other times in the U. S. and elsewhere) speaking of Masonry. There being no Lodge in the Island, the three first above named received the four profanes and gave them three degrees, charging no fees, being influenced by philanthropy, solely.

Two of these noviciates, Martin Javelly and Charles Winther (the two nonresidents) are now in New York, and wish to join L'Union Francois Lodge, but have not visited.

Brother Martin acted solely as a Master Mason, and the other Brethren, acted under his advice and on his responsibility. He gives as the ground of his action, the following articles of the regulations of the G. Orient of France.

Art. 274. "During the course of a campaign, on land, or on sea, or the course of a long voyage, three Masons, united, and possessing at least the three first symbolic degrees, may initiate a profane provisionally, under the express ob-

ligations on his part of asking his admission to a Lodge of the correspondence of the Grand Orient, as soon as circumstances will permit him. His initiation shall be void if he does not fulfil that engagement."

Art. 275. "The *initiations* tolerated by the preceding article, shall be made without retribution. They are to be consigned in Masonic terms in a letter, wherein the causes and the circumstances are to be announced. That letter signed by the Brethren who have granted those initiations, stating the title, to the Masonry, so received, to obtain in a Lodge of the correspondence of the G. O. his admission, without which he will be considered a profane."

The two persons above mentioned (not residents of Cuba) have made their application, but whether the letter required in Art. 275, above quoted, has been deposited, I am not informed. The question is, what ought the Lodge to do in the case? My answer is as follows:

It appears that Gabriel Ravel is a M. M. of the York rite, who certainly had no right to be present at such a making by the statutes of the Order. Garcia is a Mason of the Scottish rite, who by the statutes of the rite is "subject to erasure for irregularity."

The supreme council of France, Brazil, United States, and Belgium, declare in their treaty of Alliance, Art. 5, "That upon no occasion or pretext whatsoever, will they acknowledge as legitimate Freemasons of the ancient and accepted Scottish rite, any but those who have been regularly received, and to whom degrees have been given, either by one of the contracting powers, or by a Lodge under their respective authority, or by any other power of the same rite legally established, and duly acknowledged by the confederation."

J. Martin is a Mason of the French rite, but a member of a Lodge subject to the statutes and regulations of the G. Lodge of New York, which cannot recognize any Mason irregularly made, or not initiated in a regular Lodge, or by authority of the Grand Master. Whatever authority Brother Martin and two other Brethren, under the jurisdiction, or in the correspondence of the Grand Orient of France, might have had, neither he nor those who were associated with him, were subject to that Grand Orient, when the act in question was performed, and two of them never had been.

By a careful examination of the articles 203, 214, 274 and 275, of the regulations of the G. O. of France, I am satisfied that Br. Martin would not be justified under the circumstances, even if he had had with him two members of Lodges holding under the G. O. of France, and had been himself subject still to its regulations. A comparison of the above articles leads me to the belief that the privilege is intended by the G. O. to be used in the army or navy, or on very long voyages by sea, but whether so intended or not is of no consequence in this case, the privilege extends only to "initiation" and not to the three degrees.

The Brethren Ravel, Garcia and Martin, not being within the territorial jurisdiction of the G. Orient of France, nor in any way subject to its statutes, have no right to act under them nor to seek their protection. The L'Union Francois Lodge cannot recognize their act by granting the request of Messrs Javelly and Winther for admission as members, except by the regular process of initiation and payment of the usual fees, or by a dispensation from the Grand Master.

New York, June 1, 1843.

JAMES HERRING, G. S.

THE DESTRUCTION OF THE FIRST TEMPLE.

2d Kings, 25th chap.—Jer. 39th.

THE sacred Temple rear'd to God alone,
Where stood his altar, where *Shekinah* shone;
By impious hands had often been profaned,
By blood of innocence its altars stain'd.
But lingering justice rose with awful ire,
To punish sin, and purge the land by fire.
Oft had the king the warning prophet heard,
As oft refused and fiercer wrath incur'd,
Till God let loose his sin avenging arm,
Which brought destruction's overwhelming storm.
As lowering vengeance thicken'd round his head,
King *Zedekiah* to the Temple fled,
And to its inner courts with fear he press'd—
With folded hands he smote his burden'd breast.
'To heaven he lifts his wild distracted eyes,
And now too late for slighted mercy cries.
Own'd the commencement of avenging power
And fear'd the horrors of this dreadful hour.
Own'd the beginning of avenging might,
And fear'd the ending of this dreadful night.
The Priest and Princes at the altar knelt,
The trembling guards foreboding horrors felt.
The Herald comes!—Dire tidings he reports,
"The rage of battle strews with dead our courts!"
"Tis time to flee!"—the king exclaims with fear,
"For desolation holds her empire here!"
With terror through the narrow pass he flew,
His enemies with rage, and speed pursue.
Scarce had the morning dawn spread o'er the plain,
E'er he was taken, and his princes slain;
His tender offspring in his presence dies,
The last sad sight before he lost his eyes!—
With chains of brass his royal limbs they bind,
And to perpetual bondage he's consign'd.
Now the prophetic word with grief he owns,
Laments his folly, and in anguish groans.
His mangled hands in vain extends for aid,
Points to his eyes, and wounds the chains have made.
No help is near—his comforts all expire,
Temple and City both destroyed by fire.
All hope is lost—except the Lord shall take
A seed to serve him, for his promise sake.
From *Saul*, first monarch on *Gilboa* slain,
To *Zedekiah's* last ignoble reign,
A train of Kings in Israel have been known,
But now confusion shakes the Jewish throne.
To *Babel's* prison the royal captive goes,
To suffer still more complicated woes.
The nation scatter'd o'er the earth abroad,
Now own the retributive hand of God.

Beside the lonely streams in sorrow deep,
Sigh to the winds, and long sad vigils keep.
In desolation's gloomy shades they mourn,
Until Jehovah calls them to return.

AN ADDRESS,

Delivered by Br. DAVID SHELTON, before Coleman Lodge No. 29, of Free and Accepted Masons, at Brandon, Mississippi, on the 27th of December, 1842. Published in the Magazine at the request of the Lodge.

THAT Masonry is an Institution of antiquity, there is among the members not a doubt; the secret history of the Order affords to them conclusive evidence of its antiquity; and there are exposed to the world such evidences as must satisfy every reasonable mind. I will refer to a few of these. The organization of the Lodge at York, in England, about the year 1320, during the reign of Edward the third, is established by the records of that Lodge. Among other records therein, is one written in the time of Edward the third, that speaks of King Athelstane and his brother Edward, (who lived A. D. 930,) as zealous Masons; that they encouraged men distinguished in the Order, to come from France and bring with them regulations for the Lodges in England. About the year 1270, the grave of St. Alban, a primitive Christian Martyr, who suffered in England, A. D. 225, was opened at the town of St. Alban; therein was found a manuscript containing these words: "St. Alban loved Masons well, cherished them much and made their pay right good, and he got them a charter from the King and his counsel to hold a general council, and he called it an assembly, thereat he was himself and did help to make Masons and give them good charges."*

Here then is Masonry carried back more than sixteen hundred years, not by tradition among Masons, but by record evidence, a portion of which was out of their control, and therefore liable to no objection. It is worthy of remark, that these two last documents were kept until the year 1696, in the Bodlian library, out of the control of Masonry, and I am not cognizant that they have ever been removed from that place. It is also worthy of remark, that these manuscripts, written at so early a period, apply to Masonry the epithet of *ancient*.

These are not all. The Magi of Egypt were a Masonic Fraternity; the builders of Tyre and Jerusalem were Masons; the mysteries of Mythra were those of Masonry. Thales and Pythagoras transplanted the mysteries of Egyptian Masonry, into Europe; Herodotus and Solomon into Asia.

True, that in these, the days of her antiquity, Masonry was almost entirely *physical* and confined to the improvement of the arts. King Solomon on his introducing it into Judea, first established *moral Masonry*. Before this period, *physical Masonry* burthened the valley of the Nile with stupendous buildings that bore the impress of immortality: these structures form a volume rich with the spoils of primeval ages, handed down to us as a text-book in the arts and exact sciences; no tongue can so eulogize the Masonic art as do the desert winds of Africa, sighing among the lone and decaying colonades and pillars of Heliopolis; no pen is so eloquent as the relics in mountain masses of sculptured marble that lie mouldering in the half savage land of Egypt; no language so impressive as the awful dignity of those pyramids that, defying the corrosions of time, have lived through all ages the undecaying monuments of primeval Masonry. These are the chronicles of Masonic art.

On this art King Solomon engrafted a system of morality; deriving from it

the principles and emblems of the Order which he designed should constitute a silken chord, connecting the primitive days of purity and peace with that millennium which was there and still is in the bosom of futurity. This was *moral Masonry*; and it comes to us enriched with the moral treasures of aged time and long experience; it furnishes to successive generations the means of promoting virtue, peace and all the moral sentiments of humanity; the treasures of its traditions, when inscriptions upon marble shall be effaced by corroding time, and when history shall not trace its path through the lapse of years, shall teach mankind the valuable secrets of Masonic ancestors, whose names are now lost in revolving years; shall teach them even to that day when peace shall be upon earth and good will to all mankind, how to subdue their passions and improve themselves in moral virtue.

Tracing, therefore, *physical Masonry* from antiquity too remote to be ascertained, and *moral Masonry* from the time of King Solomon, it has at various periods been the subject of eulogy by all, and at others the object of odium to many; at one time the highest potentates, the more profound philosophers and the more astute statesmen, have boasted of their attachment to the Order; at another, the more humble citizen was forced to conceal his devotion; at one time, it has received the patronage of the more powerful governments, at another it has been proscribed and persecuted by every government in Europe; the nobles of France, England, Spain, and Germany were at one time the leaders in this sublime art; they were at another its fiercest persecutors. The primitive statesmen of our own Republic, were its friends, patrons and members;—more modern politicians have been its most uncompromising accusers.

Why have mankind shewn this universal interest, fluctuating between love and hatred? Shall we say that the love mankind has borne us is for the virtue of our Order? That the hatred they have heaped upon us has been, not that they knew any thing culpable attached to our Order, or any evil growing out of it, not that they have known the institution to be prejudicial to either religion, government or social order, but that they really knew nothing about it. *Secrecy* has been the only matter of pretended odium. Is Masonry objectionable on that account? That only can be said to be evil from which some evil comes to mankind; and therefore until we are shewn some evil consequences growing out of our secrecy, we are entitled to claim at least that it is harmless. *Mystery* is not of itself a vice, it only becomes one when it is used for evil purposes. No such purposes belong to Masonry; if mystery is to be urged against us without other reason than that it is mystery, then the holy religion of Christianity is liable to the same accusation; the works of divinity are liable to the same reproach. Who among you can explain the mysteries of the God-head as spoken of in the Bible? Who can unveil the mysteries of revelation? Who can solve the mysteries of creation, account for the organization of the physical world, tell how came into existence this and other systems constituting the universe, how they are now kept and regulated in their proper spheres, and what is the ultimate end and object of them? All this is mystery profound, yet all this is the word of God or the creation of Deity. With such examples before us, impiety only will say that mystery is of itself criminal.

But perhaps we are answered that these mysteries are for the benefit of man. Why do we so conclude? Simply because no evil has grown out of them. We ask but the same charity for our mysteries; when evil shall grow out of them, then condemn them, but so long as Masonry shall be productive of good and not of evil, let it never be said of her that her mysteries are for evil purposes.

But it is urged, if they are valuable, why conceal these mysteries? The answer is,—generally the *objects* are known, the *means* by which those objects are effected constitute the secrets of Masonry; mystery is maintained only where secrecy is necessary to protect the objects and obtain the ends of Masonry; it is wholly a secrecy of defence. Were the means by which our purposes are effected made known to the world, they would immediately become useless to us, because they would be common to all; the vicious as well as the virtuous could use

* We are acquainted with the manuscript here quoted, but was not before aware of the accompanying circumstance. [ED. MAG.]

them for their own purposes; it is the fact that they are known only to Masons, that renders them valuable to the Fraternity; to expose them to mankind would be to rob every Mason of an immense benefit, without conferring it upon others; the utility of the Order would be totally destroyed.

Having thus answered the only plausible objection ever brought against Masonry through all time, from the earliest days of antiquity down to the present period, *I propose now to prove that if properly appreciated and rightly conducted, it is a MORAL SCHOOL presenting more advantages for the amelioration of man and the promotion of his happiness, than any other human institution.*

I have often thought that in this world, moral worth brings happiness and moral depravity brings misery; that to *society* virtue, on the one hand, if universal, would bring ten thousand blessings and beatitudes and make earth an elysium; that on the other, nothing so distempers the human spirit and multiplies distress as the moral turpitude wherewith *society* is infested. That to *individuals* there is an essential happiness in virtue, and an essential misery in vice, inasmuch that the former is its own reward and the latter its own punishment; in a word, that to *society* and to *individuals* moral worth brings happiness, and moral depravity brings misery. If this be not true of *society*, why is it that most of its happiness is derived from the indulgence of those social affections that have their origin in virtue; that it is so constituted that truth, honesty and philanthropy are necessary to the general good? Why is it that the emotions of benevolence and friendship, the attachments of brother and sister, the affections of parent and child, and the love of husband and wife, really cherish all the happiness to be found in *society*? If it be not true of *individuals*, why is it that man's character is so formed that the consciousness of worth is felt through all its recesses, why is the heart of man so fashioned that wayward and irresolute as he is, he never feels so ennobled as by the high resolves that spurn every base allurements, and never breathes so ethereally as when he maintains that purity of spirit which recoils from even one unhallowed imagining, never rises to such a sense of grandeur and noble elevation as when his mind has taken the control and is vested with full ascendancy over his restrained and regulated passions?

If then, both to *society* and to *individuals*, moral worth brings happiness and moral depravity brings misery, the cultivation of the one and the destruction of the other ought to be a prime object in all social institutions. Now my position is, that Masonry presents most effectual means of promoting the one and destroying the other, and thereby increasing the social and individual happiness of man. In establishing this conclusion, I will, in the course of my argument, shew the *precepts* that masonry teaches, the *object* which she seeks to attain, and the *means* by which she enforces her precepts.

Man's character is formed by mental association; his virtues and his vices are but emotions of the heart, excited by association; it is from this that his compassion flows in the house of mourning, that his sensibility arises at the mental conception of an afflicted family, whether its sufferings be seen or thought of. So we excite the sentiment of friendship by associating with a friend or dwelling in contemplation of his congenial qualities, or we excite the admiration of moral excellence by means of a steadfast attention to it; remorse is never felt except it be accompanied with the idea of crime committed; we excite anger by thinking of an injury, or we cultivate a licentious impulse by dwelling on a licentious image. And the constant indulgence or restraint of these associations, affects man's character either for good or evil. It is in this way that the voluptuous becomes every day more and more the victim of his depraved inclinations, because more and more domineered over by those foul imaginings excited by almost every object he sees or thinks of, until it becomes a bondage, strengthened by every indulgence, so fixed that he is the irrevocable slave of his depraved passions. It is in this way that perfection of moral character is created by a constant and ardent contemplation of the purity and loveliness of virtue itself, or by dwelling on the unsullied holiness of Christ and the immaculate virtue and humility of the primitive Christians.

It is upon this principle of mental association, that Masonry effects its influences. For this purpose, emblematic representations, originating in physical Masonry, have been made the means of communicating lessons of morality. All the principles of self-government are taught by emblematic devices: the Mason lives in a little world of emblems, and whether in the Lodge, in society, or in solitude, he is equally surrounded by them. For an example, there is not one of the insignia worn by the officers and Brethren now present, that has not a moral meaning. My limits will not permit me to enlarge upon this branch of the subject, but I can convey some general idea of its nature. The Masonic badge, the white apron, is emblematic of that purity and stainlessness of character which he hopes ultimately to attain, and serves constantly to call to the Mason's mind, the purity and excellence of virtue. The Bible, Square and Compasses, teach him the great duties of life. The Bible is his guide to truth—directs his path to the temple of happiness and points out the whole duty of man. The Square to frame his actions by the square of virtue and honesty, and the Compasses to circumscribe his desires and keep his passions within due bounds. The Plumb teaches him to walk uprightly before God and man. The Gavel teaches him to strike off the imperfections of his character (that is, abandon his vices.) The Trowel and Chisel teach him properly to model and polish his character. The Gauge teaches him to divide his time, and properly to measure his attainments in virtue. The checkered pavement on which he walks, reminds him of the checkered vicissitudes of life. The Star in its centre, is to him the star of hope; and the starry decked heavens above him, teach him that by acting honestly and uprightly within his appropriate circle, by striking off his vices, modelling and ornamenting his virtues, and reverencing the Supreme Architect of the Universe, he will ultimately attain the great end of Masonry, perfection in virtue, and, consequently, perfection in happiness.

Again. By this same mental association, Masonry imparts a moral lesson to every object in nature, from the simple sprig that ornaments the grave of a departed friend, to that great sun which is at its meridian height the beauty and glory of the day. The enlightened Mason can turn no where, either among the productions of nature or art, that he does not have before his eyes emblems teaching him moral lessons; the earth, the seas, the skies, vegetation, animal creation, the winds, the streams, the mountains, the vallies,—all teach him great moral lessons. Astronomy, Geometry, Geology and Geography, open to him a thousand moral emblems. The works of art, the vast machine, the architectural pile in all its orders, the solid Tuscan, the plain Doric, the neat Ionic, the rich Corinthian, the complex Composite, are so many tutors in morality. The perfect building, the single pillar, or the broken column, all teach alike the beauty of virtue and the deformity of vice.

But these are not all. The precepts of Masonry are the highest virtues of natural religion: Temperance, Truth, Prudence, Fortitude and Justice, are the cardinal virtues of Masonry. They are enforced by precept, by example, by experiment, by Masonic emblems, and by Masonic traditions. They are recognized in Masonry as the five abstract virtues from which all other virtues, whether of sentiment or of action, originate. At every turn, in every form, and in every ceremony, we are constantly reminded of their existence and importance. A Lodge is not opened and closed, a procession is not formed, a festival is not enacted, an anniversary is not celebrated, a funeral is not hallowed, but that these five virtues are enforced, not by formal lectures, but by objects and actions addressed to the eye,—that speak emblematically, but with a force and energy that no lecture can equal. In Masonic ceremonies a Mason sees beauties that are not seen by a stranger's eye. They speak to him a language that is not heard by a stranger's ear; and yet to a Mason there is a luxury in their imagery that is unequalled even by the richest legends of eastern story. For example, in the burial service, there is more poetry in its figurative emblems, than in any other ceremony I have ever witnessed or read of, and yet every word, every action, every object in its hidden meaning, contains a moral lesson. In this way the Mason literally lives

in an atmosphere of moral precepts, attractive by the beauty of the imagery with which they are clothed, and enforced by an unceasing mental association, clothing virtue with beauty and attractions, and vice with deformity and disgust. Such a system, if properly cultivated, cannot but effect for good the moral character of its members.

But the loveliest moral virtue known to Masonry is its *charity*—practised upon the principles of christianity—the left hand knowing not what the right hand gives. Much of her charity is done in secret,—often when even the recipient thereof does not know its origin. This charity is universal; but a more especial regard is had to the Fraternity and their immediate families. I venture this assertion, that no one has ever known a worthy Mason or his family suffer when in a land where a Mason, capable of assisting, could be found. This charity is confined to no country, no religion. If in the deserts of Arabia or the courts of Constantinople, a Mahometan Mason should meet a Christian Mason in distress, he would relieve him, though he periled his life in the act. No matter where, throughout the world, between nations the most adverse and inimical, Masonic charity is as freely given as between the most intimate friends. It is confined to no sex. Often when the female has been shipwrecked upon the ocean of life, when age is upon her, and the companion of her earlier years has gone and left her here a solitary wanderer upon the beach of time; when poverty spreads its paralyzing blight around her, and companies of friends have passed away, and she is desolate and comfortless, she suddenly sees about her, friends that she knew not of, whose aid she had never hoped for, philanthropy she had never dreamed of, benevolence she cannot account for. The mystery is this,—her immediate relations were Masons, her benefactors are Masons. This charity is confined to no class, the rich and the poor, when worthy and in distress, have equal claims to Masonic aid, and if asked by a worthy Brother and he really require it, that aid is never refused.

True it is, that Masonry is no religious institution, has no peculiar religious tenets, except that it professes a belief in the existence of a God; but does not control the opinions of its members with regard to the nature of that being, the name by which he is to be supplicated, nor the manner in which he is to be worshipped. True it is, that men of all religious sentiments may be Masons and good Masons; nevertheless, I cannot but believe that the pure and divine principles that Masonry inculcates, are well calculated to impress its members with the beauty and holiness of christianity. And I must also believe that there are among the traditions of Masonry, facts that are strongly corroborative of the authenticity and correctness of the old testament,—facts too that are known only to Masons.

But above all, I must assert that Masonry, if properly studied, teaches the immortality of the soul—teaches it not from revelation, but from the light of nature. The good Mason is emphatically the student of nature and her laws. And from them it is his Masonic duty to deduce every rule of moral conduct of which his mind is capable. He looks into the physical world and admires the adaptation of means to nature's ends. The first questions that he asks himself are—"at what period of time was man brought into existence? And to what end was he created?" On the first question he looks into Geology, and sees that the earth has not suddenly emerged from chaos to its present position, but that it has been progressively brought into different conditions, and progressively tenanted by higher orders of beings. He looks into Physiology and sees that without air, earth, water, vegetation, the brute creation, the metals, light and heat, man could have existed but a very short period, and the extinguishment of the race must have been coeval with its creation; hence he is bound to infer that man was the last of the series of created beings.

On the second question, to what end was he created? He is led back among the phenomena of nature; he knows the subtle properties of heat and light, the power and wonderful influences of attraction, the infinite divisibility of matter, the familiar but wonderful process of crystalization, the existence of sound, the, almost miraculous effects of electricity, the infinite variety of climate, the inscri-

table laws of vegetation, the incomprehensible principles of life, the adaptation of every animal and every vegetable to each variety of climate, the compatibility of the habits and desires of every animal with its organization, the expansibility of air and water, the utility of these two properties, the ductility of the metals, the elevation of the mountains, the fertility of the vallies, the influence of rains, the utility of the streams, the necessity of the ocean, the brilliancy of the sun, the silvery lustre of the moon, and the twinkling light of the stars, the globular form of the earth, its daily rotation and the change of night and day, its diurnal revolution and the change of seasons, their effect upon vegetation, the order, beauty and utility of the organization of the whole solar system,—in one word, the infinite millions of variegated forms in which nature has exhibited her handiwork; and he derives from all this but one conclusion—to wit, *DESIGN—that conclusion is inevitable.*

He then asks himself for whose benefit is this design? The answer is equally inevitable, *for man's.* Otherwise there was no reason why such properties should have been communicated; for no other created being is capable of either comprehending or using them; nay there was even no reason why the objects should have been created; but they have been so created and endowed with these useful properties; and what are we to infer? They must have been created for the use of man; if for his use and before his creation, then they were most obviously created for man, *not yet in existence.*

By this process of reasoning, we are led to the conclusion that from the commencement of creation, through the successive eras of time antecedent to man, embracing as geology teaches, millions of years, the Deity anticipated man's existence, and prepared every thing with especial reference to his use, and with the design to place him at the head of the terrestrial creation. We are thus led to contemplate man's elevated position in animated nature; and we ask, what are the material endowments by which he has acquired his ascendancy over the rest of creation? We reflect that among the rest of animated nature supremacy is upheld by physical endowments, and yet by nature man is without size, without the power of offence and defence, without clothing, without fleetness in locomotion, and without a habitation. For some reason in nature's laws of adaptation, it was not necessary that man should be large as the elephant, strong as the lion, active as the tiger, or fleet as the antelope; nor that nature should furnish him with vesture and habitation. Nature displayed her wisdom in another manner; in stature she gave him a medium, combining strength and convenience, an organization delicate and sensitive, a form at once peculiar, appropriate and beautiful. Yet these would never have given him the ascendancy he occupies. The question still remains, what is the natural endowment by which man has gained his elevated position? The answer is simply this—*HIS MIND.* By it he not only commands the services of other animals, but is gifted with an artificial strength infinitely magnified by mechanical devices; in offence and defence, he uses every weapon, from the rude club to the most destructive engines of war; whatever his appetite or his comfort requires, he obtains by tools, from the simple spade to the perfection in machinery that almost rivals the operations of intelligence; his clothing he produces from materials that would seem least fitted for such conversion, and with these he associates every species of ornament his fancy dictates; his dwelling is the humble cabin or the splendid palace, the temporary hut, or the enduring castle.

Such is man,—such is his capacity of comprehension, and such are the great changes which, under the power of his mind, he has been enabled to accomplish.

In all this we see the most striking evidence of the power, wisdom, benevolence and justice of the Deity; but we also see the most splendid evidences of design and arrangement, *not terminated in man*; and while philosophy upon the one hand asks—does the great design end abruptly here? Has the earth arrived at the ultimate stage of its existence? Have its inhabitants attained the utmost perfection of which they are capable? Is there no higher order of beings in

contemplation? Masonry on the other hand says, that on these speculations, man is not personally interested, but there is one question in which we are deeply and personally involved: *What is man's ultimate destiny?* Is he, for whose use and benefit all the rest of terrestrial creation was made,—is he who surveying nature comprehends to a certain extent the great scheme of the Universe, but who sees infinitely more which he does *not* comprehend, and which he ardently desires to know,—is he to perish like a mere brute—all his knowledge useless—all his desire of knowledge ungratified? How will we reconcile these things with God's goodness, wisdom and mercy, so strikingly displayed in all the known laws of creation? Is it consistent with his mercy, nay with his justice, thus to raise hopes in a dependant being that are never to be realized;—thus to lift a corner of the veil and shew man a glimpse of the splendor beyond, and after all to annihilate him? With these virtues of the Deity, such conceptions are absolutely incompatible. The question then remains, what is the destiny of man? That he dies like his fellow creatures, sad experience teaches him, but does he die like them, *eternally*? Is his mind reserved for no higher destiny? Can that which reasons like his immortal Creator, which sees and acknowledges that Creator's wisdom and approves his designs, be mortal like the rest? Is it probable, nay is it possible, that what can thus comprehend the operations of immortal and omniscient wisdom, is not itself immortal? There is something within man that tells him that his mind cannot die; that to perfect the evident designs of the Creator, there must be to man a future state of existence, where his nature will be exalted and his knowledge perfected, and when the great moral and mental system beginning in man, but left imperfect in this world, will be completed in the great temple above not made with hands, eternal in the heavens. And this constitutes immortality of the soul.

But to return to the practical effects of Masonry in the affairs of this world. It is the most beautiful system of *moral government* that ever existed. It is a system running through all time, all religion, all governments. It towers like a beacon light over the tide of time. Its base is equality,—its strength is union—its beauty is love. All governments are at best but a necessary evil, inflicted on mankind for the sake of the good they bear. They are or should be only to restrain and check the undue influences of the passions of mankind. That government therefore which most effectually does this, with the sacrifice of the fewest of our natural rights, is the best possible moral government. So far as my experience has taught me, that government is Masonry. We know not of the golden age when peace and happiness claimed earth for their domain; of the age of original innocence taught us by revelation, nor of the future millenium of happiness on earth;—with us these have no existence but in the poet's fancy or religion's revelation; in our day, human misery springs from human action; this world is an empire of discord; imperfection and error are its provinces; passion is the tyrant of the realm; ambition is his sceptre; fanaticism, egotism, cunning and avarice are his darts, pointed with the scathing fires of prejudice and jealousy. In our day, we see without surprise the flowers of innocence droop and wither on either hand, borne down by hurricanes of misfortune lowering on every hill, cataracts of vice ravaging every vale. To remedy these evils and ameliorate the condition of man as far as practicable, governments have been instituted, religions have been established. True it is, that Christianity has done much, but it is needless for me to say that all have been ineffectual.

Governments and religions have themselves become the means by which vaulting ambition and grasping avarice have effected their diabolical ends. Passion still holds his tyranny over mankind. But amidst all this world's discords, amidst sectional prejudices, superstition, intolerance, oppression, contests by individuals for power, by nations for conquest,—amidst fanaticism, visiting every land and spreading desolation and terror,—amidst avarice, jealousy and rivalry—there has existed for thousands of years, a little band of Brethren to whom the name of discord is a stranger, among whom at all times peace, like the voice that calmed the troubled waves, quiets the infuriated passions. Strange at it may seem, this little

band of Brethren has been composed of all religions, of all nations, of all conditions, Jews, Mahometans, and Christians, Hindoos, Moors, Africans, Persians, Turks, Tartars, Europeans and Americans. Strange as it may seem, this little band of Brethren has been scattered throughout the world, yet the bonds of society have been held as sacred as if they were residents of the same hamlet.

What a beautiful system of moral government that must be which can effect this! The natural and certain growths of it are, that the licentious passions are restrained and regulated; the foundations of public and individual tranquility fortified; the severity of life's disappointments mitigated; it sustains the mind against the vicissitudes of fortune and the tempests of life; it molifies and chastens the turbulent and unruly impulses; harmonizes and sweetens the disposition, refines and improves the understanding; impels virtue, and restrains vice, and thereby more fully qualifies the man for the duties of a citizen, a friend, a husband, and a parent,—in a word, tends to promote the general object of Masonry,—the perfection of human character.

But for inculcating the principles and effecting the results I have before spoken of, and also for Masonic protection, there exists among Masonic mysteries, a language of instruction and protection not known to the world; which language is independent of all other languages on earth. It is a symbolic language, which, when spoken, reaches the Mason's heart; it makes itself heard amidst the thunder of a thousand cannons, through the impenetrable walls of a prison, in the silence of midnight, or in the open face of the world; still to all but the initiated, it is secret as the grave. Such are its wonder-working influences. And when in that language demands are made, (if to grant them be not a violation of the laws of his country,) a Brother Mason will furnish the aid requisite, even at the hazard of his life, if such a hazard be necessary. This is no figurative language—it is sterling truth—hundreds of examples are known to Masons.

Such then as I have described them, are the leading characteristics of Masonry. Its *secrecy* is one of defence and preservation. Its *precepts* are all the cardinal virtues of self-government, charity and the immortality of the soul. Its *object*, is the perfection of human character, by the perfection of moral government. Its *means* of enforcing its precepts and attaining its object (so far as such means may be known to the world,) are constant mental association, emblematic devices, and a symbolical language.

He who understands human nature and will reflect upon these briefly expressed results, must conclude that for the attainment of *moral worth*, its precepts are the purest, its object the most legitimate, and the means it uses the most effectual. If then the position with which I set out be true,—that moral worth brings happiness, and moral depravity brings misery,—and I have succeeded by the exhibition of these various characteristics of Masonry, in establishing my position, that Masonry presents the most effectual means of promoting virtue and destroying vice; then the conclusion is inevitable, that it presents more advantages for the amelioration of man and the promotion of his happiness, than any other human institution. And this is the end of the argument.

Allow me, however, Brethren, to add that the virtues of which I have spoken, constitute the real jewels of our Order. Without them Masonry is but an ornament to be worn on festivals; but an exotic nurtured for display; but an aloe flower whose bloom is deemed fabulous, because but few behold it. It is the Hebrew maid whose songs are demanded in a strange land,—a jewelled captive, bright but desolate.

With these virtues, Masonry is one of life's ornaments, not more beautiful than useful—it is the exotic nurtured for its fragrance, it is the blossom of the aloe no longer fabulous, but clothed with life and beauty—it is the Hebrew maid whose songs are heard in her own land—it is the liberated captive still jewelled, but now beautiful and bright. Those virtues are the jewels that must be preserved pure, immaculate and uncorroded.

THE TRIALS OF A TEMPLAR.

A SKETCH OF THE CRUSADES.

The Lord is on my side: I will not fear what man doeth unto me.—Ps. cxviii. verse vi.

A SUMMER day in Syria was rapidly drawing towards its close, as a handful of European cavalry, easily recognized by their flat-topped helmets, cumbrous hauberks, and chargers sheathed like their riders, in plate and mail, were toiling their weary way through the deep sand of the desert, scorched almost to the heat of molten lead by the intolerable glare of an eastern sun. Insignificant in numbers, but high of heart, confident from repeated success, elated with enthusiastic valor, and the inspiring sense of a holy cause, they followed the guidance of their leader, one of the best and most tried lances of the Temple, careless whither, and secure of triumph; their steel armor glowing like burnished gold, their lance-heads flashing in the level rays of the setting orb, and the party-colored banner of the Beauseant hanging motionless in the still atmosphere.

Before them lay an interminable waste of bare and dusty plain, broken into long swells succeeding each other in monotonous regularity, though occasionally varied by stunted patches of thorny shrubs and dwarf palm trees. As they wheeled round one of these thickets, their commander halted suddenly at the sight of some fifty horsemen, whose fluttering garb and turbaned brows, as well as the springy pace of their Arab steeds, proclaimed them natives of the soil, winding along the bottom of the valley beneath him, with the stealthy silence of prowling tigers. Although the enemy nearly trebled his own force in numerical power, without a moment's hesitation, Albert of Vermandois arrayed his little band, and before the infidels had even discovered his presence, much less drawn a blade, or concentrated their scattered line, the dreadful war-cry rung upon their ears—"Ha, Beauseant! For the temple! For the temple!" and down thundered the irresistible charge of the western crusaders on their unguarded flank. Not an instant did the Saracens withstand the brunt of the Norman lance; they broke away on all sides, leaving a score of their companions stretched to rise no more, on the bloody plain. Scarcely however had the victors checked their blown horses, or reorganized their phalanx disordered by the hot struggle, when the distant clang of cymbal, horn, and kettle-drum, mingled with the shrill *lelies* of the heathen sounding in every direction, announced that their march had been anticipated, their rout beset, themselves surrounded. Hastily taking possession of the vantage-ground afforded by an abrupt hillock, and dismissing the lightest of his party to ride for life to the Christian camp, and demand immediate aid, Albert awaited the onset with the stern composure which springs from self-possession. A few minutes sufficed to show the Christians the extent of their embarrassment, and the imminence of their peril. Three heavy masses of cavalry were approaching them from as many different quarters, their gaudy turbans, gilded arms, and waving pennons of an hundred hues, blazing in marked contrast to the stern and martial simplicity of the iron soldiers of the west. To the quick eye of Albert, it was instantly evident that their hope consisted in protracting the conflict till the arrival of succor, and even this hope was diminished by the unwonted velocity with which the Mahometans hurried to the attack. It seemed as if they also were aware that in order to conquer, they must conquer quickly; for, contrary to their usual mode of fighting, they charged resolutely upon the very lances of the motionless Christians, who, in a solid circle, opposed their mailed breasts in firm array to their volatile antagonists. Fiercely, however, as they charged, their lighter coursers recoiled before the bone and weight of the European war steeds. The lances of the Crusaders were shivered in the onset, but to the thrust of these succeeded the deadly sweep of the two-handed swords flashing above the scimitars of the infidel with the sway of some terrific engine. Time after time the eastern warriors rushed on, time after time they retreated, like the surf from some lonely rock on which it has wasted its thunders in vain. At length they changed their plan, and wheeling in rapid circles, poured their arrows in, as fast, and for a time as fruitlessly, as the snow-storm of a December day. On they came again,

right upon the point where Vermandois was posted, headed by a tall chieftan, distinguished no less by his gorgeous arms, than by his gallant bearing. Rising in his stirrups, when at a few paces distance, he hurled his long javelin full in the face of the Crusader. Bending his crest to the saddle-bow, as the dart passed harmlessly over him, Albert cast his massive battle axe in return; the tremendous missile hurled past the chief at whom it was aimed, and smote his shield bearer to the earth, at the very moment when an arrow pierced the Templar's charger through the eye-ball to the brain; the animal, frantic with pain, bounded forward and rolled lifeless, bearing his rider with him to the ground; yet, even in that last struggle, the stern knight clove the turbaned leader down to the teeth before he fell. Five hundred horse dashed over him—his array was broken—his companions were hewn from their saddles, even before their commander was snatched from beneath the trampling hoofs, disarmed, fettered, and reserved for a doom to which the fate of his comrades had been a boon of mercy. Satisfied with their success, and aware that a few hours at the farthest must bring up the rescue from the Christian army, the Saracens retreated as rapidly as they had advanced; all night long they travelled with unabated speed towards their inaccessible fastnesses, in the recesses of their wild mountains. Arrived at their encampment, the prisoner was cast into a dungeon hewn from the living rock. Day after day rolled heavily on, and Albert lay in utter darkness, ignorant of his destiny, unvisited by any being except the swarth and bearded savage who brought the daily pittance scarcely sufficient for the wants of his wretched existence.

Albert of Vermandois, a Burgundian youth of high nobility, and yet more exalted renown, had left his native land, stung almost to madness by the early death of her, to whom he had vowed his affections, and whose name he had already made "glorious by his sword," from the banks of the Danube, to the pillars of Hercules. He had bound the cross upon his breast, he had mortified all worldly desires, all earthly passions, beneath the strict rule of his order. While yet in the flush and pride of manhood—before a gray hair had streaked his dark locks, or a single line wrinkled his lofty brow—he had changed his nature, his *being*; he had attained a height of dignity and fame, scarcely equalled by the best and oldest warriors of the Temple. The vigor of his arm, the vast scope of his political foresight, no less than the unimpeached rigor of his morals, had long rendered him a glory to his brotherhood, a cause of terror, and an engine of defeat, to the Saracen lords of the Holy Land. Many a league had been formed to overpower, many a dark plot hatched to enveigle him; but so invariably had he borne down all odds in open warfare before his irresistible glance, so certainly had he hurled back all secret treasons with redoubled vengeance on the heads of the schemers, that he was almost deemed the possessor of some cabalistic spell, framed for the downfall and destruction of the sons of Islam.

Deep were the consultations of the infidel leaders concerning the destiny of their formidable captive. The slaughter actually wrought by his hand had been so fearful, the ravages produced among their armies by his policy so unbounded, that a large majority were in favor of his instant execution; nor could human ingenuity devise, or brute cruelty perform, more hellish methods of torture than were calmly discussed in that infuriate assembly.

It was late on the third day of his captivity, when the hinges of his dungeon grate creaked, and a broader glare streamed through the aperture than had hitherto disclosed the secrets of his prison-house. The red light streamed from a lamp in the grasp of a dark figure—an Imam, known by his high cap of lamb-skin, his loose black robes, his parchment cincture, figured with Arabic characters, and the long beard that flowed even below his girdle in unrestrained luxuriance. A negro, bearing food of a better quality, and the beverage abhorred by the prophet, the forbidden juice of the grape, followed; his ivory teeth, and the livid circles of his eyes glittered with a ghastly whiteness in the clear lamp-light. He arranged the unaccustomed dainties on the rocky floor. The slave withdrew. The priest seated himself so that the light should reveal every change of the Templar's features, while his own were veiled in deep shadow.

"Arise, young Nazarine," he said, "arise, and eat, for to-morrow thou shalt die. Eat, drink, and let thy soul be strengthened to bear thy doom; for as surely as there is one God, and one prophet, which is Mahomet, so surely is the black wing of Azrael outstretched above thee."

"It is well," was the unmoved reply, "I am a consecrated knight, and how should a Templar tremble?—A Christian, and how should a follower of Jesus fear to die?"

"My brother hath spoken wisely, yet is his wisdom but folly. Truly hast thou said—it is well to die; for is it not written that the faithful and the *Yacoor* must alike go hence? But is it the same thing for a warrior to fall amidst the flutter of banner, and the flourish of trumpets,—which are to the strong man, as the breath of his nostrils, or as the mild showers in seed time to the thirsty plain,—and to perish by inches afar from his comrades, surrounded by tribes to whom the very name of his race is a by-word and a scorn?"

"Now, by the blessed light of heaven!" cried the indignant soldier, "rather shouldst thou say a terror, and a ruin; for when have the dogs endured the waving of our pennons, or the flash of our armor? But it skills not talking,—leave me, priest, for I abhor thy creed, as I despise thy loathsome impostor."

For a short space the wise man of the tribes was silent; he gazed intently on the countenance of his foe, but not a sign of wavering or dismay could his keen eye trace in the stern and haughty features. "Allah Acbar," he said at length, "to God all things are possible—would the Christian live?"

"All men would live, and I am but a man," returned the knight; "yet praise be to him where all praise is due, I have never shrunk from death in the field, nor can he fright me on the scaffold; if my Master has need of his servant, he who had power to deliver Israel from bondage and Daniel from the jaws of the lion, surely he shall deliver my soul from the power of the dog. And if he has appointed for me the crown of martyrdom, it shall never be said that Albert of Vermandois was deaf to the will of the God of Battles, and the Lord of Hosts."

"The wise man hath said," replied the slow musical notes of the priest, in strange contrast to the fiery zeal of the prisoner, "the wise man hath said—better is the cottage that standeth firm, than the tower which tottereth to its fall. Will my brother hear reason? Cast away the Cross from thy breast—bind the turban upon thy brow—and behold! thou shalt be as a prince among our people."

"Peace blasphemer!—I spit at thee—I despise—I defy thee!—I, a worshipper of the living Jehovah, shall I debase myself to the camel driver of Mecca.—Peace! Begone!" He turned his face to the wall, folded his arms upon his chest, and was silent. No entreaties, no threats of torment, no promises of mercy, could induce him again to open his lips. His eyes were fixed as if they beheld some shape, unseen by others; his brow was calm, and but for a slight expression of scorn upon the muscles of the mouth, he might have passed for a visionary. After a time the Imaum arose, quitted the cell—and the warrior was again alone! But a harder trial was yet before him!—the door of his prison opened yet once more, and a form entered—a being, whom the poets in her own land of minstrelsy would have described under the types of a young date tree, bowing its graceful head to the breath of evening—of a pure spring in a burning desert—of a gazelle bounding over the unshaken herbage—of a dove gliding on the wings of the morning! And in truth she was lovely. Her jetty hair braided above her transparent brow, and floating in a veil of curls over her shoulders—her large eyes swimming in liquid languor—and above all, that indescribable charm,

"The mind, the music breathing from her face,"

her form slighter, and more sylph-like, than the maids of Europe can boast yet, formed into the fairest mould of female beauty—all combined to make up a feature resembling rather a houri of Mahomet's paradise, than

"One of earth's least earthly daughters."

For a moment the Templar gazed, as if he doubted whether he were not looking upon one of those spirits, which are said to have assailed, and almost shaken, the sanctity of many an holy anchorite. His heart, for the first time in many years, throbbed wildly—he bowed his head between his knees, and prayed fervently; nor did he again raise his eyes, till a voice, as harmonious as the breathing of a lute, addressed him in the *lingue Franca*.

"If the sight of his hand-maiden is offensive to the eyes of the Nazarene, she will depart as she came, in sorrow."

The soldier lifted up his eyes, and saw her bending over him with so sad an expression of tenderness, that despite of himself, his heart melted within him, and his answer was courteous, and even kind.—"I thank thee, dear lady, I thank thee for thy good will, though it can avail me nothing; but wherefore, does one so fair, and, it may well be, so happy as thou art, visit the cell of a condemned captive?"

"Say not condemned, oh! say not condemned! Thy servant is the bearer of life, and freedom, and honor. She saw thy manly form, she looked upon thine undaunted demeanor, and she loved thee,—loved thee to distraction,—would follow thee to the ends of earth,—would die to save thee,—has already saved thee, if thou wilt be saved!—Rank—honor—life—and love—"

"Lady"—he interrupted her—"Listen! for ten long years I have not lent my ear to the witchery of a woman's voice! Ten years ago, I was the betrothed lover of a maid, I had well nigh said, as fair as thou art. She died! died—and left me desolate,—I have fled from my native land, I have devoted to my God the feelings which I once cherished for your sex.—I could not give thee love in return for thy love,—nor would I stoop to feign that which I felt not, although it were to win not temporal, but eternal life."

"Oh! dismiss me not"—she sobbed, as she threw her white arms around his neck, and panted on his bosom—"Oh! dismiss me not thus,—I ask no vows,—I ask no love. But mine,—let my country be your country, my God yours,—and you are safe and free!"

"My Master,"—he replied coldly, as he disengaged her grasp, and removed her from his arms,—"hath said, 'what would it profit a man, if he should gain the whole world, and lose his own soul,'—I have listened to thee, lady, and I have answered thee,—but my heart is heavy,—for it is mournful, to see that so glorious a form should be the habitation of so frail a spirit. I pray thee leave me!—To-morrow I shall meet my God and I would commune with him *now* in spirit and in truth!"

Slowly she turned away,—wrapped her face in her veil, and moved with faltering steps,—wailing as if her heart were about to burst,—through the low portal;—the gate clanged heavily as she departed, but the sounds of her lamentation were audible, long after the last being who would show a sign of pity for his woes, or of admiration for its merits, had gone forth never again to return.

All night long, the devotions, the fervent, and heart-felt prayers of the Crusader ascended to the throne of his Master, and often, though he struggled to suppress the feeling, a petition for his lovely, though deluded visitor, was mingled with entreaties for strength to bear the fate he anticipated. Morning came at last, not as in the frigid climates of the north, creeping through its slow gradations of gray dawn, and dappling twilight, but bursting at once from night into perfect day. The prison gates were opened for the last time, the fetters were struck off from the limbs of the undaunted captive, and himself led forth like a victim to the sacrifice. From leagues around, all the hordes of the desert had come together in swarms, outnumbering the winged *motes*, that stream like dusty atoms in every sunbeam. It was a strange, and under other circumstances, would have been a glorious spectacle; in a vast sandy basin, surrounded on every side by low but rugged eminences, were the swarthy sons of Syria mustered, rank above rank, to feast their eyes on the unwonted spectacle of a Christian's sufferings. The rude tribes of the remotest regions, Arab and Turcoman, mounted on the uncouth dromedary, or on steeds of matchless symmetry, and unstained pedi-

gree, mingling their dark baracans with the brilliant arms and gorgeous garbs of the Soldan's court,—even the unseen beauties of an hundred harems watched from their canopied litters, preparations for the execution with as much interest, as the *belles* of our own day exhibit before the curtain has been drawn aside, which is to disclose the performance of a Pedrotti or a Malibran to the enraptured audience.

In the centre of this natural amphitheatre, stood the scathed and whitening trunk of a thunder-stricken palm; to this inartificial stake was the captive led, one by one his garments were torn asunder, till his muscular form and splendid proportions were revealed in naked majesty to the wondering multitude. Once, before he was attached to the fatal tree, a formal offer of life, and liberty, and high office in the Moslem court, was tendered to him, on condition of his embracing the faith of the prophet—and refused by one contemptuous motion of his hand. He was bound firmly to the stump, with his hands secured far above his head,—at some fifty paces distant, stood a group of dark and fierce warriors, with bended bows, and well filled quivers, evidently awaiting the signal to pour in their arrowy sleet upon his unguarded limbs. He gazed upon them with a countenance unmoved and serene, though somewhat paler than its usual tints. His eyes did not, however, long dwell on the unattractive sight; he turned them upwards, and his lips moved at intervals, though no sound was conveyed to the ear of the bystanders. Some minutes had elapsed thus, when the shrill voice of the *Muezzin* was heard proclaiming the hour of matin-prayer in his measured chant,—“There is no God, but God, and Mahomet is his prophet!” In an instant the whole multitude were prostrate in the dust, and motionless as though the fatal blast of the simoon was careering through the tainted atmosphere. A flash of contempt shot across the features of the Templar, but it quickly vanished in a more holy expression, as he muttered to himself the words, used on a far more memorable occasion, by divinity itself,—“Forgive them Lord, they know not what they do!” The pause was of short duration; with a rustle like the voice of a forest, when the first breath of the rising tempest agitates its shivering foliage, the multitude rose to their feet. A gallant horseman dashed from the cavalcade which thronged around the person of their Soldan, checked his steed beside the archer band, spoke a few hasty words, and galloped back to his station.

Another minute—and arrow after arrow whistled from the Paynim bows, piercing the limbs, and even grazing the body of the Templar; but not a murmur escaped from the victim,—scarcely did a frown contract his brow; there was an irradiation, as if of celestial happiness, upon his countenance; nor could a spectator have imagined for a moment that his whole frame was almost convulsed with agony, but for the weapons quivering even to their feathered extremities in every joint, and the large blood drops trickling like rain upon the thirsty soil.

Again there was a pause. Circled by his Nubian guard, followed by the bravest and the brightest of his court, the Soldan himself rode up to the bleeding crusader. Yet, even there, decked with all the pomp of royalty, and pride of war, goodly in person, and sublime in bearing, the monarch of the east was shamed,—shamed like a slave before his master—by the native majesty of Christian virtue; nor could the prince at first find words to address the tortured mortal, who stood at his feet with the serene deportment which would have beseeemed the judge upon his tribunal, no less than the martyr at the stake.

“Has the Nazarene yet learned experience from the bitter sting of adversity?—The skill of the leech may assuage thy wounds, and the honors which shall be poured upon thee may yet efface thine injuries—even as the rich grain conceals in its luxuriance the furrows of the ploughshare. Will the Nazarene live or will he die the death of a dog?”

“The Lord is on my side,” was the low but firm reply—“the Lord is on my side; I will not fear what man doeth unto me.” On swept the monarch's train, and again the iron shower fell fast and fatally, not as before, on the members, but on the broad chest and manly trunk; the blood gushed forth in blacker streams—the warrior's life was ebbing fast away—when from the rear of the broken hills,

a sudden trumpet blew a point of war in notes so thrilling, that it pierced the ears like the thrust of some sharp weapon. Before the astonishment of the crowd had time to vent itself, in word or deed, the eminences were crowded with the mail-clad myriads of the Christian force. Down they came, like the blast of the tornado on some frail and scattered fleet, with war-cry and the clang of instruments, and the thick trampling of twice ten thousand hoofs. Wo! to the sons of the desert in that hour! They were swept away before the mettled steeds and levelled lances of the Templars, like dust before the wind, or stubble before the devouring flame!

The eye of the dying hero lightened as he saw the banners of his countrymen. His whole form dilated with exultation and triumph. He tore his arm from its fetters, waved it around his blood-stained forehead, and for the last time, shouted forth his cry of battle, “Ha, Beauseant! A Vermandois for the Temple!”—Then, in a lower tone, he cried, “Lord now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation.” He bowed his head, and his undaunted spirit passed away.

THE TEMPLARS' COSTUME.

Our Halifax correspondent, under date of June 22d, writes as follows: I received, (in my capacity of “very noble and venerable Prior,”) per last Packet from Scotland, a copy of the Revised Statutes of the Grand Conclave of the Knights of the Temple, assembled at Edinburgh, 13th April last. They are very full and perfect, and we are actively engaged in remodeling our Priory upon them. The Secretary writes: “It is the wish of the Conclave to return as nearly as may be to the ancient chivalric character of the body.”

We rejoice exceedingly that an effort is to be made to restore the original and only proper costume of this noble Order. Our Halifax Companions are about to set us an excellent example in this respect, and we hope soon to see it followed by some spirited Encampment in this country. We give below, from the statutes referred to, a description of the dress. It is that worn by the ancient Templars.

No. 1. NOVICE.

As this degree is but a temporary step, a costume of black is to be provided by Priors.

No. 2. ESQUIRE.

White woollen *mantle*, to reach the knee in front, and taper away to the ankle behind, fastened with white *cord* and *tassels*: white woollen *tunic*, reaching to about three or four inches above the knee: tight white *pantaloons*: buff *boots*, and black *spurs* and *leathers*: white woollen *cap*: cross-hilted *sword*, with brass guard and black hilt, black leather *scabbard*, black *belt*, and brass buckle: buff gauntlets. *Badge*, an enamelled black cross with white orle, suspended from the neck by a white ribbon.

No. 3. KNIGHT TEMPLAR.

Mantle and *tunic* as above, but with a red cross patee on the left shoulder of the mantle, and left breast of the tunic: white *stock* with falling shirt collar: *pantaloons* as above: *boots* as above, with buff tops turned over five inches broad, no *tassels*: *spurs* gilt with red *leathers*: *sash* of white silk, half a yard in breadth, tied in a knot in front; the ends edged with a white silk *fringe*, hanging down, and a small red cross near the extremities: white woollen *cap* with red leather

band; or, if he has obtained a *Diploma* from the Grand Master, a red velvet cap; no feather: sword as above, but the hilt white ivory; scabbard of red morocco; belt of red leather with gilt buckle: gauntlets as above, with a red cross on the wrist. Badge as above, with the addition of a small red cross enamelled thereon, suspended from the neck by a red ribbon with white edges, about two inches broad, passing through the ring of the badge.

HALF DRESS COSTUME

To be worn on all ordinary occasions, consists of the mantle, sword, sword-belt, and badge; suitable buttons for the coat of K. T. may be had of the Grand Secretary.

The Grand Master of the Order of the Temple for Scotland, is Sir DAVID MILNE, G. B. C., Admiral of the White, &c. &c.

MASONIC INTELLIGENCE.

ENGLAND.

ANNIVERSARY DINNER OF THE ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN, FREEMASONS' HALL. The anniversary festival of this excellent charity was celebrated in Freemasons' Hall, on Wednesday, the 24th ult., the Right Hon. Lord Viscount Ingestre, P. S. G. W., in the chair. After the customary loyal toasts had been drunk, the noble chairman introduced in terms of touching eulogy, the memory of H. R. H. the Duke of Sussex, late M. W. G. M.; his lordship reminding the company that his royal highness had been upwards of thirty years at the head of the craft, and had warmly supported the charity. In proposing the toast of "Success to the Royal Freemasons' School for Female Children," the noble lord emphatically stated that the education afforded by this institution was grounded upon the principles of religion, morality, and industry; and that whilst upwards of 550 children had, by their character in after life, added a lustre to Freemasonry, there had been but one blot on the bright escutcheon, and in that case there was much more to pity than to blame. His lordship alluded also to the circumstance that in the school of 65 children there is but one servant, and that the appearance of the objects of the society's bounty was a fair prototype of that which he found at home. His lordship then highly commended the matron and her two assistants, and requested the ladies present to visit the school establishment, and to trust no men, not even Masons, when the welfare of many children depended upon the instruction they might receive.

Sixtyfour of the children were then introduced, wearing their usual dress, a black ribbon round their necks, the Masonic arms on their sleeves, and a black ribbon on their bonnets. Their appearance excited deep interest in the company, and many a bright eye was suffused with tears of affection and pity. The children sang an appropriate hymn composed by Sir George Smart, grand organist, who kindly gave his services of directing the youthful choir. The gallery was occupied by nearly a hundred elegantly dressed ladies, to whom the children were introduced after leaving the hall, and it was truly gratifying to witness the many endearing marks of affection shown towards the younglings.

The noble Chairman next proposed "The Boys' School, and the President and Board of Stewards;" in returning thanks for which the President reminded the meeting that a granddaughter of the founder of the institution had just passed before them as one of the recipients of their bounty. He added that a child had been recently admitted whose father very lately had sat at that table, and who

had been a life governor, steward, and annual contributor to the charity, during his lifetime.

The company numbered 170, and the sum of £560 was subscribed.

The Royal Freemasons' School House for Female Children, was erected by the governors in 1793, near the obelisk in St. George's, Southwark, at the expense of more than £3000, it being calculated to accommodate nearly one hundred children. The charity was founded in 1788, for maintaining, clothing, and educating an unlimited number of female orphans and children of reduced Freemasons. The establishment has been munificently supported, so as to have enabled the governors to augment the number of children received into the institution from 15 to 65: they are received into the school between the ages of 8 and 11, and are educated, clothed, and wholly supported till they attain the age of fifteen years.—*London Ill. News.*

NOVA SCOTIA.

MASONIC CELEBRATION. Saturday last being the anniversary of St. John the Baptist, the different Masonic Lodges, under the banner of the Provincial Grand Lodge, headed by the Band of the Rifle Brigade, marched in procession to St. Andrew's Church, where an appropriate and very impressive sermon was delivered by a learned Brother, the Rev. Professor McIntosh, of Dalhousie College, from the text, "A new commandment give I unto you, that ye love one another." In the evening a large party of about 130 persons sat down to a collation prepared by Mr. Balfour, in the large Room of the Hall, the Rt. Worshipful G. M. A. Keith, Esq. presiding, and it is seldom we have seen a more tastefully laid table. The Members of the Grand Lodge and of the Private Lodges appeared in their appropriate Masonic Clothing and Jewels, and the Knights Templars were distinguished by wearing the Star of the Order on the left breast. During the repast, the fine Band of the Rifle Brigade "discoursed eloquent Music," and the evening was enlivened by several appropriately expressed sentiments, songs, &c. The Company not forgetting that the next day was the Sabbath, separated at an early hour.—*Halifax Morning Post.*

UNITED STATES.

OHIO.

CELEBRATION AT ZANESVILLE. The natal day of St. John was celebrated by the Masonic Fraternity in a style I never before witnessed. The morning of Saturday was cloudy, and accompanied by slight showers of rain; but by 10 o'clock it cleared off, and the remainder of the day was as fine as could be wished.

The different lodges formed under the direction of the marshals of the day, at their different rooms, and marched to the market house, where all were formed into a grand procession, and truly it was a splendid one. From the gorgeous trappings of the Knights Templars down to the modest blue of the Entered Apprentice, all seemed, to the uninitiated at least, appropriate and beautiful. After marching through the several streets, they entered the Presbyterian church, and there the Rev. JOHN NEWLAND MAFFIT, after some exercises, commenced his oration.

In speaking with a friend about the oration, he said he could take it, and, by drawing his pen through portions of it, make as splendid and as poetical an oration as he ever read. In this opinion I concurred. The parts I would leave are the sublime, and omit its too frequent accompaniment, the ridiculous, for the step between the ridiculous and the sublime was too frequently taken. Parts of it were as beautifully written as any thing I ever heard. The language was chaste, and the delivery excellent, although rather too theatrical for a pulpit. His gestures and pronunciation reminded me strongly of Charles Webb, the tragedian, and that, should Maffit ever see this, he will take as a compliment, for I do think

Charley one of the best players in the West. To give you a description of the matter of the oration, would be an utter impossibility, for it was but beautiful words well put together, a sort of an attempt, and nearly a successful one, "to paint the lily and to throw a perfume on the violet."

He traced Masonry from the building of Solomon's temple; showed how it was preserved, and its members persecuted, and how nearly it was lost; and again, how it was reinvigorated and shone forth with renewed splendor during the crusades. He spoke of Warren, who fell at Bunker's Hill, as, at that time, the Grand Master of all the lodges in the Colonies, and of Washington and La Fayette, as being ardent and attached Brothers of the "mystic tie." Infidelity to God, he said, formed a barrier to man's becoming a Mason; and stated that it was based upon religion—that Masonry was truth, was love, was charity. History was deeply indebted to it for much that would otherwise have been lost, but which had been preserved in the archives of the lodge. To the ladies, he appealed, to foster and protect it; and he assured all those within the sound of his voice, that if their brothers or husbands returned home with a frown, "lowering like a thunder-cloud upon their brow," to believe them not if they said they were at the lodge, for they were not there, for within the sacred portals where Masons meet, all is harmony, all is love. There the whirlwind of passion is never seen, there the voice of passion is never heard, for brotherly affection has driven it far hence. Ladies were bound to protect it, for what it had done for the elevation of female character, as well as for what it has done to foster, to cherish, and to protect the widow and the orphan. Its charity was not to be blazoned forth to the world, but it was dealt forth with no miserly hand, and was secret in its operation. It was to be seen at the fireside, when "pain and sickness wring the brow," of a Brother, and was felt when that Brother was called to the Grand Lodge on High, to give an account of his works here on earth, in the support of his widow and her orphan children. To the ear of a Mason, a Brother could pour forth his griefs to one willing to hear and to give good counsel, and never to betray. Meet where they would, Mason met a Mason, as a brother, and the first shadowing forth of that mystic sign, by which they knew each other, was followed by the instant taking each other to a friendly and brotherly bosom. Much more of the like import, he said, and I thought much of the prejudice which existed in the minds of some of his audience to the Order, gave way before the torrent of Maffit's eloquence.

The whole affair passed off well. All seemed pleased, and nothing seemed wanting.--*Columbus (O.) Statesman.*

MASONIC CELEBRATION. The Anniversary of St. John the Baptist, the 24th June, was celebrated by the Freemasons in Wooster, (Ohio,) in all its ancient forms and ceremonies. The morning was rainy, and at 8 o'clock, clusters of people might be seen at the corners, sheltered with their umbrellas, and making various predictions as to the result of the day. In the meantime the noise of buggies, carriages, wagons and horses, announced a gathering multitude, and the streets were soon filled with men, women and children. The shower was soon over, the streets became dry, and the day proved favorable.

At 11 o'clock, the Massillon Lodge assembled at the lodge room in the Court House, and marched to the United States Hall, where they joined the other Lodges, who had previously assembled at that place. There was present about 160 Masons, principally from Cleveland, Massillon, Mt. Vernon, Mansfield, Seville and Wooster.

At half-past 11 o'clock, the procession was formed in the Lodge room, and conducted from thence up Market street, down East Liberty, and countermarched at East street. The wives and daughters of the Fraternity had assembled at the house of Mrs. Fleming, and as the procession approached, they were escorted to the front. Thus formed, the procession moved on towards the Methodist Church, headed by a small white banner. Next came about 150 ladies, escorted by three Masons, next the band, and after the band followed the Fraternity in the following order:—

First, two Tylers, with drawn swords, Stewards, with white rods, Entered Apprentices, Fellowcrafts, Master Masons, Treasurers, Secretaries, Junior and Senior Wardens, Royal Arch Masons, Knights Templars, Deacons, with black rods, Worshipful Masters, Holy Bible and Clergy; the whole under the command of a Grand Marshal, mounted on a white horse. When the procession arrived at the church, the ranks opened, and the Fraternity followed, countermarching and filing between the lines. After the house was full to overflowing, and thousands had failed to get admission, the ceremonies of the Church were opened by prayer from the Rev. Brother Thomas J. Jones, music by the band and choir. The assembly was then ably and eloquently addressed by the Rev. Brother Adam Poe. After the address a motion was made by Brother Hine, which passed unanimously, calling on the Rev. Brother for a copy of his address for publication. Music by the band and a splendid performance in full chorus by the choir. The ceremonies at the Church were closed by prayer from the Rev. W. Jewett and the benediction by Elder Poe. The procession was again formed and conducted to a bow-er erected for the occasion, near the Episcopal Church, where they partook of an excellent dinner prepared by brother Howard. After dinner, the procession was again formed and marched to the United States Hall, when the ceremonies were finally closed. The whole passed off in a very peaceable and quiet manner, though from the mass of spectators difficulty and danger was to be apprehended.—*Massillon Gazette.*

ALABAMA.

*Livingston, Sumter County, Alabama, }
June 27th, 1843. }*

BROTHER MOORE.—The anniversary of St. John the Baptist, the 24th instant, was celebrated by Livingston Lodge, in a very imposing style. At eleven o'clock on that day, the Brethren met in the Masonic Hall, where, according to previous invitation and arrangements, they received and welcomed their visiting Brethren from Jackson Lodge, (at Gainesville) and Sumter Lodge (at Gaston). Being called to order by visiting Brother Edward Herndon, Right Worshipful Grand Lecturer of the State of Alabama, they were formed into order of procession, under the command of Brothers General Joseph Arrington, of Bellmont, and A. B. Camack, of Mobile, the Marshals of the day, attended by appropriate music. After marching around the public square, they proceeded to the Presbyterian Church, where, after an appropriate prayer, an address was delivered by our Brother Doctor Robert H. Dalton, and a Masonic Sermon preached by visiting Brother, the Rev. John Edmond Jones, of Sumter Lodge. The Right Worshipful Grand Lecturer, after reading from the pulpit, the address "to the Masonic Fraternity of the United States," embodied in the proceedings of the late "National Masonic Convention at Baltimore," proceeded to install the officers according to the forms and usages of Masons. These ceremonies being ended, the procession, consisting of one hundred and ten Masons, accompanied by an accession of about eighty ladies in their rear, marched to a beautiful grove, (the place of dining,) and partook of a most excellent dinner. From the dinner table they returned in procession to the Lodge room, where they were disbanded. It was an occasion well worthy the memory of "the voice in the wilderness," which proclaimed the approach of him who taught us to forgive our enemies and to "love one another;" and long will it be remembered by every Mason present. All seemed to enjoy themselves and every thing passed off to the satisfaction of all and in harmony and good order.

I take the liberty of forwarding for your consideration, the address delivered on the occasion, by our worthy and zealous Brother and townsman, Doctor Robert H. Dalton, the beauty of every paragraph, and the *unobjectionable excellence* of the whole of which, being, in my humble judgment, so well worthy of publication has induced me to procure from him the foregoing copy for that purpose. The sermon by Brother Jones, which followed the address, was founded upon the latter clause of the 18th verse of the 2nd chapter of James: "Shew me thy faith without thy works and I will shew thee my faith by my works." The appropriateness of

which you will readily perceive. Seldom does the cause of our time-honored Institution fall into abler hands.

With due regard, yours fraternally, &c.

B— T—.

The Address will probably appear in our next number. We could not find room for it the present month.

NORTH CAROLINA.

The annual communication of the M. W. Grand Lodge of North Carolina, was held at Raleigh, in December last. We have had a copy of the proceedings sometime on hand, but have not been able earlier to find room to notice them, for which we ask the indulgence of our Brethren of the "North State."

The meeting was well attended and the proceedings manifest an excellent spirit and determination to elevate the Institution in the State to its proper rank and respectability. Several dispensations for new Lodges have been granted, and measures taken to revive some of those which have for some years lain dormant. We subjoin such parts of the proceedings as we have room for.

EXPULSION FOR NON-PAYMENT OF DUES.

Whereas, it is believed that the by-laws of some of the Subordinate Lodges, under the jurisdiction of this Grand Lodge, require expulsion from the rights and privileges of Masonry, for a neglect to attend the meetings of said Lodge, or for omission or refusal to pay the dues that may be required: And whereas, in the opinion of this Grand Lodge, such punishment is wholly disproportionate to the offence: Be it therefore

Resolved, That all the Subordinate Lodges under the jurisdiction of this Grand Lodge, which may have any such provision incorporated in their by-laws, be requested to altar or abolish it.

Resolved, That in the opinion of this Grand Lodge, no expulsion from the rights and privileges of Masonry ought to take place, but for gross misdemeanor as a Mason, or for some heinous and disgraceful crime.

Resolved, That in all cases of expulsion of any member or Mason, hereafter, from the rights and privileges of Masonry, the cause of such expulsion shall be stated in the communications made to the Subordinate Lodges and in the returns to this Grand Lodge.

SCHOOL FOR ORPHAN CHILDREN.

The following Resolutions were read and adopted:—

Resolved, That the time has arrived, when, if we would keep pace with the spirit of the age, and maintain the character and usefulness of our venerable Institution, this Grand Lodge should enter upon some great benevolent enterprise, and direct its funds and energies to the accomplishment of that object. And as it is believed that there is no cause which more pressingly demands their aid, than that of the education of the poor children of their Brethren, throughout the State: Therefore,

Resolved, That a committee of _____ be appointed, who shall take into consideration the propriety and expediency of establishing a seminary of learning for the benefit, 1st, of poor children of the members of our Fraternity, and, 2dly, such others as the means of the Grand Lodge will allow; and that they also inquire into the best plan upon which such an institution may be established—the probable cost thereof—and report to the next Annual Communication, furnishing fully any other information which, to them, may be necessary and proper.

Resolved, That the Worshipful Grand Master be requested to address a circular letter, or otherwise communicate with the several subordinate Lodges, as to him may seem best, and invite their co-operation in the establishment of the institu-

tion indicated in the foregoing resolution, and request that they give information on this subject at or before the next Grand Communication of this Lodge.

The returns of 19 Lodges, show 113 initiated, 94 passed, and 92 raised, the past year.

R. W. JOHN H. WHEELER, Esq. Treasurer of the State, was elected Grand Master. The other officers will appear soon.

VIRGINIA.

CELEBRATION AT BERRYVILLE. The Members of George Washington Lodge, joined by their Brethren of Winchester, Martinsburg, Shepherdstown, Charles-town, Harpers-Ferry, Snickersville, and other places, celebrated St. John's Day, on Saturday last, by a procession and other ceremonies, at Berryville. The procession consisted of not less than one hundred members, under charge of Col. Joseph Tuley as Chief Marshal, and Col. Morgan Johnson assistant. The procession was escorted by Capt. Nelson's Troop, (on foot,) and by Capt. Sowers' Riflemen, (in the absence of the Captain, under command of Col. Morgan,) and after passing through the Main street of the village, proceeded to the Baptist Church. Here the Harpers-Ferry Band played a tune appropriate to the occasion, and a prayer was offered up by the Rev. Mr. Shiraz.

CHARLES JAMES FAULKNER, Esq., then delivered an Oration, illustrative of the origin and objects of the Order, which was listened to with great pleasure. It was in truth an eloquent production, which could not fail to make an impression on the auditory, who expressed their feelings in decided rounds of applause. In defence of the Order, Mr. Faulkner had an opportunity of citing authority which is always conclusive with Americans. He referred to the fact that Gen. Washington had been a member of the Order; had held Lodges, of which he was master, in a cave in the neighboring county of Jefferson, 70 years ago; and had continued a member until his death. He held up to his hearers an Apron which the General had frequently worn, and which had been preserved as a precious relic. This incident had a thrilling effect, and Mr. F. made a very happy use of it. His admonition to the Brethren, as to the example they should give the world of the good results of Masonry, was well conceived and beautifully expressed; and Mr. F. greatly enhanced his reputation as a speaker and scholar by this effort.

The day will be long remembered by the Fraternity, as one of more than ordinary interest—and it afforded much pleasure to the numerous spectators, of whom a large portion were ladies.

P. S. Since the above was written, we understand the Apron of Gen. Washington is now the property of Mount Nebo Lodge of Shepherdstown, having been presented to that body by a relative of the General.

LAYING OF THE CORNER STONE OF THE METHODIST PROTESTANT CHURCH AT JEFFERSON, (VA.) On Saturday the 17th June, our friends at Jefferson had quite a busy day. Unfortunately the rain descended in torrents in the morning, but yet it did not dampen the spirit of the people. At an early hour the streets were crowded, and every avenue continued to pour in a stream of visitors; the actors and the spectators in the scenes which were to ensue. The Harpers-Ferry band arrived, sending forth upon the air the soul-stirring notes, and every one felt his heart swell within him as he looked around upon the high spirited men assembled there.

The different bodies proceeded to the place of rendezvous, and formed in order in Main street. The procession then marched to the German Reformed Church, where a discourse was delivered by Rev. Mr. Varden, in a beautiful, chaste and classic style. When this gentleman had concluded, the Rev. Mr. Reese made some very appropriate remarks: after which a collection was made, the blessing was pronounced, and the procession recommenced its march to the spot where the ceremony was to be performed. On reaching their destination, the body halted

and were addressed by Col. Anthony Kimmel, R. W. D. Grand Master of Masons in Maryland. This gentleman stated to the assemblage that he wore the Masonic Apron of Gen. Washington. That Apron, he said, had been presented by the Grand Lodge of France, to the Father of his Country, by the hands of Gen. Lafayette. He had the honor of wearing, as R. W. D. G. Master of the G. Lodge in Maryland, at the request of the Mount Nebo Lodge of Virginia, this interesting relic of the Great American. The Father of his Country had worn that badge, and it should be sacred in the eyes of posterity. We shall not attempt to give even the substance of his speech, indeed we should fail were we to attempt it. His whole soul seemed to pour forth in his words, as he dwelt upon this beautiful theme. It was the eloquence of the heart, which, with a mesmeric power, electrified the soul, aroused as the names of Washington and Lafayette fell from the lips of the Orator. After Col. Kimmell had concluded his address, he proceeded to lay the corner stone with the usual ceremonies.

With not a little pleasure we observed the ladies marching in the procession, and we feel assured that the visitors were much delighted at the courtesy which was shown them by the fair ones of the sweet little village of Jefferson. Every thing passed off well, and we have been seldom better pleased with any similar ceremony, than we were with that of Saturday. The politeness and attention of the good people of Jefferson, we shall not soon forget, and return them our thanks in our own name and in the name of every visitor who was there, for their unfeigned kindness and hospitality.—*Frederick Olive Branch.*

R H O D E - I S L A N D .

Pawtucket, July 4, 1843.

R. W. CHARLES W. MOORE :—Our annual communication, which was held on the 27th, instead of the 24th ult., was one of the most encouraging anniversaries we have witnessed in this State for several years. We had a larger number of Lodges represented and more returns made than have been at any time, except once, since 1835 ; and a disposition to renewed exertions, in raising the Grand Lodge to her former standard of usefulness, was more clearly manifested among the members, than we have lately seen or even expected.

A procession was formed, consisting of about 150 Brethren of the different Orders, under the direction of W. Bro. William Field, acting Grand Marshal, which proceeded to the Methodist Church, in Power Street, where our Rev. Br. E. M. P. Welles, of your city, delivered one of the most perfect and finished addresses ever given before this Grand Lodge. And from what I have already seen and heard respecting it, I am satisfied that it will be productive of great good. After the services at Church, the procession again moved through some of the principal streets, to the Marine Artillery Alarm Post, where a sumptuous dinner on pure cold water principles was provided in that splendid hall, by Br. Smith, of the American house.

A large number of Brethren, with their ladies, and several invited guests, among whom was the Mayor and other distinguished citizens of Providence, sat down to table, where the time passed very quickly and pleasantly amid toast and sentiment, until we were admonished that it was time we were called from refreshment to labor.

We have frequently had much larger numbers in our processions, but a more respectable looking set of men, or a larger amount of true and ardent Masonic feeling, we never have ; and when we separated from each other, it was manifest that each one was satisfied, that it was good for him to have been there.

The returns from two of the Lodges, shows the expulsion of two Brethren, who did formerly and might now hold a respectable standing in society, but for the terrible curse of intemperance, by which so many have fallen, viz :

Mt. Moriah Lodge, No. 8, Smithfield, R. I., Wheaton Bly ; an l Union Lodge, No. 10, Pawtucket, R. I., Wilnot Luce. Very respectfully yours, J. H.

Obituary.

The Hon. JOHN HOLMES, late District Attorney of the United States, died at Portland, Me., on Friday, the 7th ult., after a long and distressing illness, in the 70th year of his age. Mr. Holmes had been in public life from his earliest youth, and has always sustained an elevated rank as a wit, scholar and politician. He was a Mason of tried and unshaken fidelity, and was ever ready to employ his talents in defence of the principles of the Institution, or to lend his influence in advancing its interests.

At the opening of the District Court, at Portland, on the morning of the 8th, Judge Ware presiding, Judge Emery announced the death of Mr. Holmes as follows :

"May it please your Honor: As a member of the Bar, I have the melancholy duty of announcing to your Honor, the death of the Hon. John Holmes, the Government Officer, who has so recently held the office of Attorney in behalf of the United States for Maine District. His dissolution took place yesterday afternoon, about four o'clock, at the age of a few months over seventy years. Calm and resigned, and in the happiest state of mind, he met his final summons.

In September, 1799, he commenced the practice of Law in Alfred, in the county of York. He soon gained a high reputation at the Bar. In collision with the eminent men of those days, the late Chief Justice Mellen and Parker, and Davis, the late Solicitor-General of Massachusetts, Symms, and General Cyrus King, who were all in attendance at the Courts in the county of York, Mr. Holmes sustained himself with unexampled success. Acute, discriminating, industrious, laborious in his professional duties, of tenacious memory, and brightening in conflict, resolute in the pursuit of his object, fearless and persevering, ready with all his varied resources of wit, and information, and legal lore, his services as an advocate were eagerly sought. He went with his whole soul into the interest of his client's cause. Engaged in an extensive practice, he was munificently rewarded. The Jurors in almost every part of the State acknowledge and now will speak feelingly of the powerful influence which he exerted over their minds ; and the Bench derived essential aid from his instructive and logical discussions.

In his intercourse with the Bar, and amid all the jarring and discomforting incidents of a Lawyer's life, while in full practice, he seldom was captious, and when the irritation was over, he was courteous, affable, and conciliatory. He was honorable in all his practice in the Courts. His example in this particular is worthy of all praise.

As a citizen, he was gracious, familiar, and hospitable. He was justly appreciated as a townsman, contributing liberally to every good work. As a husband and father, *I know* that his affections were unbounded.

Rarely, indeed, has such vivacity and vigor of intellect accompanied any man through so varied and protracted a career.

The interests of the State were much attended to by him, in the progress of separation from Massachusetts,—and, in the formation of the Constitution of Maine, he was the master spirit in the Convention.

In the Legislature of Massachusetts, in the House of Representatives and in the Senate in Congress, and in the Legislature of this State, all around him have been affected by the electrifying power of his eloquence.

His last course of duty has been more immediately under the eye of your Honor, and from no quarter will he have more genuine justice accredited to his merits, than from yourself.

Last Wednesday night, I watched with him, and parted with him on Thursday morning about five o'clock, for the last time. He was self-possessed, clear-headed, and though willing to live, most perfectly resigned to the order of Providence. His reliance was firm on the mercy of God which had so long watched over him."

The deceased was buried from the High Street Church, in Portland. His remains were escorted to the grave by his Masonic Brethren, and the solemn and impressive ceremonies of the Fraternity, appointed for such occasions, were read over the coffin, ere it was consigned to the tomb. The members of the Cumberland Bar and City Government, attended him to his last resting place.

MASONIC CHIT CHAT.

So far as we have heard, the doings of the late Convention at Baltimore, meet with general approbation. There can now be no doubt that the system of work and lectures recommended will be adopted by all the Grand Lodges in the country, with perhaps the exception of Pennsylvania and Louisiana. We have some hopes that the former will ultimately come into the arrangement, but of the latter we despair. She is too strongly wedded to her foreign innovations—to her French *fantasy*—her *au rite moderne*, *au rite ecossais*, *grades philosophiques*. Until she casts all this stuff away, and ceases to sputter about "*Le Conseil Suprême, de Souv. Grand Inspecteur Général, 33 me et dernier degré de l'Ecosisme*" and confines herself to the legitimate *au right d'York*, we shall expect but little genuine Masonic light from her.

The second volume of the Magazine will close in two months from the present date. Should any subscriber wish to discontinue his subscription at that time, he is requested to notify us, or some one of our agents, on or before the first of October; and any of our Brethren, who are not now subscribers, but intend becoming so with the commencement of the third volume, are desired to send in their names in season, that we may know how large an edition to put to press. And we would again remind our agents, and all others, of the necessity of adjusting their accounts for the past year.

The great length of the address in the present number, has necessarily excluded a large amount of other matter and destroyed our usual variety. It is however a very excellent one, and will richly pay for the time occupied in reading it.

Orders will be received by the Editor for the new *Trestle Board*. It will probably be ready for delivery about the 1st Nov. The cost will not exceed a dollar.

EXPULSION. We are requested to state, that JOHN C. DODDS, has been expelled by Dresden Lodge, No. 90, Dresden, Ten., for gross and immoral conduct.

JAMES H. H. POND has also been expelled from all the benefits and privileges of Masonry, by American George Lodge, No. 17, Murfreesboro, N. C., for immoral and gross un-masonic conduct.

The death of the Duke of Sussex is everywhere throughout the Masonic jurisdiction of England, deeply lamented. The Brethren in England are raising a fund for the purpose of erecting a monumental structure to his memory. The Pro-Grand Master (now acting G. M.) is the Earl of Zetland, and it is not improbable that he may be the successor. The D. G. Master is the Marquis of Salisbury. They are zealous Brothers, and are much esteemed by the Fraternity.

Extract from an address delivered before a Lodge of Oddfellows, at the Odeon, in this city, on the 19th May last, by the Rev. John N. Maffitt;—

Again, it had been assumed by some, that odd fellowship was nothing but Masonry in disguise. He could speak of both 'like a book.' He had taken all the degrees even to the very highest; and he would there proclaim himself a champion of both before man, and before God and his angels. But there was a marked difference between them. Masonry was the fabric of all ages; it had existed from the hoarest antiquity, down to the green freshness of the present time. Masonry was more broad and comprehensive in its organization. The independent order of odd fellowship had obtained since the age of the Vandals, and had only extended itself over Germany, a portion of Europe, and America; Masonry, Colossus like, bestrode a world. They could never cross each others orbits.

Prince Albert and Prince George of Cambridge, were to have been initiated in the Royal Alpha Lodge, Kensington Palace, on the 20th May, had not the death of the Duke of Sussex prevented. They will probably be initiated immediately after the election of a successor to the Grand Mastership.

We submit to some of our correspondents, all of whom we are most happy to oblige, whether, when they ask favors of us, it is not just that they should pay their own postage? We leave the answer with them, and will abide their decision.

We have not been able this month to find room for the officers of various Masonic bodies, which have been sometime on hand. They shall be attended to at our earliest convenience.

We are in want of a responsible agent at Vicksburg, Miss. Will some of our friends there name a Brother to whom we can give the appointment.

THE

FREEMASONS' MONTHLY MAGAZINE.

VOL. II.]

BOSTON, SEPTEMBER 1, 1843.

[No. 11.]

MASONIC REGALIA AND DISPLAY.

THE curious and inquisitive observers of our Institution, often ask:—"Why is it that you indulge in gorgeous decorations? Why is it that you make vain displays of your robes and mitres, aprons and sashes, implements and jewels, swords and banners? Cannot a man bestow charity without the aid of toys? Can you not help the widow and fatherless, without the gaudy apron or the tinselled sash? Can you not aid in rearing the destitute orphan, without spending your means in costly robes and expensive meetings? Can you not observe the laws of God and man, without the aid of jewels upon your breasts? Can you not be charitable, social and liberal, without unmeaning ceremonies and mystic signs? Why these departures from the simplicities of life, and the teachings of plain republicanism?"

The objections here urged, refer exclusively to the externals of Freemasonry. They are such as naturally suggest themselves to the mind of the philosophic observer on the outer walls of the temple, whose position disqualifies him for a clear understanding of the technicalities of our mystic language and works. Being, therefore, reasonable, we will attempt to answer them.

In every department of nature, there is a philosophy which professes to unfold her beauties to the understanding of man, and to point out the uses of her treasures. We have a philosophy which descends into the depths of the earth, and analyzes the various strata, with reference to the wants and comforts of man, and to the past history of his race. There is another, that solves the movements and laws of the calm and rushing waters, and reveals the secrets of the restless ocean. There is another, mounting aloft in the endless regions of space and revolving worlds, which defines the path of the planet, and marks the devious course of the wandering comet. There is another, which gathers and divides the invisible fluid upon which all vitality depends; and still another, which, with dar-

ing eye, holds in suspension the rays of the powerful sun, and analyzes the resplendent beauties of the rain-bow.

We shall, therefore, in answering the proposed questions, with reference to Masonic ceremonies and parades, appeal to the philosophy of nature,—to the order and beauties of the external world, as created by that Power which cannot err. Where is the man who is so poor in the riches of a perfect soul, as to be blind to the external beauties of the natural world, and insensible to the charms which cover and adorn the whole earth? Who will arraign the lily, which challenges comparison with the splendor of Solomon, and ask the use of such velvet texture and varied coloring in the wilds of the valley?—Who will ask the rose the use of its fragrance, and the delicacy and symmetry of its petals?—Who will demand of the tree the use of its luxuriant foliage and periodical bloom, and of the fields, the profit of their beautiful verdure?—Who will rudely question the delicate hues of the violet, and dispute the use of all such idle plants as take root but to show their beauty and die?—Who can look with indifference upon the varied beauties of earth, sky and ocean, and ask the use of all that does not contribute to clothe or fill the body, or shelter and protect man from the cold embrace of winter, or the beating of the ruthless storm?

A being of such mental poverty, would excite our pity: *he would be poor indeed.* We should regard him as poor, because incapable of appreciating the external dress of material nature; because he is dead to the living, and alive only to the dead. We would contrast his condition with that of the happy man, who is awake to the loveliness of nature, and enjoys the beauty and perfection of all her works. He believes with Milton, that

“In contemplation of created things
By steps we may ascend to God.”

If created things come from the hand of Deity, arrayed in fine textures and beautiful colors, shall MAN deform his person by neglect of dress? Shall he despise the elegancies of life and personal appearance, to sustain an affected absence of pride and to destroy the fair face of nature? And shall WOMAN be content with plain and coarse attire, to the destruction of all harmony between the dress she wears and the beauty of her person, because there is a teacher in the land who is insensible to all refinement? No! Let us not despise the examples of the Almighty; but rather, with the feeble aid of art, imitate and admire the beauties of nature. Thus honoring his works, while we honor, by our acts, the observance of his laws.

In answering the questions of the inquirer, we cannot but ask, with

reference to the dress of woman—Why her display of silks and ribbons, plumes and jewels? Cannot a woman be happy, unless she be decked with bows and flowers? Can she not be a good wife, mother and member of society, without having the very flesh of her ears bored for the insertion of costly jewels? Are her hands incapable of amiable deeds, without a circle of gold, and is her bosom insensible to love, because a diamond is wanting?

Go home to your dwellings, examine the finish of your parlors, observe the unnecessary show of your furniture, and ask yourselves why such elegance,—why such display? Visit the house of God,—see the carved work of the Preacher's desk, and the ample folds of the curtain which darkens his window,—why such expense? Is there religion in it? Look at the surplice of the Parson—is there devotion in it? And is there justice in the Judge's robes? See the pomp and parade of the military—are they essential to courage?

If all these things meet with your approbation, why object to the displays of Masonry? You admire the external beauties of nature; you approve of the elegancies of life, dress and habitation, and then question the utility of the implements, jewels and dresses of Masonry!—all of which are not only ancient and beautiful in design, but MORAL IN THEIR APPLICATION.

Would you have the elegancies of life in every thing but in MORALS? Rather should not the paths of duty be strewn with flowers, and TRUTH be clothed in all that is brilliant and beautiful? You speak of expense, of means misapplied, as if the wealth of a people should all be spent for the gross objects of the body. But, we would give more for a permanent fund of BROTHERLY LOVE AND CHARITY,—collected by the means which you affect to despise,—than for the deepest and richest mine ever wrought by the hands of man.

You wear jewels that have no signification. Each *Masonic JEWEL* teaches a moral lesson. The *Masonic DRESS* is made up of outward symbols of duty; and the CEREMONIES of the Institution are but the settled order in which her various objects are to be attained.

All that we exhibit,—all that you see,—convey to the Mason, in the beautiful though silent language of visible things, the important truths of RELIGION and MORALITY, and exercise that influence which enlivens the social nature of man and elevates the sentiments of his soul.

“For the attentive mind,
By this harmonious action on her powers,
Becomes herself harmonious.”

SOLOMON'S TEMPLE.

THIS magnificent edifice was built upon Mount Moriah, at Jerusalem. The foundations were laid in the fourth year of Solomon's reign, which was the second after David's death, the 480th after exodus, and 1011 B. C. David had made great preparations for building the Temple, and had collected a vast quantity of gold, silver and other metals and materials before his death. On Solomon's accession to the throne he immediately made contracts with foreign princes to furnish materials to carry on the stupendous works; he caused a census to be taken of all the Canaanitish and other slaves in Israel, that he might arrange his labors, and send abroad for the most skilful artificers and the richest materials. He found 153,600 men; 70,000 of whom he appointed to carry burdens, 80,000 to hew timber and stone in the mountains, 300 Herodim, or rulers, and the remaining 3,300 as overseers. He also levied 30,000 men out of Israel, and directed them to work in Lebanon one month in every three, 10,000 every month, under the inspection of Adoniram. These it seems were rough hewers of stone and timber; for afterwards the materials passed through the hands of the Tyrian artificers, and were conveyed to Joppa on floats, whence Solomon had them conveyed to Jerusalem. Every piece was finished before it was taken to Jerusalem. The Temple was completed in seven years.

The Temple faced the east. On the rear or west side was the lower part of the city, and on the south was a valley and the principal peak of Mount Sion. There was a gate on each side, together with an additional one on the west-south-west side, that led to the king's house or palace, which stood across the valley, and communicated with the Temple by a terrace walk. At each of the gates was a guard-house; at the south gate were two additional houses called Asuppim, where the wardens of the court probably assembled and stored their utensils and arms, &c., and there were similar houses in each of the four corners of the court. In the centre of this court was the priests' court, which was an oblong square of one hundred and fifty feet in length and seventy-five feet in width. There were three doors to this court opening from the north, east and south. This court was divided by a partition wall through the centre, which made two inner courts of equal extent—the innermost or new court containing the Temple, and the outer one the priests' court, containing in its centre the altar of burnt-offerings. A gate opened from this last court directly in front of the grand porch of the Temple. This porch, which was in front of the Temple, it is said was magnificent. It was thirtysix feet long and eighteen wide. On either side of the entrance was a beautiful brass pillar, splendidly worked, particularly the capitals. The precise height of these pillars it is difficult to determine: but they were six feet in diameter. On either side of the porch, winding stairs ascended, leading into the chambers of the Temple. Directly in front of the entrance into the porch was the door which led into the main room or sanctuary. This door was made of olive wood, beautifully and heavily carved, and overlaid with gold. The mouldings of the door, according to Josephus, were of brass and silver. The sanctuary was a most magnificent room; on whichever side the eyes were turned, no wood or stone work was to be seen, it was all pure and shining gold. The floor and the ceiling and much of the walls were of cedar, carved with "knops

and flowers," but all overlaid with pure gold. The chambers, of which there were three tiers of thirty each, were built in the wall of the Temple all around both the sanctuary and the oracle. At the extremity of the sanctuary was made a partition by the chains of gold before the oracle. It is supposed this partition, which is called the "veil of the temple," was a strong wall with a door in the centre, before which was hung a curtain upon a chain of gold. This opened into the oracle or most holy place, where was deposited the ark of God. This room was thirty feet in length, breadth and height. The work of the walls and floor was similar to that of the sanctuary, though probably more costly and highly finished. The altar was made of cedar, and covered with gold. There were also erected in this room two cherubim of olive wood, fifteen feet each in height, and their wings measuring from tip to tip each fifteen feet. These beautiful and sacred ornaments, whose wings together reached across the Temple, were also overlaid with pure gold. The main walks of the Temple were marble; the roof, of board, and beams of cedar; the Temple was lighted by "windows with narrow lights." At the dedication, Solomon had a brazen scaffold built, upon which he stood and addressed the congregation and prayed. This was before the brazen altar of the priests' court. It seems that, afterwards he built an ivory throne, and overlaid it with gold; but whether this throne was situated there or in the Temple, we are at a loss to determine. If the "pillar" and the throne are one, it was undoubtedly before the altar in the court. This throne doubtless had a covering like the thrones and presidential seats, now-a-days, and this is what is probably meant by the "covert of the sabbath." A monstrous brazen basin or "molten sea," was built in the court, which was fifteen feet from brim to brim, seven feet deep, and forty-five feet in circumference. This was placed on twelve brazen oxen, and was used by the priests to wash in. There were also ten lavers to wash the burnt-offerings in. Ten candlesticks, ten tables, and a hundred basins, all of gold were arranged in the Temple. There were also thousands of other instruments, vessels and ornaments, all of them of the purest gold and the finest workmanship, adorning this magnificent structure. The immense cost of this Temple, as beautiful in its workmanship as it was rich in materials, we have never seen estimated. Solomon reigned after its completion, about thirty years, unequalled in prosperity, in fame, in wisdom, wealth and magnificence. But as his glory left him in his latter years, so his gorgeous edifice soon after ceased to exist. It was pillaged by Sesac, king of Egypt, and afterwards greatly mutilated on the invasion of the Syrians, and was finally buried in ruins.—ANON.

The itch of knowing secrets is naturally attended with another itch for telling things.

Premeditate your speeches, words once flown
Are in the hearer's power—not your own.

LAYS OF THE CRUSADES.—NO. III.

ANSELMO AND THE APPARITION.

'T WAS at the silent midnight hour,
When wearied warriors rest,
Anselmo sat within his tent,
Deep musing in his breast.

Deep mused the knight of Ribeauumont—
He thought a voice did call;
When straight before him stood the slain
Son of the Count St. Paul.

"O Angelram the lost!" He cried,
"Returned to life again!
By Marra's wall didst thou not fall,
By the fierce Paynim slain?"

"I am the same," replied the form,
"Son of the Count St. Paul,
Whom late thou saw'st in battle field
By the fierce foeman fall.

"But know that they who fight for Christ,
Can never, never die!"
And round his head a light there play'd,
Like rainbow of the sky.

"But tell me whence, O Angelram!
That lustre that doth shine
So beauteous around thy brow,
With radiance divine!"

"See'st thou yon dome in the high heavens,
Anselmo! Sparkling bright,
Of diamond formed, and chrystal clear,
Enshrined in silver light?"

"Yon is my home, my dwelling place,
From thence this light doth come;
Another is for thee prepared,
A finer, brighter dome.

"Farewell! to-morrow we shall meet!"
The vision it was gone;
But much Anselmo ponder'd o'er
Its parting words and tone.

At dawn he shriev'd him of his sins,
Bade all his friends adieu—
The young knights they believed him mad,
The old scarce thought it true,

The archers of the leaguer'd place
A sudden sortie made,
An arrow sent true to its aim,
Struck brave Anselmo dead.

Unto that palace in the sky,
Told of by Angelram,
From earth to heaven sped he was—
But back he never came!*

MASONIC ANECDOTE.

FREEMASONRY IN INDIA.

THE glories of Calcutta are well ushered in by the charms of Garden Reach, a spot so perfectly beautiful, that the newly arrived Englishman, on passing this part of the river, on his voyage from Diamond Harbor to the metropolis, at once begins to believe himself in Fairy-land. The magnificent stream up which he is sailing, is here wide, and, comparatively speaking, clear. The banks on either side, sloping gently down to the water's edge, are covered with the only real verdure I ever saw in Bengal. Flowers and shrubs of every hue, peep forth from amongst the foliage; while bungalows, of the most refined taste, stud the skies, and invite the traveller to land and try a foretaste of Indian hospitality. There was a time, indeed, when every rural habitation of this kind was open to the newcomer, and bed, board, and a hearty welcome, were proffered to every Briton who here arrived. Even though the master of the cottage was away, the servants had, then, orders to receive and wait upon whoever might seek the shelter of these picturesque roofs. Those times have passed away—munificence and reckless expenditure have given place to economy and prudence. The style of persons who now seek the shores of Asia, has also altered. "*Tempora mutantur, et nos mutantur cum illis.*" But Garden Reach is still the same as regards its picturesque beauties; and though every bungalow is not now open to the stranger and wayfarer, the person who travels up by water from the place of anchorage to Calcutta, will do well to stop here, and partake of the good fare which a very nice hotel proffers. It is to this house that many families go to meet their relatives arriving from England, and hence conduct them to the capital. Never was I more delighted with the sight of any spot than I was with Garden Reach. I eagerly gave orders to be set on shore, anxious at once to land on the lovely spot, and meet some friends who had written to Madras, telling me to expect them here. As I approached the neat little hotel, so different from our suburban smoking inns at Blackwell and Greenwich, I met a large party escorting an elderly gentleman and a young lady, who seemed to be his daughter, down to a budgerow, which was to convey them to a vessel lower down the river, only waiting their arrival to sail for Europe. At the water's edge the parting took place, and a more affectionate one I never beheld. The departing friend had apparently been long endeared to them: he was evidently highly esteemed by them all. On some of their parching cheeks I even saw a tear trickle down, as they wrung his hand with earnest friendship; and a light drop glistened in many of their eyes, as they fervently pronounced "God bless you!" Bowed down more by ill health than years, their friend hid his face in his handkerchief, and hurrying his daughter on board the boat, hastened into the cabin, to conceal the emotion he felt at thus parting—parting most likely for ever from the companions of his youth, the friends of his middle age—to whom he felt endeared by every tie of affection and long acquaintance—about to return to a land, which, though once his home, had become desolate to him from the loss of those he loved; about to change the warm welcomings of friendship and regard for the cold suspicious salutation of strangers; about to visit the spot where he had left parents and kindred, now numbered with the dead; to recommence life, as it were, and recognize once familiar

*For the legend on which this ballad is founded, and which furnishes Tasso with a splendid fiction, see "Michaud's Histoire des Croisades."

and dear objects, now like the property of strangers, perhaps enemies—in a word, to rend every tie he had so happily woven; to burst asunder every link of friendship, and begin life again, at an age when sanguine youth no longer lends its energies to overcome difficulties and bear up against unkindness. Such was the fate of him who now left the shore. Though a stranger, I could not help joining in every wish for his future happiness. There was a look of mild resignation, of philanthropic feeling, beaming in his countenance, which at once engaged my best regards. During tiffin, I asked who he was, and found his name was Robinson. He had been a resident in India during twenty years, but unfortunately, having been more generous than prudent, he had managed to amass but little wealth—he was worth, perhaps, ten thousand pounds, certainly not more; with this he was now returning to Europe, the doctors having declared a longer sojourn in Asia would endanger his life. Poor, but respected, he therefore left his friends, having taken home with him his fortune, invested in indigo, the exchange of the rupee being so low as to compel the Anglo-Indian to remit it in any thing rather than specie. Robinson had not insured his investment, as he was to sail in the same ship with it. I do not remember the name of the vessel, but we will style it “The Dover Castle.” On arriving at the hotel, which was one of the sweetest bungalows I ever entered, commanding a splendid view of the river, we found tiffin ready, and the acquaintances of Mr. Robinson waiting to join us in our meal. I soon learnt those gentlemen were all Freemasons, who had come down thus far to do honor to their friend, who for many years had presided over the Lodge in Calcutta; that he had been greatly instrumental in its foundation, and ever attended it, and benefitted it, during the twenty years he had spent in India. They not only deplored his departure as a friend, but as a bright and shining luminary in the order of Masonry.

They spoke so highly of their Lodge, and were so pressing in their invitation to me, that I consented to dine with them on the following day, and assist in celebrating one of their greatest festivals. Being discovered to be a Mason, a thousand kind offers were made, and many a warm palm proffered to me. The next evening I was just stepping into my hired palanquin, about to start for Chowringhee, where the Lodge was held, when a *punc* (a messenger) suddenly arrived, and announced the dreadful intelligence that “The Dover Castle” had been totally wrecked on the dangerous sands near Diamond Harbor, and that, though all the crew and passengers were saved, every thing in the shape of freight was utterly and irretrievably lost. “Alas! poor Robinson!” involuntarily ejaculated I; “he is then completely ruined!” And though personally unknown to him, I jogged away to my destination with a heavy heart.

To describe the mysteries—to touch upon the interior of a Mason’s sanctum—of course is not my intention: suffice it to say our labors were followed by the most splendid banquet I ever beheld, and every one seemed happy and elate. As a stranger, I had not supposed it necessary to tell the news I had heard; I naturally imagined they had also learnt the afflicting tidings. In this, however, I was wrong; for, in the evening, a *chit* (a note) was brought to the President, who, with unaffected emotion, read it aloud. It told in a few words what I had already learnt, and confirmed the suspicion I had, that poor Robinson was now pennyless, compelled to remain in India at the risk of his life, again to toil for the uncertain chance of living to amass a sufficient competency to return to Europe. A general gloom was evident on every countenance, and many a sigh spontaneously burst forth on hearing the dreadful tale. Presently the countenance of one whom I dare not name suddenly brightened up; a proposition was made, which instantly diffused general pleasure, and called forth long and unanimous applause. In Europe the fact will seem almost incredible—yet it is strictly true, that within one month from the circumstance I have just mentioned, Robinson sailed with his daughter for England, bearing with him a fortune of twelve thousand pounds, the amount of a voluntary subscription created by his warmly attached Brother Masons in Bengal.—*Hours in Hindoostan, by H. R. Addison. Bentley’s Miscellany, May 1st, 1843.*

ANTIQUITY OF MASONRY.

ANTIQUITY has always been the boast of every human Institution; and when united with the continued affection of its members, has been, and ever must be, regarded, as evidence of inherent excellence, and of the basis on which it has been established. This is true, as well of civil, as religious institutions. Governments that have long withstood the assaults of foreign and domestic violence, that remain unsubdued by war, and unshaken by faction, are regarded with reverence, and studied with attention. We discover in their organization some peculiar merit, which binds their subjects together, and enables them to withstand the influence of time, and the violence of man’s ever mutable passions.

We will not now attempt to ascertain, whether Solomon, or any other man, is entitled to the appellation of founder. It cannot be expected that we will point to the page of history, and shew when and where the society commenced. Had it been one organized for political purposes, used as the means of overturning governments, arming itself in warlike panoply, and shedding the blood of its opponents, history would have shewn its rise and progress. But as instead of surrounding itself with terrors, exhibiting the cruelty of religious fanaticism, or the ensanguined glory of martial achievement, we find it in the still and silent walks of private life, operating on man individually, and seeking alone his moral perfection, we should search in vain through the blood stained pages of ancient history, for any notice of its existence. Let us then rest satisfied with the latest date, that even the enemies of the society may be pleased to assign it; and we shall have more of antiquity to boast, than any other institution now in existence. The breath of the destroyer has swept from the earth generation after generation of mankind, empires have risen, flourished, fallen and been forgotten; the monuments of human wisdom, greatness, and power, vainly deemed imperishable, have crumbled into dust, under the mouldering hand of time, whilst Masonry still survives; her splendor, her usefulness, and the number of votaries, still undiminished. Nor has persecution conquered the affections of her followers. Though threatened by the imperial edict of an Alexander, openly assaulted by a cruel and bloody Ferdinand, besieged by ignorance and superstition; the battlements of her fortress still rear themselves proudly to view, and her banner floats proudly on the breeze.—ANON.

MEMORY.

COMMUNICATED.

THERE is perhaps no stronger proof that the soul is immortal, than its capacity to retrace its steps through all the various periods of our existence. In this respect the mind must be astonished at her own powers. She finds her capacity enlarged, and views herself no longer as the creature of a day, but measures her duration by eternity. The “years that have gone,” roll before her, and the future bursts upon her view,—the shackles of clay are broken by the hand of imagination, whilst memory bespeaks the soul of purer essence than the trodden clod. That sensibility also, which warns us of error, inclines us to fly its approach, springs up from the luxuriant soil of *Masonry*; a soil in which every weed that poisons the cup of mortal felicity, grows almost spontaneous. It is this power of

the mind, which enables us to look back to years which have gone by, and to view with delight, a life which has been devoted to usefulness. And here too are to be found, if found at all, those ever-blooming flowers of virtue, whose fragrance cheers the bed of death. How will memory enhance the pleasures of the peaceful shores of eternity! With what emotions will the upright and faithful Mason look back upon the ocean of time, through which *he so lately passed, but whose storms are hushed to him forever!*

THE DWELLING PLACE OF MASONRY.

My muse, upturn thy gaze,
Unto the glowing skies,
Whose myriad—myriad blaze
Thy searching eye defies.
Expatiate awhile
O'er space's vasty sea,
Where Light's bright fountains smile,—
There dwelleth Masonry!

Where Heaven's gems receive
The light that in them burns,—
Where the star that shines at eve
On its glowing axle turns,—
Where rainbow tints are born,
And the gorgeous blazonry
Of dew-bespangled morn,—
There dwelleth Masonry!

Where lovely flow'rs of earth
Receive their early bloom,
And, 'mid their cells give birth
To sighs that breathe perfume,—
Where ocean's waters swell,
An emblem of the free
In the billow,—in the shell,—
There dwelleth Masonry!

Where th' illumined heart conceives
Thoughts holy, chaste, and pure,—
Where Faith enraptured breathes,
And joys for aye endure,—
Where emanates the thrill
That wakens charity,—
Where lives the God-like will,—
There dwelleth Masonry!

Where'er a virtue throws
A halo round the soul
Or aught of goodness glows,
Like stars around the pole,—
Where'er hope flings a beam
O'er life's unstable sea,—
Where flows the healing stream,—
There dwelleth Masonry!

[Freemasons' Review.]

W. SNEWING,
Robert Burn's Lodge, No. 25.

AN ADDRESS,

Delivered by Br. ROBERT H. DALTON, M. D., before the Livingston and neighboring Lodges, in Livingston, Alabama, on the 24th day of June, 1843, the anniversary of St. John the Baptist.

Ours is an humble and peaceful Order, which has existed from time immemorial,—was instituted for the purpose of promoting the welfare and happiness of our race, and has been blessed, as we believe, with the countenance and peculiar approbation of our great Creator himself.

Of its nature in the days of remote antiquity, we can have but a faint and imperfect view, nor would I be able to speak, but in the language of fancy, were I to attempt to portray it in the form of an organized Institution, anterior to the time of the building of King Solomon's Temple. We locate its birth-place at Jerusalem, and date its organization from the noted era in Jewish history, when that magnificent House of God was being erected. The *wisdom* which contrived the stupendous edifice, the *strength* which supported its massive form, and the *beauty* which adorned its parts, giving order and symmetry to the whole vast and complex fabric, afforded an ample and everlasting foundation upon which was based our present time-honored Institution of Masonry.

Thus much only can I say in regard to its origin. Longer I cannot dwell without trespassing upon that time which will be more profitably occupied by the Rev. Brother who will presently succeed me.

Operative in its nature, but speculative in its inductions, Masonry, originally, combined the principles of Art and Science, and reared a system of morality upon the broad foundation of eternal truth. This being a work of a favored nation, and of a race of men, chosen as instruments, to carry into effect a special command of God, I feel justified in drawing a conclusion from the fact highly honorable to our species, and peculiarly flattering to our Fraternity. As the *physical* world, displayed before our senses, is a vast assemblage of organic and inorganic materials, thrown together by the mighty hand of a creative power, moulded into beautiful form and adaptation by the infinite wisdom of God, and governed in all their actions and affinities by the fixed and unchangeable laws of divine institution; so, the *moral* world, emanating from the same Almighty Being, and called into existence for still higher and nobler purposes, is a great metaphysical system, which, however unbalanced it may seem, is yet susceptible, as we think, of a very high degree of order and regularity. But there is a striking difference between the two. *Physical* nature came from the hands of its Great Author, perfect and complete in all its parts and endowments, and destined to move on to the end of time, unchanged and unchangeable in all its relations; while *moral* nature, the offspring of the same Almighty Parent, but born with progressive capabilities, was entrusted to the power and will of man, its recipient, to assume such form and development as his genius and inclination might direct. In this seems to be displayed not only the wisdom and power, but the glory of God. *Physical* nature is a vast mystic temple, built by the hands of God to set forth before his intelligent creatures the extent of his wisdom, power and benevolence, as well as to fulfil some great and inscrutable design of creative wisdom itself:—to man was entrusted the distinguished privilege of constructing a magnificent moral temple for his own happiness and the glory of God. What a sublime reflection is here presented! What a lesson for the atheist or doubting philosopher!—a theme for reverence—a lesson of deity—a boundless field for the range of intellect.

Urged on by the force of these truths, and guided by the laws of nature, and the demonstrative rules of mechanical science, Masonry went forth to explore the wonders of creation, and to contemplate and understand the glorious attributes of Deity himself. And in this delightful enterprise, she was not altogether unsuccessful; for the field of inquiry was not entirely destitute of landmarks to guide her footsteps. All nature proclaims the existence of a God—the heavens declare his handiwork, and the earth, with all it contains, is but a lesson of his wisdom, power and beneficence, written by his own hand in the great book of nature, in

characters too plain to evade the inspection of his intelligent creatures. The study of God through his works has been the pleasing task of the wise men of every age; and even since the great and glorious epoch of revelation their labors have not ceased; but still led on by the wonderful developements of science, the strange discoveries of art, the great success of all moral and physical investigation, they have continued to explore the boundless regions of knowledge—the arcana of nature's mystic principles—until short-lived man, decked in the mantle of wisdom and exalted by the magic of art, seems now to wear more the semblance of a God than that of a man.

The investigation of science, the successful practice of the arts, and the pious contemplation of the objects and works of creation, leading to social virtues and the rational cultivation of morality, we, therefore, claim to have been, originally, the objects of Freemasonry. But a part of these has been superseded by the improvements and developements of time, and Masonry now can only be regarded as an institution of morality and relief, founded on principles peculiar to itself.

The inventions and discoveries of the last four centuries have changed, as it were, the very face of nature. The sun of science has cast his rays into the remotest corners of the earth, and has illumined the minds of all orders of men; the genius of art has been aroused from her death-like slumber, and has exposed to view the occult principles of nature; philosophy has once more ventured forth from her cloisters, and deigns to court the fellowship of all her votaries, whether clothed with dignity, or shrouded with obscurity; the bonds of Papal superstition have been burst asunder by the resistless power of enlightened reason, and the word of God has been sent abroad into every family, to be read by all, and to enlighten and purify all; the shackles of illegitimate power, and the blighting influence of political despotism have ceased to enslave and wither the mind;—all, all the restraints of genius have been let loose, and man is free!—free to think, free to speak, and free to act. True, he has voluntarily yielded up an unimportant part of his natural individual rights, to create a controlling power for the government of all, to secure the blessings and privileges of civilized society; but this only tends to render him more secure in the enjoyment of his liberties.

Masonry, trusting to the enlightened genius of the age, and confiding in the noble emulation of the times, has surrendered to the world her claims as a repository of science, and a teacher of the arts, reserving to herself the humble, but more sublime privilege of improving the morals, and purifying the hearts and affections of men.

But from what has been said, an inattentive listener may infer that we regard Masonry as an institution of religion. No such thing. We only claim it to be a system of practical morality, originally founded upon those divine principles which God, in his great beneficence, allowed our ancient Brethren to comprehend and practice prior to the great era of revelation, and which were since incorporated into the glorious scheme of salvation by the Redeemer himself. The line between morality and religion, cannot be defined by the human mind. Religion comprehends all true morality, while morality comprises a material part of all true religion. Any system of morality, founded on the principles of abstract justice, cannot survive the age of its founder; or, if it does, it ceases to live but in name, and cannot restrain the conduct of its professors. Hence, those principles alone which govern the relation of man to his creator, afford the only legitimate ground for a system of morality. And is it right that none but the possessors of religion should profess morality and enjoy its blessings? Yea, if from the perversion of our nature, we fail to rise to that delightful state offered us by christian faith, shall we not be allowed to adore our heavenly parent, to soften our hearts by contemplating his divine excellency, and humbling ourselves by cultivating a sense of his kind and never ceasing Providence? Charity, at least, would not deny us such liberty of conscience. As Masons, we profess faith in God, hope in immortality, and charity to all mankind; but we do not pretend to view, with the serene eye of *christian faith*, the awful end of our earthly meeting. Unlike the inspired christian, we advance with doubting caution and trembling

step from one round of the mystic ladder to the other; and when we have darkly grouped our way from faith to hope, and from hope to charity, we stand trembling on the awful brink of eternity—all is gloom and darkness beyond, and we can only view the prospect by the light of the Star of Bethlehem. Here christianity suddenly revives the Mason by the *ever green* and ever living *sprig* of faith in the merits of the Lion of the tribe of Judah, which strengthens him with confidence and composure, to look forward to a blessed immortality; and causes him to doubt not that, in the glorious morn of the resurrection, his body will rise and become as incorruptible as his soul.

No, my friends; we do not call Masonry, religion; nor do we offer it as a substitute for any kind of religion, much less that of christianity. If such were the fact, how easily might it be detected by the christian members of our Fraternity. They would spurn such pretension, and abandon the Lodge forever. And you may not be surprised when I tell you that more than one half of the Masons, in the State of Alabama, are professors of religion, and more than two thirds of the ministers of the Methodist Episcopal Church are Freemasons. With such an institution as christianity—the last, the highest, the only hope of immortal man—Masonry cannot—she dare not—conflict. But with it she claims kindred, as all other societies do, which are founded on the immutable principles of truth and justice. But Masonry is a sacred retreat for the worthy men of every persuasion, provided they will leave behind them the sectarian feelings and distracting dogmas of their peculiar creeds. The Jew may come from his synagogue, the Christian from his Church, the Mussleman from his Mosque, the Chinese from his Pagoda, the savage from the forest, pointing to the Sun as his God, and each will be greeted by the right hand of fellowship, and all may assemble and kneel around the same altar. Here is an example of charity, brotherly love, and forbearance, which cannot be found elsewhere. Nor is it possible for the peace and harmony of our Lodge to be disturbed by the conflict of religious or political opinions;—all such are excluded from her very portals.

But as christian Masons assume the Bible to be their Great Light in Masonry, it may be asked, how can the Jew, the Christian, the Mussleman, the Chinese, and the savage, worship around the same altar? I answer by saying, that the essential principles of all true morality are contained within the lids of the Bible; and, as every system of religion is incorporated with more or less morality, a Mason of whatever religion he may be, can see the light of Masonry spread out on the pages of the Bible. But no truly enlightened Mason can be insensible of the blessings of christianity. None such can fail to know that, during all past ages, the vast majority of mankind, unblessed by revelation, have been idolaters and slaves; and at the present time, all nations upon whom the sun of righteousness has not arisen, are in deep darkness, and are bowed down by the cruel yoke of despotism. Day light is not more uniformly found in the track of the sun, than civil liberty is found in the track of christianity, and despotism in its absence. And as free-born Americans, what paramount reasons have we to appreciate its incomparable blessings! for certainly, it was christianity which, in this our happy country, rocked the cradle of our liberties, defended our youth, brought us up to manhood, and now protects our invaluable institutions from political depravation. Indeed, it was the very spirit of God—the celestial genius of christianity—that first whispered liberty into the ears of our forefathers, and induced them to forsake their property, their preferments, their friends, and their homes, to plant the standard of liberty on American soil. And may I not say, it was the same heavenly guardian that inspired the immortal Father of his Country, and nerved his arm, to battle down the myrmidons of the tyrant, George the Third? Washington was a Mason—his work was square—he is now receiving the reward of his labor in the Supreme Grand Lodge above; but he will ever live, in immortal youth, in the hearts of his Countrymen and Brethren.

A nation's prayers, his life to save,
To heaven in clouds of incense rose,

A nation's tears bedew his grave,
 And angels guard his sweet repose.
 The Patriot's dead! A nation weeps!
 In dust Columbia's Guardian sleeps.
 Thy ways, O King of Kings are just,
 Or when we live or turn to dust.
 Then cease from man, look up on high,
 Our only hope 's above the sky.
 Till we the Lodge of perfect light attain
 We ne'er shall meet our Washington again.

Time will not allow me to dwell particularly on those moral and social virtues which characterize our Institution, and which are solemnly impressed upon its members whenever they are assembled in Lodge. But I cannot conclude this brief address, without spending a thought on the subject of Charity, the great first principle, the very corner stone, of speculative Masonry. Charity is that God-like, shining virtue, round which all others revolve, reflecting the light of the great refulgent original. She is the daughter of Heaven—an angel of peace—the friend of humanity—the golden link that binds together earth and heaven. Within the inclosure of the Masonic temple, she is ever present, prompting her obedient votaries to deeds of charity and love. She wipes the tear from sorrow's weeping eye, restores the fading blush of health to the wo-worn cheek, and gives the welcome of friendship and protection to the wandering child of poverty and distress. She speaks peace and comfort to the widowed mourner, and secretly, though faithfully, guards from evil the fatherless victim of wretchedness and want. But like a kind and affectionate mother, she begins her work of benevolence at home. Here let the faithful, suffering Brother disclose his misfortunes and his wrongs. Although a frowning world may have crushed him to the dust—although un pitying friends may have passed him by—although hope, the great comforter in affliction, may have burst forth and fled from his troubled bosom;—yet, here shall be found a balsam for his wounds—a cordial to assuage the sufferings of an agonized mind.

But none but the worthy may expect to receive the blessings of her benignant smiles, nor can the false or treacherous deceive her for a moment. Although the deceitful candidate for her favors may have uttered falsehood in her and thus gained admission into her holy temple for purposes of ambition or fraud, yet, will her vigilant eye detect the impostor, dart reproof to his heart, and frown him from her sacred presence.

And here I must close, with an earnest exhortation to my Brethren and Companions, not only to guard her portals from the approach of cowans and eavesdroppers, but to see that none pass her sacred threshold, whose motives may be traced to an evil source, or the work of whose lives will not bear the touch of the Master's Square.

ANECDOTE.—“In the battle of Dettingen, in 1743, one of the king's guards having his horse killed under him, was so entangled among its limbs that he was unable to extricate himself. While he was in this situation, an English dragoon galloped up to him, and, with his uplifted sabre, was about to deprive him of life. The French soldier having, with much difficulty, made himself known as a Mason, the dragoon recognized him as a Brother, and not only saved his life, but freed him from his dangerous situation.”

CORRESPONDENCE.

Portsmouth, (Ohio,) July 23d, 1843.

DEAR SIR AND COMPANION— * * * * * The state of Masonry in this our little village, for some year or two back has been rather low; but, thanks be to him who ruleth the destiny of worlds, it is again on the upward march. During the last six months, we have had large meetings in all the bodies, and have done some considerable work in them all. We had quite a fine celebration on the last 24th June, and it has done a great deal of good. We had an excellent address, a copy of which I send you for the Magazine, if you think it worthy a place in so good a periodical.

* * * * *

The Magazine is so far superior to any Masonic paper now published, that it is unnecessary for me to speak of its merits. Suffice it to say, that if it is encouraged as it deserves to be, the Editor has no cause to complain of want of patronage; my best endeavors shall be employed in its extension, for I have long since become satisfied that if the Masonic family generally were to take it and peruse it carefully, there would not be so many ignorant of the true principles of the Order. They would be enlightened and informed. Not only is it beneficial to Masons but to those who are not. I have greatly regretted that I have not succeeded in getting you more subscribers, but some of our Brethren have married a wife, others have bought a yoke of oxen, and all have an excuse. A. C. D.

Wesley, Tenn., July 18th, 1843.

BRO. MOORE:—At a recent meeting of Wesley Lodge, in this place, it was unanimously

Resolved, That the FREEMASON'S MAGAZINE, published in Boston, and edited by Br. CHARLES W. MOORE, is a work that should be encouraged by all good Masons, and in token of our high regard and best wishes for its success, the Secretary is authorized to send for a copy for the use of the Lodge, including all the back numbers.

In compliance with the above resolution you will please find four dollars enclosed for the first and second vols.

Wesley Lodge is under the jurisdiction of the Grand Lodge of Tennessee, from which we received a dispensation and commenced work, Dec. 2d, 1843. Our Lodge is in a very healthy and growing condition.

With my best wishes for your success in diffusing Masonic knowledge, I subscribe myself

W. SURBEVILLE,

Secretary of Wesley Lodge, No. 104.

Sparta, Tennessee, July 19, 1843.

BRO. C. W. MOORE,

Dear Sir:—I am in regular receipt of the 9th No. of the 2d volume of your excellent Magazine, which promises so much benefit to the Craft generally and myself in particular. I have studied it carefully from the commencement of the work, and find nothing to condemn. On the contrary I am highly pleased and instructed; and I with pleasure and anxiety look for each succeeding number. I

am highly pleased with the proceedings of the National Masonic Convention held in Baltimore. The funeral service, I think delightful, and should be pleased to find it adopted by the several Grand Lodges, in the United States.

With us Masonry is favorably looked upon, and taking our section of country into view, (being generally poor and mountainous), we have no cause to complain. We commenced work in this place in the spring of 1842, with seven Brethren. We now No. 15—*good and true*. Indeed, the better half are christians of the different branches of the Church. The work seems to be gradually progressing with us, and when the iron rule of the currency and hard times passes by, I think the pure principles of our ancient and beloved Institution will be eagerly sought after by the meritorious every where. She is, I think, without doubt, destined to hold a proud and elevated stand in society throughout the world, and to this end I hope and trust and do verily believe, that your exertions, through your excellent periodical, will have a potent and salutary influence, in disabusing the public mind and in disseminating useful information, as to the pure principles of our Order.

I am but a plain farmer and do not aim at things too far from me. I will therefore close.

Yours, fraternally,
N— O—.

MASONIC INTELLIGENCE.

ENGLAND.

PRESENTATION OF MASONIC TESTIMONIALS.

Hull, April 4. A numerous assemblage of the members of the Humber Lodge was held at the Freemasons' Hall, Osborne-street, Hull, for the purpose of presenting to Bros. Teetam and Stark (the respected Treasurer and Secretary of the Lodge) testimonials of esteem and gratitude for their long continued and valuable services. The chair was occupied by the Worshipful Master, John P. Bell, Esq. The testimonials consisted of a splendid service of silver plate, and a valuable gold patent lever watch, with suitable appendages.

After the routine business of the Lodge was disposed of, the Worshipful Master rose, and addressing Past Master Brother Teetam, spoke at some length, enumerating the merits of that excellent Mason, and the claims he had on the gratitude of the members.

During the course of an eloquent and appropriate address, the Worshipful Master observed that the Lodge had always looked up to Bro. Teetam for support and protection, and it had never looked in vain; for on more than one occasion, when its fabric was shaken, and its very existence as a Lodge threatened, his wisdom, prudence, firmness, and consistency of conduct, restored it to a state of safety and happiness. He might truly be called the *Father of the Humber Lodge*.

A deep feeling of gratitude towards one who had thus cheerfully devoted so much of his energy and valuable time in promoting the interests of the Humber Lodge, and of Masonry in general, has prompted its members to an expression of the high sense they entertain of Bro. Teetam's unwearied services; and, as a proof of that feeling, they now begged his acceptance of a silver tea service, trusting he would view the gift with similar feelings to those with which it was tendered, namely, as a memento of gratitude and esteem.

In presenting it the Worshipful Master said he was joined by all present in the prayer that the All-wise Disposer of events might grant Bro. Teetam and his respected family long life, health, and happiness.

The present consisted of a substantial and elegant silver tea-service, which bore the following inscription:—

"Presented to Bro. P. M. Thomas Teetam, P. P. G. S. D., one of the founders of the Humber Lodge, No. 65, by his Masonic Brethren.
"4th April, 1843, A. L. 5843."

ON THE REVERSE SIDE.

"In testimony of their high regard for his Masonic and private worth, and as a grateful tribute to one to whose energy and diligence the Humber Lodge mainly owes its present distinguished position."

Bro. Teetam rose, amidst the most vehement cheering from all parts of the Lodge, and spoke as follows:—

"Worshipful Master, Officers, and Brethren,—In returning thanks for the valuable testimonial you have so handsomely presented me, I cannot find words to express to you my acknowledgments. The services I may have rendered to this Lodge I am afraid you have very much overrated; and in the various distinguished marks of your approbation I have received at different times, I am very much overpaid. But, I can assure you, that whatever I may have done for the Craft in general, and the Humber Lodge in particular, has been done from a pure love of the principles of Masonry, and a strong desire to see those principles more extensively practised. I entered Masonry on the 22d March, 1815, and consequently have been a member of the Order twentyseven years. During that time I have never ceased subscribing to a Lodge, and have been what may be termed an active member. I had not been long a Mason before I found the financial state of the whole of the three Hull Lodges was so irretrievably involved, that there appeared to be no probability of their extricating themselves from the embarrassments which ultimately overwhelmed them. The *Rodney* soon after closed, and was followed by the breaking up and sale of the *Humber*, while the *Minerva* was only allowed to meet by sufferance of the trustees, who at that time wanted the principal sum of £500 and five years' interest. In consequence of these difficulties, we came to the resolution of endeavoring to build a Lodge upon freehold ground, hoping that, by success and prudence, we might be enabled to raise a superstructure perfect in its parts, which we might truly call our own. To accomplish this object, it was necessary to obtain a warrant, and as there appeared no chance of introducing a new one for want of the signatures and recommendation of the Lodges in the town, we had no alternative but to join *this* warrant, at that time held at Bro. Jarvis's. There were about ten members belonging to it, who paid no quarterages; they had no furniture, not even a chair or table, three only had jewels, and a copy-book served them for a minute-book, ledger, &c. I joined this Lodge on the 3d November, 1824, and many other Brethren soon followed. We now purchased of the Trustees of the *Rodney*, chairs, jewels, candlesticks, and other articles. Brother Crow lending us the money, which we repaid by instalments. From the great accession of members, and the number of initiations, we now began to think seriously of building this Lodge; for we were growing too numerous for the room in which we met. We called a meeting on the 23d of March, 1827, to ascertain the feelings and Masonic spirit of the members on the subject; and, when I state to you that at that meeting upwards of £300 was subscribed, I need not dilate on their Masonic zeal—(cheers.) With such a commencement, we immediately determined to begin building, and purchased this piece of ground for £145, through Bro. Dryden (to whom I can but pay a just tribute of gratitude for the many acts of kindness he has done for this Lodge); we contracted for the building, and on the 19th of September, 1827, we opened this Lodge by dispensation from Bro. Beverly, the D. P. G. M. All went well, the Lodge progressed, and we kept paying our debts, until the 6th of February, 1828, when a most serious difference arose among both officers and members, respecting a ballot, which difference threatened the total ruin of the Lodge, destroyed all confidence, disgusted many of its most respectable members, who retired altogether from us; and, had it not been for the determination of a few neither to leave the Lodge nor to allow it to be broken up, the Masonic brotherhood would have been again dispersed, instead of your possessing the splendid

edifice in which we are this evening met—at a cost of upwards of £1500, (not a farthing of which remains unpaid)—(hear)—instead of being able to transmit this handsome building, unencumbered, to our Masonic posterity, as a proud monument of the triumph of perseverance and unanimity. We have also, as you are aware, formed a Benevolent Fund on a firm basis, which has already, in numerous instances, rendered the most important assistance to those whose necessities have required its aid; and I doubt not but that in a short time we shall be in a position to form an Annuity Fund, by which the declining years of the aged and deserving Mason may be freed from the bitter pangs of poverty and distress—(cheers). Instead, I say, of having done all this (and that in the short space of sixteen years, and in spite of the apparently overwhelming difficulties which at first beset us), we should only have erected the shell of a building, at which ignorance and ridicule might point the finger of scorn.

Success, has however, rewarded our endeavors; our numbers have increased until this Lodge has become one of the most numerous on record; and I doubt not, from the courtesy and zeal of its officers, and an apparent determination among its members to be unanimous, that it will continue to increase and prosper,—which, I can assure you, is my most fervent prayer—(applause).

Allow me, Worshipful Master, Officers, and Members, in conclusion, to thank you for this your handsome testimonial, and to assure you that I shall ever look upon it with pride and satisfaction, as a token that my conduct has for so long a period met your approval; and I shall hand it down to my family as the most valuable gift I possess, with a strong injunction that they should keep it to their latest posterity.”—(loud cheers).

The W. MASTER then rose, and addressed P. M. Bro. Stark, the Secretary, in a speech marked by equal fervor, as in the preceding case, in which the services of Bro. Stark were dilated on with deserved eulogium, and he happily observed that it was with feelings of gratitude and respect that the members requested his acceptance of this gold watch; and in presenting it, he could not but be struck with its symbolical application to the character of Bro. Stark. The gold of which it is composed, and the jewels which adorned it very aptly symbolized his intrinsic worth and the brilliancy of his moral virtues; whilst the precision with which its machinery acted may very obviously be compared to the undeviating correctness which characterised his Masonic workings—(cheers.)

The present consisted of a valuable gold watch and appendages, on which was engraved:—

“Presented to Brother J. Stark, P. M., and P. P. G. D. C., by his Masonic Brethren, in grateful testimony of his long and valuable services as Secretary to the Humber Lodge, No. 65, and as a pledge of Fraternal regard.

“4th April, 1843—A. L. 5343.”

Br. Stark rose and replied in an appropriate address.

ROYAL MASONIC BENEVOLENT ANNUITY FUND.—The first annual meeting of the subscribers and friends of the above Institution, established in 1842, for the relief of distressed and infirm Freemasons, was held on the 19th May, at the Freemasons’ Tavern, for the purpose of receiving the report of the committee for the past year, and electing fifteen pensioners on the funds of the charity. The Earl of Zetland, Pro-Grand Master of the Fraternity presided, and among those present were Messrs. B. B. Cabbell, Hall, Lewis, Dobie, Bossy, and several other influential members of the Craft. The noble chairman having opened the meeting, called on the secretary to read the report, in which the committee congratulated the subscribers on the success which had already attended their efforts. The objects of the society were at present but very imperfectly known, but the state of advancement it had attained gave fair promise of the abundance which might be looked for. The committee had confirmed, as eligible, seventeen candidates, one of whom had since died, and fifteen of the applicants would be elected as annuitants of sums, varying from £10 to £30. The financial statement

was of a highly gratifying character. The donations from individuals, Lodges, and Chapters, amounted to £1263 19s.; a donation from the Grand Lodge (annual), £400; from the Grand Chapter, do. £25; annual subscriptions from members, £264 7s. 6d.; and interest on £900 (one half year), £13 2s. 2d.—making a total of £1968 8s. 8d. The disbursements were: purchase of £900 three per cent reduced, £847 2s. 6d.; ditto three per cent consols, £862 5s.; petty disbursements on account of the Institution, £30—leaving a balance in the hands of the bankers of £227 1s. 2d. The report was unanimously adopted, and, in the course of the addresses made, a well merited tribute was paid to the memory of his Royal Highness the Duke of Sussex, late Grand Master of the Brotherhood, and President of the Committee of the Benevolent Fund. The various officers having been re-elected, a ballot was taken, and the first fifteen candidates declared pensions on the funds; after which the meeting adjourned.—*London Morning Chronicle.*

THE ASYLUM FOR WORTHY AGED AND DECAYED FREEMASONS.

The Eighth Anniversary in aid of the funds of this excellent and charitable Institution was celebrated on Wednesday, 21st June, 1843, by a dinner in the Freemasons’ Hall, Great Queen-Street, to which upwards of one hundred gentlemen, consisting of members of the Craft, and “persons not of the Fraternity,” sat down under the able presidency of Brother the Right Hon. the Earl of Aboyne, Provincial Grand Master for Northamptonshire and Hunts.

The stewards were indefatigable in their attentions to the comfort of the guests; and what with the pleasures of the table, the harmony, good feeling, and cordiality which existed, and the musical treat which was afforded by the performances of a strong party of eminent professional persons, who had kindly (and gratuitously) lent their aid on the occasion, a more satisfactory and delightful evening has seldom been passed in the cause of charity, under the roof of the Freemasons’ Hall, than on the occasion of this festival.

A large number of toasts were given and speeches made. We have room only for the following:

BR. CRUCIFIX rose to return thanks. He said, on the part of all who had been connected with his name in the toast which had just been so sincerely proposed and so warmly greeted, as well as upon his own behalf, he begged to return their most grateful acknowledgments—(hear, hear). They did indeed consider it a high honor to be selected as instruments for carrying out the objects of their benevolent Institution—(cheers). He (Dr. Crucifix) was sure that those friends who were associated with him would forgive him, if he said that they were fully entitled to this public mark of the approbation of the company—(cheers); more especially their excellent friend on his right, Bro. Robert Field, who as secretary, had shown such a degree of zeal in the cause, as placed his conduct beyond all possible praise—(loud cheers). He would now proceed to read to them the report of their Committee, which was but short; although brief, however, it was important.

The worthy Brother then read the following

REPORT.

The Committee briefly report that the financial state of the Institution, although but slightly progressive, is still progressive. Many circumstances have tended to prevent a greater augmentation of the funds; the leading cause, however, is attributable to the general depression, which necessarily effects all charitable institutions that depend on voluntary contributions for their support.

The funds of the Asylum amounted to £3685 4s. 4d.

The Brethren, who were annuitants, have received their pensions to the current quarter; and, considering their advanced age and increasing infirmities, are in a state of comparative health.

The Committee beg to express their warmest acknowledgments to the Masonic and popular world, for the liberal aid hitherto bestowed; and they look forward with anxious hope to the time when the more extended and permanent shelter of the Asylum shall enable them to carry into the fullest effect the benevolent aspirations of its faithful supporters.

BRO. CRUCEFIX resumed his remarks. It would seem, he said, that time had passed with lenient hand over the objects of their benevolence, who were spared to enjoy the evening of their life in calmness and tranquility, freed from the bitterness of want—(hear). But since they had last met in that hall, death, who with relentless indifference snatched its victims from the palace and the cottage, had taken from them an aged Brother of illustrious rank, who for thirty years had presided over their Fraternity as Grand Master—(hear, hear). That illustrious person had surrendered to the awful *fiat*. This loss would, however, be more severely felt if they did not thereby learn a lesson in life, teaching them not to mourn unceasingly, but as men who viewed such warnings as the foretypes of eternity, directing them also to perform their allotted task while it was yet day—(hear.)

There was nothing presented to the mind in these events, or in the approach of age, of a cheerless or unhappy nature; on the contrary, disappointments in life lose their severity, and the mind was thus enabled to observe more correctly the false and the true, whether as regarded moral or physical circumstances—(hear.) Even the illusions of the imagination ceased in the contemplation of such occurrences, and the mind of man was brought to a more healthy state—(hear.) As the accredited officer of their institution, it became his duty to solace old age, and he found it had the power to soften and enrich the remainder of life, until as it approached the contemplation of the great change of worlds, it assumed the purity and innocence of childhood, and claimed as its natural and best associates and protectors on this side of the grave, the ardent, the generous, and the young. Youth, therefore, if it had its enjoyments, might feel assured that age had its privileges, and those privileges they were all bound to protect.

He should observe, and with great propriety, that this Institution was protected by the unanimous recommendation of Grand Lodge to the favorable consideration of the Craft—(cheers); and he called upon them to bear in mind that very important and unqualified certificate, in order that they might rescue "the Order," from the reproach of being the only institution which as yet had not contributed its quota towards the number of those great temples which adorned the length and breadth of this mighty empire—(hear)—and he was quite aware that the time had come when all considered that a Freemasons' Asylum ought to exist—(cheers); and there was but little doubt that this Asylum would, by the blessing of the Great Architect, in due time be erected—(renewed cheers). If, as Masons, they did not disclose to the world their "signs and tokens," they ought at least to give some outward and visible proof that those signs and tokens were worthy the seeking a knowledge of from the fact that charity prevailed among them—(loud cheers). Mystery was all very well while necessary to consolidate bodies, but not if it shut out those attributes which it was their chief object to uphold—(hear). He (Dr. Crucefix) was instructed by many friends of the association to reiterate their intentions of carrying out the original objects of this Institution; yes, and to do more—(hear, hear). They considered the time come when all the Masonic charities ought to be united in one indissoluble bond—(loud cheers).

He could not avert to a better proof of the great value and importance of this Masonic Charity, than by stating that a subsidiary one had been successfully commenced; and having adopted their annuity principle, obtained a grant from Grand Lodge of no less a sum than £400 a year!—(cheers). But all honor be to that

which first led the way, awakened the sleepers, and compelled them to do that which ought to have been done centuries ago—(hear). He thought he only expressed the sense of that company when he said, that the friends of the Asylum did not view the other Institution with the slightest feeling of jealousy; on the contrary, they looked with hope and confidence that whenever the time should come that that offspring of their own good wishes would act with them, it would be a period of great and useful results—(cheers.) Hitherto this Institution had depended entirely on voluntary contributions, but they considered that such had been their conduct and character, that whenever they should think it right to prefer a petition to Grand Lodge, that august body would not turn a deaf ear to their prayer—(loud and prolonged cheering).

The worthy Brother then, after an allusion to the ill state of health from which he had been suffering, but was now, happily, much recovered, pledged the dedication of his remaining energies in service of the Asylum—(cheers). He said that when he looked around and saw so many friends, and perceived too that they were delegations of power and influence elsewhere; and when he saw, at the same time, the truly noble Brother who was presiding over them on this occasion, ought he not to hope?—(loud cheers.) He must, however, conclude, but he could not do so without saying there were in the gallery many (ladies) whose hearts had been with them—(cheers). But for such encouragement, indeed, they could not have existed—(cheers.) Man's sufferings and poverty, and misfortune, were shared by woman—(cheers); and they knew, whether man deserved it or not, that woman had the power to shed a blessing even upon poverty itself, this was no fiction, as their treasurer he could testify to the reality—(loud cheers).

Let, then, their watchword be "The Asylum"—(hear, hear)—and an Asylum worthy of Freemasonry would be erected, which should stand the test of future ages—(renewed enthusiastic cheering.) In attempting to effect this object—even should they be met with the fallacy that would sneer at bricks and mortar—let them remember, that not even a hovel can be built without. Let them persevere, then, in the good cause, and sing their "Io Triumphe!" or rather "Hosanna! to the Highest," who would "will" it in good season, and enable them to say,

"This stone is laid, the TEMPLE is begun;
Help, and its walls shall glitter in the sun!"

* * * * *
There, beneath Acacia groves, shall old men walk,
And, calmly waiting death, with angels talk."

The precise amount collected is not stated, but it is said to have considerably exceeded the amount subscribed last year.

SCOTLAND.

GRAND FUNERAL LODGE.

Edinburg, May 8th, 1843. On Monday evening, the Grand Lodge of Scotland held a Funeral Lodge in honor of his late Royal Highness the M. W. Grand Master Mason of England, in compliance with a universally expressed opinion amongst the members of the Craft here that something beyond the ordinary expression of feeling was due to the illustrious departed Prince and Brother. The preparations for this ceremonial were upon a scale at once extensive and magnificent; and the crowded audience, composed of Brethren from all parts, who witnessed the proceedings, testified their gratification on the beauty and solemnity of the scene.

The Grand Master's Throne—the Tribune in front—and the Wardens' places presented a dazzling appearance, though the crimson velvet hangings were partially veiled in black crape. The principal object of attraction, however, appeared to be the "*Chapelle Ardente*," fitted up at the north end of the hall, hung with

black cloth, terminating the long vista by a beautifully executed transparent window, on which were emblazoned, in glowing colors, the arms of the Grand Lodge. In the *Chapelle* was an altar, on which were placed the splendid silver consecration cups, and, arranged in proper order, the gilded working tools, and two figures of vestals, holding incense—jars stood on either side. The white and black fluted pillars and draperies in front were splendidly relieved and lit up by wax lights, placed upon six elegant silver candelabra, supported by white demi-columns, the whole being enlivened by a profusion of banners in every variety of device, furnished by the different Lodges in town, producing altogether a very splendid effect.

The Grand Officers and other Brethren taking a part in the ceremony, met at eight o'clock in the Grand Master's room, and having paid their respects to the W. M., a procession was formed, and the whole moved off to the great hall, the organ playing "the Dead March in Saul."

The Grand Funeral Lodge was then opened in ample form by the M. W. Lord Frederick Fitzclarence, Grand Master on the throne, supported by the Right Honorables Sir James Forrest, Bart. and Lord Glenlyon, Past and Deputy Grand Masters; the Grand Secretary; Sir John Ogilvy, Bart., Grand Deacon; the Acting Grand Chaplain, Rev. Bro. Boyle; Bro. Graham of Leitchtown, P. G. D.; the Grand Bard; the Hon. Bro. Walpole; the Hon. Bro. Jocelyn; Colonel Kinlock, &c. &c. The R. W. Masters of the Lodges Edinburg, Mary's Chapel and Journeymen, acted as Senior and Junior Wardens, in place of Sir David Dundas and Bro. Hamilton of Ninewar.

The oration was pronounced by the Rev. Bro. Boyle, the Acting Grand Chaplain, and was much admired for the elegance of its composition as well as for the depth of feeling displayed in the delivery.

Bro. Gilfillan, the Grand Bard, recited his beautiful ode.

The music comprised some of the most beautiful compositions of Handel, Mozart, Luther, and Calcott, which were admirably performed by Mr. Hamilton on the organ, and Mr. Kenward, who directed the vocal department in the choir.

The perfect order which prevailed throughout the ceremony reflected the greatest credit upon the Grand Committee and Stewards.

The whole of the interior decorations were under the superintendence of Mr. Stevenson, who afforded to the Acting Committee the benefits of his talent as a celebrated *artiste*.

NOVA SCOTIA.

Letter to the Editor from a correspondent in Halifax, N. S., dated Aug. 15, 1843.

"I think that Freemasonry upon the whole is upon the increase in this colony; and that its high and sacred principles are becoming better known, and understood, and *felt*, than they formerly were. The working of some of the private Lodges differs a little; but there exists a greater difference in the degree of solemnity, or otherwise, observable in the conduct of Lodges, while engaged in their "mystic rites"—imposed by the personal example and precepts of the W. Master. I speak now of the Lodges in this city.

I visited one of the most flourishing of these, a few evenings since, and was highly pleased and instructed. I allude to the "Virgin Lodge." It is very numerous and highly respectable; and although there are others here perhaps equally so, I was struck with the peculiarly solemn manner of the W. Master (Brother Charles M. Cleary;) and the excellent order of the members during the evening, was well worthy of imitation. You will understand fully my meaning. A candidate was initiated, and three were passed to the second degree; but the scene was additionally solemn from the circumstance that the *Father* of two of

them was present, and assisted in the ceremonies! He is a worthy and excellent man and a valuable Freemason, of 37 years standing. I shall endeavor to communicate the progress we are making in the Royal Arch Degree, and in the *Black Orders*, when I again have the pleasure to address you."

UNITED STATES.

INDIANA.

We have received a copy of the proceedings of the Grand Lodge of Indiana, had at its annual communication in May last. The Grand Master opened the session with an appropriate and interesting address. We may hereafter find room for a part or the whole of it. The meeting was well attended and an excellent spirit manifested by the delegates. We make the following extracts:

MANUAL LABOR SCHOOL.

The M. W. Gr. Master laid before the Grand Lodge an able and detailed Report, (made at the request of the last Grand Communication,) upon the subject of a manual labor school, to be established by the Grand Lodge for the benefit of the orphans of Masons; which was read, and together with the various documents from subordinate Lodges, expressive of their opinions on that subject, referred to a Grand Committee of the whole.

This subject was subsequently duly considered, and the committee finally reported that they favored the project, were pleased with the plan suggested, but from the limited resources of the Grand Lodge, and the pecuniary embarrassments of the times, they deemed it inexpedient to hazard the fate of so good an object by making any effort for its accomplishment at this time, and asked to be discharged from its further consideration. Which was granted, and the report spread upon the minutes of the Grand Lodge for future reference.

GRAND LODGE OF MICHIGAN.

The committee on foreign communications, in their report, say, that after examining the evidence before them and the opinion of many Grand Lodges, relative to the legitimacy of the G. Lodge of the State of Michigan, are of the belief that the decision of the Convention held at the City of Washington in March, 1842, upon that subject, was correct, namely, "that the Grand Lodge of Michigan is an irregular body, which cannot be recognized by the Fraternity in the United States."

The following resolution was accordingly adopted:

Resolved, That this Grand Lodge approve of the decision of the National Masonic Convention, which was held in Washington City in the month of March, 1842, relative to the Grand Lodge of Michigan, and this Grand Lodge cannot recognize the Grand Lodge of Michigan, as at present constituted, nor any of the subordinate Lodges acting under its authority.

INSTALLATION.

After the election of officers for the ensuing year, agreeably to public notice given, the Grand Lodge repaired to the Methodist Episcopal Church, and in the presence of a large and respectable audience, the installation of its officers took place in an imposing manner.

Bro. John Law acting as Past Grand Master, delivered the charge, most impressively. Bro. Tipton acting as Master of Ceremonies.

After which, the audience and Brethren were addressed by Bro. A. W. Morris, in an appropriate manner, in Defence of Masonry, pursuant to the resolution of the last Grand Annual Communication on that subject.

Bro. RICHARD M. JOHNSON, of Georgetown, Kentucky, a past Grand officer of the Grand Lodge of Kentucky, being present, then addressed the audience in a short but appropriate address, suitable to the occasion, and took his leave in public of the Brethren, amidst the deep feelings he had excited. After which, the procession returned to the Hall.

The Grand Lodge, after three several ballotings, selected Indianapolis, as the place of holding the next Grand Annual Communication.

MISSISSIPPI.

Through some unaccountable accident, or other cause, the proceedings of the Grand Lodge of Mississippi, had at the annual communication in January last, have just come to hand. The most interesting matter contained in them is the following report on the establishment of a seminary for the education of orphan children:

REPORT.

The committee to whom was referred the resolution offered at the last convocation of this G. Lodge, have not had it in their power to give the necessary attention to the subject which its importance demands, and therefore beg to submit the following imperfect report as the result of their reflections rather than the conclusion of a thorough examination.

Our Institution originally was not established for the sole purpose of mutual protection or reciprocal benevolence. Charity, which makes up so much of its utility and excellence, was not the only object of the great founders of our Order. True it is that the obligations of Masonry are in one sense of the term limited, for that benevolence which is universally diffuse is of no more utility than the escaped vapor which when concentrated and directed, propels with unexampled velocity the largest and proudest of our ships, but when abandoned and freely exposed in open air is of no more power than passing mist. Our Institution has often been assailed with the charge of selfishness and reproached because its objects were supposed to be merely mutual or reciprocal charity; the preacher hath said "Charity begins at home," and Masonry never intended it should end there.

The great founders of Masonry knew that by combinations and by allied labor only, could great and important conclusions be arrived at, or indeed could great and important undertakings be accomplished. Living as they did at a time when the human intellect was in its infancy, feeble only from a want of proper knowledge of its power and not from any lack of strength, they saw the only door then open to acquire that knowledge and at once they entered. To them it was given first to explore what had been hidden from all eyes, and in their mystic association was science first cradled. The skill which in after years opened to the gaze of mankind the various systems of the universe and discovered the sun's pathway in heaven, received its first lessons in a Masonic Lodge; there was it fostered and nourished until bursting its swaddling clothes it stood forth in the full vigor of accomplished manhood. The chief end of the association, was not then merely fraternal affection, or that charity which begins at home and expires when passing out over the threshold, but it embraced in its scope that universal benevolence toward all mankind, which, in seeking to make them wiser is sure to make them better. This, it is true, would greatly tend to the advantage of the Order, and if you call this selfishness, 'tis a wise and generous selfishness.

Agnes have elapsed since the glorious work was commenced, the liberal arts and sciences thus originally fostered and cherished have now taken deep root and have spread far and wide. But will it do for us now to abandon this great first principle of our great founders? Operative Masonry has long since been abandoned or at least considered unnecessary for communion in the fraternity, and if now we should deny to the liberal arts and sciences the protection which our Or-

der first gave them, may we not fear that the world may find a verdict of guilty against us upon the charges of idleness and uselessness? They say now that the Order makes no man moral and just, and many are the instances of reproach and shame they can truly point at, as your committee are with regret compelled to admit. You do not teach any knowledge or science in your Lodges which makes men either wiser or better; and the very art which first united your great founders is unknown among you, the sciences which their lives were devoted to promote are abandoned that you may become enervated and enfeebled by devotion to those things that neither give you knowledge or virtue. This is language of daily use, the Mason hears it repeated at every corner of the street; he feels too with mortification, that if it is not true, it is at least a plausible charge.

In other States the Fraternity have felt this and set their shoulders to the wheel. Virginia has now in successful operation a school for education of the orphans of deceased Brethren, high in fame, esteemed as one of the very best Institutions of that ancient and renowned Commonwealth. Tennessee has taken initiatory steps for the establishment of an Orphans' Asylum, and shall the Brothers here in Mississippi, be the last to move forward in so good, so just a cause? Your committee trust that it is only necessary to bring the attention of the Lodge to bear on this subject, and their hopes will be cheered by some definite action.

The report of the Secretary shows us that the financial condition of the Lodge is now in the most flourishing state, and there is nothing now wanting to the consummation of their hopes and wishes, but that the Brothers may look their duty firmly in the face, with the determination not to shrink from it. Last year two of your committee attempted to procure the repeal of a resolution, which in its operation, tended to dissipate the means of the Lodge upon objects which, although good in themselves, tended greatly to diminish the powers of the Lodge and to impair its usefulness. We allude to the *per diem* pay of the members from the Subordinate Lodges in attendance upon this Lodge. It would seem to your committee that all Lodges, if properly managed, would have ample means to pay their representatives, and leave the funds of the Grand Lodge in the hands of its officers that they might have the application of those funds left entirely to the discretion of the Grand Lodge. It did seem to us a mockery, that we should, as members of the Blue Lodge, contribute our money to the Grand Lodge and then call upon them to return to us again that with which we have freely parted. The Grand Lodge, having no regular paying members, depends upon the Subordinate Lodges for the means of contributing to charitable purposes, and indeed for its entire monied power. It was last year the earnest hope of your committee that this *per diem* allowance should be stricken off; and if no more could be done, that much, at least, would be set aside annually as a school fund. It might have been as now, objected that the sum was too small; that is true, but surely that we cannot do all we desire, is a most unwise reason why we should do nothing. All of the great leading objects of Masonry, seem to point out the establishment of a school, as one of the highest and holiest of our duties. How often do we see, and see with regret, the orphan children of deceased Brethren, destitute not only of the ordinary comforts of life, but growing up in ignorance and vice, or left to the capricious benevolence of individuals, without guide or direction, and as they leave off the feeble virtues of infancy, gradually adopting the garb of a vicious manhood, until at length they enter upon the theatre of life, enemies of all virtue, because they have not intelligence to comprehend it. Establish this school, and if we cannot save all, we may save some.

Your committee believe that should this Lodge undertake this, which your committee think, most important establishment, if you will, by your action, give assurance that it is your purpose to do this by free and voluntary contributions, you would, in less than one year from this time, be fully enabled to open a school of high reputation, and where all alike the children of Masons and those not of the Fraternity, might learn lessons of true virtue, and where destitute orphans might find a refuge, not merely from poverty, but from ignorance and vice. We are well assured that should you once put your shoulders to the wheel, should you

call on the Fraternity for assistance in this good cause, that call would be promptly and generously met. It has been suggested by several, that the establishment of a school conducted upon the principles of Princeton Academy, in Kentucky, would here be eminently useful, and could be most cheaply carried out. This establishment is situated in a fertile and flourishing part of the State, and attached to it is a small farm on which the students labor in their hours of recreation; thus, while in other academies the hours of relaxation from study are devoted to idle pastime, there, though equally invigorating with regard to health, their time is usefully employed by being devoted to the production of the necessities of life, and accustoming them to a life of labor, which may in all probability be the future fortune of their lives. On this plan the cost will be but small. In the county of Hinds, Madison, or Warren, some two hundred acres of land, situated in a healthy part of the State, could be purchased for the sum of \$1000, with probably all the buildings at present necessary. A teacher might be employed at \$1000 per annum, and five hundred more, would give a sufficiency of stock on the farm to supply its immediate wants. Your committee have no doubt that all but the salary of the teacher could easily be supplied by subscription—and if we were fortunate in the selection of a teacher, the instruction fees would soon pay his salary and leave in the hands of this Grand Lodge the full amount of \$1000 per annum, to be devoted to the education of the orphan children of deceased Brethren. This plan, however, is one not sufficiently matured by your committee, to permit them to urge its adoption—it is a mere suggestion in a crude shape—the great object of the committee is to prevail on the Lodge to set aside a school fund, and preserve it at all times from any invasion for any other purpose. Your committee believe that there is no more sacred duty imposed upon the Fraternity than the establishment of some Institution of this kind. The annual dues of the Subordinate Lodges will then be felt and seen, and an Institution which has lasted for ages upon ages, and through all time has struggled with calumny and detraction, may, when the tongue of slander is heard, point to her Institution as her defence; and it may too, in all probability, point to some of the children she has raised high in fame and character, ornaments of their country and their generation, as her justification.

In conclusion, your committee would respectfully submit the following resolutions for the consideration of the Lodge.

Resolved, That the per diem allowance paid by this Lodge to the representatives of the Subordinate Lodges shall cease, and that both at this convocation and all future convocations, the Subordinate Lodges shall pay their own representatives.

Resolved, That the sum of ——— be set apart annually as a school fund, which shall not at any time be used for any other purpose.

All of which is respectfully submitted.

W. H. HURST,
B. S. TAPPAN.

The consideration of the report was postponed to the next day, when it was taken up, and the following preamble and resolutions were offered and adopted as a substitute:

"Whereas, it is the opinion of the Grand Lodge that, owing to the pecuniary embarrassments of the country, and the want of sufficient means by the Grand and Subordinate Lodges of this State at this time, it is impracticable to establish any public academy or asylum, as recommended by the committee in their report. And whereas, the importance of the subject presented by the committee, of affording the means of education to the indigent orphans of deceased Masons, is one deserving the highest consideration of all good members of our Order, and to promote which demands the continued attention of the Fraternity—

Be it therefore resolved, That the Grand Lodge earnestly recommend and urge upon the Subordinate Lodges under its jurisdiction, to set apart the amount of ——— per cent. upon the amount of all the receipts of said Lodges, to constitute a fund to be appropriated to the education of indigent orphans, which fund shall not be appropriated to other purposes.

Resolved, That committees be appointed by the Subordinate Lodges whose duty it shall be to seek out and send to the schools such orphans as may be found in the vicinity of the respective Lodges; and that the respective Lodges make annual reports to the Grand Lodge, of the number of orphans so sent to school, the amount expended in their education, and the amount of the funds raised by said Lodges for said purpose.

Resolved, That the Grand Lodge will give all possible aid and assistance to the Subordinate Lodges in carrying out the objects of these resolutions.

On motion of Br. Duffield, the report and substitute were laid upon the table; but were called up, on motion of Br. T. J. Johnston—and on his motion, it was

Resolved, That the report and resolutions of the Select Committee in relation to the establishment of a school for the education of indigent Masonic orphans, together with the substitute offered by Br. Stevens, be submitted to the consideration of the Subordinate Lodges, and that they be requested to instruct their representatives in the next Grand Annual Communication according to their respective opinions on the subject."

The returns for the past year, so far as received, show about two hundred initiates.

NORTH CAROLINA.

We were necessarily compelled by the crowded state of our pages last month, to omit several extracts we had marked in the proceedings of the Grand Lodge of North Carolina. Among them was the report of a select committee to whom was referred a communication from the Rev. Mr. Deems, asking for a donation in aid of the North Carolina Bible Society. The report was unanimously adopted, and is as follows:

To the M. W. Grand Master and Brethren of the Grand Lodge of North Carolina:

The undersigned, a committee appointed to take into consideration the application of the Rev. Mr. Deems, in behalf of the North Carolina Bible Society, have given the subject due consideration. As it is professed by the Fraternity, that the Bible is the Great Light of Masonry, and as the Lodges invariably exhibit that blessed book in all their processions, indicating their reverence for the same, the public might infer that its widest circulation would be an object dear to the heart of every Freemason.

It strikes your committee, that the present is a favorable and providential opportunity for this Lodge to convince the world of the sincerity of Masonic profession in this matter, so clearly indicated in all the workings of Masonry visible to the public eye, and to silence the cavils of the ignorant, in regard to the imputed opposition of Masonry to the Gospel of God.

They, therefore, recommend an appropriation for the object in question. While Masonry assumes a militant attitude against vice in all its forms, she cannot present a more lofty and dignified attitude, than that of becoming a "nursing mother" to the Gospel of the Redeemer; and this she can do, as it appears to your committee, without removing any of the ancient land marks of the Order. The angel is now flying "in the midst of Heaven, having the everlasting Gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people"—let a voice be heard ascending from the altars of Masonry—Amen—so mote it be.

Your committee recommend the adoption of the following Resolution:

Resolved, That the Treasurer be authorized to pay to the Rev. C. M. F. Deems, Fifty Dollars, as a donation from the Grand Lodge of North Carolina, to the North Carolina Bible Society.

T. LORING,
W. A. HARRISON.

Attached to the proceedings is a collection of the regulations and declaratory resolutions, which have from time to time been adopted by the Grand Lodge, since the year 1809. We select the following :

Resolved, That the Grand Lodge feel it a duty they owe to themselves, as well as to the whole Masonic Fraternity, to declare that, while its individual members are left to the free unmolested enjoyment of their sentiments, upon the various subjects connected with religion and politics, and the right to judge of men and their actions, they thereby most solemnly declare, that Masonic bodies have not the right to connect the Institution with the sectarian or party views of either ; that any attempt thereat is a gross innovation upon those principles which, among good and correct Masons, are universally acknowledged, and should be universally practised upon.

Resolved, That the Grand Lodge, do at this time, as they have hitherto done declare to the world, that the object of their association, and motives for continuing therein, are founded upon the principles of Brotherly Love, Relief, and Truth. They disclaim the right of Masons to inflict corporal punishments, and acknowledge no other right to enforce obedience from its members than reprimand, suspension, and expulsion.

NEW HAMPSHIRE.

The annual communication of the Grand Lodge of New Hampshire, was held at Concord, on the 13th and 14th of June last. We gave a brief notice of the proceedings in the July number of the Magazine, and in looking over the official statement as published by the Grand Secretary, we find nothing further to add, except the following valedictory address, by the late Grand Master, R. W. ROBERT SMITH :

BRETHREN:—I cannot consent to take my leave of you,—to lay aside the jewels, the honors, and the authority of official station,—a station attained through your kindness, and retained through your indulgent partialities,—without first tendering you my sincere and grateful acknowledgments for the many honors so undeservedly bestowed, and, I fear, so unworthily sustained.

That in the course of my administration, some things have been omitted which ought to have been done, and that some things have been done, which had been better omitted, is more than probable.

I think, however, I may truly say, in the presence of my Brethren, that all I have attempted, or that I have executed, has been done with an ardent desire to promote the best interests of the Fraternity under this Jurisdiction, and to maintain the exalted character and standing of the Grand Lodge of New Hampshire.

In my address to the Grand Lodge at its last annual communication, I went so fully into the business of the Jurisdiction, that I have thought it best not to bring forward new topics for consideration at the present meeting—well knowing that the business then put in a state of forwardness, would occupy most of the time of the present session. And I preferred also, to leave to my successor, the pleasing duty of not only carrying out such measures as have been started, but of suggesting such others as his experience and talents so ably qualify him to do.

And now Most Worshipful Grand Master, Officers of the Grand Lodge and Brethren:—With a heartfelt gratitude for the honors conferred upon me, and with a devout aspiration to Almighty God for the continued and increasing prosperity of our beloved Institution—that he will be pleased to nourish it with the dew of his divine blessing ; and with an ardent prayer for your united and individual happiness, I take my leave, asking only to be permitted to hold that place in your friendship and affections, which the many manifestations of kindness I have witnessed, induce me to hope I have heretofore enjoyed.

Though no longer officially associated with you, my services, such as they are, will be always subservient to your desires or necessities, so long as health may be continued to me, and the Supreme Grand Master of us all shall see fit to continue my pilgrimage on earth.

Obituary.

DIED, in Stoughton, on the 25th of July last, Br. JOHN H. WALES, Master of Rising Star Lodge, aged 45. He was a worthy member of our Fraternity and ardently attached to its principles. He discharged the duties of a presiding Master in a manner highly creditable to himself and acceptable to the Lodge. By his punctual attendance at all the communications of the Grand Lodge, he performed a duty too often neglected by others, and has left an example of promptitude worthy of imitation. The last time we saw him, he was at the head of his Lodge in the procession to Bunker Hill, on the 17th of June last. On that auspicious day, in the vigor of health, he was with us to exchange congratulations on the bright and cheering prospects every where presented of the returning prosperity of our benevolent Institution. But, "man cometh forth like a flower and is cut down ;"—and thus, suddenly, in the prime of manhood, was our Brother taken from us. Let us cherish his memory and imitate his virtues. Let us sympathize with his afflicted widow and orphan children in their irreparable loss ; and may they and we be consoled in the confident trust that his "immortal spirit has returned to God who gave it."

Our departed Brother, was a member of several other Associations, who attended his funeral, as the last solemn tribute of respect to his memory. The funeral obsequies were performed at the Universalist church in Stoughton, where an appropriate discourse was delivered by the Pastor, Rev. M. B. Ballou.

Died, in Canton, Mass., on the 13th of July last, Br. SIMEON TUCKER, a member of Rising Star Lodge, aged 77.

It is not our intention, at this time, to present an extended obituary notice of Br. Tucker. During a long life he sustained an irreproachable character ; and "as he lived respected, so he died regretted." But our object is briefly to speak of his constancy and fidelity to the Institution when assailed by the anti-masonic faction a few years since, in that section of the country. If we honor the patriots of the Revolution, who fought and conquered the enemies of their country in times which "tried men's souls," in like manner ought we to cherish the memories of those veterans of our Order who, faithful to their principles and obligations, defended it against the ruthless assaults of its adversaries. Of this number was our deceased Brother. His residence was in the county of Norfolk, where the first anti-masonic assembly, ever convened in this Commonwealth, was held. The faction speedily assumed a political form. Anti-masonry was carried into the elections. All officers elected in the county of Norfolk were anti-masonic. In several towns, Freemasons were excluded from the jury boxes. In others, threats and intimidations were resorted to, with the view to induce them to renounce the Order. Under such circumstances of peril and difficulty, the subject of this notice, though often assailed, stood firm and inflexible. He lived to see the faction which persecuted him, utterly prostrated, and its leaders covered with infamy and shame. In justice to the other members of Rising Star Lodge, it should be stated, that they all supported their integrity and honor. No traitor was found in their ranks. Opposition from without had no other effect than to cement more closely their union. None "bowed the knee to Baal."

The funeral of Br. Tucker took place at the Unitarian church in Canton, where appropriate religious services were performed by R. W. and Rev. Br. Benjamin Huntoon.

REGISTER OF OFFICERS.

GRAND LODGE OF NOVA SCOTIA.

AT HALIFAX.

R. W. Alexander Keith, Pro. G. M.
 " James Forman, Jr. D. G. M.
 " R. F. Hare, S. G. W.
 " John Leander Starr, J. G. W.
 V. W. J. T. Twining, D. D., G. Chap.
 " A. G. Blair, G. S.
 " Jno. Richardson, G. T.
 W. R. D. Clark, G. Marshal.
 " Wm. Dean, G. S. B.
 " John Rogers, G. S. D.
 " R. Pyke, G. J. D.
 " George Anderson, sen., G. P.
 " George Anderson, jr., G. Tyler.

ST. JOHN'S PRIORY, HALIFAX.

The Very Noble and Venerable the Honorable Sir John Leander Starr, Grand Prior.
 Sir Robert Douglas Clarke, Sub-Prior.
 Sir John Willis, Marechal.
 Sir William Johns, Hospitaller.
 Sir Henry Charles Darling Twining, Chancellor.
 Sir Alexander Keith, Treasurer.
 Sir John Watson, Secretary.
 Rev. Sir John Thomas Twining, D. D., Chaplain and Instructor.
 Sir George Anderson, Baucennifer, or Bearer of the Black and White Banner.
 Sir John Richardson, Bearer of the Vexillum Belli, or Red Cross Banner.
 Sir William Usher, Chamberlain.
 Sir Stephen Bluney, } Aides-de-Camp.
 Sir James Richardson, }
 Sir John Miles Taylor, Guard.
 Meets monthly.

ROYAL UNION CHAPTER, HALIFAX.

M. E. C. Rev. J. T. Twining, D. D., Z.
 " R. F. Hare, H.
 " Robert D. Clark, J.
 C. A. G. Blair, Sec. and Trea.
 " Henry Twining, C. H.
 " J. Richardson, P. S.
 " W. Rogers, R. A. C.
 " J. B. Tropolett, }
 " Thos. C. Kinnear, } Capts. of the V.
 " J. L. Starr, }
 " J. Matheson, Architect.
 " Geo. Anderson, Sentinel.

Held under a warrant from the M. Ex. G. Chapter of England. Meets at Masons' Hall last Thursday in March, June, Sept. and Dec.

ST. ANDREW'S MARK LODGE, HALIFAX.

George Anderson, Jr., Master.
 B. Jameson, S. G. W.
 Joseph G. Ross, J. G. W.
 Wm. J. Rogers, M. O.
 F. Dorrell, S. O.
 John C. Hobson, J. O.
 John Richardson, Treasurer.
 D. Sutherland, Secretary.
 Meets at Masons' Hall, April 25.

ST. ANDREW'S CHAPTER, HALIFAX.

M. E. John Willis, 1st Prin.
 " Samuel McLearn, 2d Prin.
 " James Grant, 3d Prin.
 E. John T. Edwards, Sen. Scribe.
 " Samuel Bell, Jr. Scribe.
 " William Johns, Treasurer.
 " William T. Paw, Recorder.
 " Peter Lenwire, Ass. Do.
 " William Dean, R. A. C.
 " John Lighterness, P. Sojourner.
 " John Baxter, 1st Ass. P. S.
 " Adam Hunter, 2d Ass. P. S.
 " John M. Taylor, Tyler.

Holding under the Supreme G. R. A. Chap. of Scotland. Meets quarterly at Masons' Hall.

ST. ANDREW'S LODGE, HALIFAX.

John Richardson, Master.
 Meets at Masons' Hall, 1st Tuesday every month.

ST. JOHN'S LODGE, HALIFAX

James Forman, Master.
 Meets at Masons' Hall, 1st Monday every month.

VIRGIN LODGE, HALIFAX.

Charles M. Cleary, Master.
 Meets at Masons' Hall, 4th Monday every month.

ROYAL STANDARD LODGE, HALIFAX—
No. 564.

J. Cumming, Master.
 Meets at Masons' Hall, 2d Tuesday every month.

ROYAL STANDARD LODGE, HALIFAX—
No. 704.

J. Willis, Master.
 Meets at Masons' Hall, 1st Thursday every month.

THISTLE LODGE, HALIFAX.

John Smithers, Master.
 Meet at St. Andrew's Hall, 2d Thursday every month.

MERIDIAN LODGE, NEWTON, L. F. MASS.

Ezra Nichols, Master.
 Elisha Lyon, S. W.
 Joseph Foster, J. W.
 Nath'l Wales, Trea.
 Israel Whitney, Sec.
 Rev. Alfred Baur, Chaplain.
 Charles Rice, S. D.
 William Mills, J. D.
 Charles Cram, Tyler.

GRAND LODGE, FLORIDA.

M. W. Jesse Coe, G. Master.
 R. W. John B. Taylor, D. G. M.
 " E. D. Crosland, S. G. W.
 " R. A. Shine, J. G. W.
 W. Thomas Hayward, G. Treas.
 " Thomas Brown, G. Sec.
 " Geo. C. S. Johnson, G. Chaplain.
 " Alex. J. Fisher, G. Lecturer.
 " Henry H. Berry, S. G. D.
 " J. B. Hays, J. G. D.
 " R. W. White, } G. Marshals.
 " A. K. Allison, }
 " J. Ferguson, }
 " Christopher Fletcher, } G. Stewards.
 Br. John B. de Corse, Tyler.

GRAND LODGE, ARKANSAS.

M. W. Alden Sprague, G. M.
 R. W. John W. Sketo, D. G. M.
 " William Gilchrist, G. Lecturer.
 " Samuel Mitchell, G. S. W.
 " Augustus M. Ward, G. J. W.
 " Richard C. Byrd, G. Treas.
 " John Morris, G. Sec.
 " Thomas S. Reynolds, G. Marshal.
 " Rev. William W. Stevenson, G. Chap.
 " James H. Stirman, G. S. D.
 " Reuben T. Redman, G. J. D.
 " John B. Costa, G. S. B.
 " Nicholas Jacobs, } G. Stewards.
 " William A. McLain, }
 " Matthew T. Logan, G. Pursu.
 " James H. Ellison, G. Tyler.

GRAND CHAPTER, VIRGINIA.

M. E. Charles A. Grice, G. High Priest.
 " William A. Patteson, G. K.
 " John R. Purdie, G. S.
 E. John Dove, G. Sec.
 " William Mitchell, Jr. G. Trea.
 " German B. Gill, G. Captain of Host.
 " Morgan Nelson, G. P. Sojourner.
 " James Johnson, G. R. A. Captain.
 " Frederick L. B. Shaver, G. Chaplain.
 " Joseph Carlton, }
 " James Evans, } G. M. of V.
 " Edward H. Gill, }
 " Jesse Read, G. Marshal.
 " Emanuel Semon, G. Steward & Tyler.

WORCESTER COUNTY ENCAMPMENT,
SUTTON, MASS.

Sir James Esterbrook, M. E. G. C.
 Sir Jonas L. Sibley, G.
 Sir Lewis Thayer, C. G.
 Sir David Holman, P.
 Sir Asa Woodbury, S. W.
 Sir David Davis, J. W.
 Sir Arts. G. Metcalf, T.
 Sir Daniel Tenney, R.
 Sir Cheney Hatch, S. B.
 Sir Arts. Dryden, S. B.
 Sir Geo. Willard, W.
 Sir Oliver Clapp, }
 Sir Luke Prentice, } Guards.
 Sir John Taylor, }

GRAND LODGE, MISSISSIPPI.

M. W. George A. Wilson, G. M.
 R. W. Samuel Cotton, D. G. M.
 " James A. Stevens, G. S. W.
 " Hamilton Cooper, J. G. W.
 " Thomas S. Cropper, G. Chaplain.
 " Azel B. Bacon, G. Orator.
 " Thomas Rose, G. Treas.
 " William P. Mellen, G. Sec'y.
 " William C. Chamberlain, G. S. D.
 " Pitt Thomas, G. J. D.

GRAND LODGE, RHODE ISLAND AND PROVIDENCE PLANTATIONS.

M. W. Moses Richardson, G. Master.
 R. W. James Salisbury, D. G. M.
 " Alvin Jenks, G. S. W.
 " William Field, G. J. W.
 W. Henry Holden, G. T.
 " James Hutchinson, G. S.
 " George W. Marsh, G. S. D.
 " Edwin Howland, G. J. D.
 " Rev. George Taft, G. Chaplain.
 " John B. Read, G. Marshal.
 " Hollis K. Jenks, G. S. B.
 " William Trescott, G. Tyler.

SUTTON R. A. CHAPTER, SUTTON, MASS.

Jonas L. Sibley, High Priest.
 Caleb Chase, King.
 Simon Tenney, Scribe.
 Simon Dudley, Treasurer.
 Daniel Tenney, Sec'y.
 Asa Woodbury, R. A. C.
 Daniel G. Livermore, C. Host.
 John W. Whipple, P. S.
 Jotham Gale, }
 Pliny Slocumb, } M. of V.
 Linus Tenney, }
 Ithran Harris, } Stewards.
 Simon Bancroft, }
 Reuben Barton, Tyler.

OLIVE BRANCH LODGE, SUTTON, MASS.

Caleb Chase, Master.
 Asa Woodbury, S. W.
 Jotham Gale, J. W.
 D. S. C. H. Smith, Treasurer.
 Daniel Tenney, Secretary.
 John W. Whipple, S. D.
 Linus Tenney, J. D.
 J. Harris, }
 A. G. Metcalf, } Stewards.
 Simon Bancroft, Tyler.

ST. PAUL'S LODGE, GROTON, MASS.

Luther S. Bancroft, Master.
 Emery Barnard, S. W.
 Daniel Shattuck, J. W.
 Jonathan Loring, Treasurer.
 Dexter Blanchard, Secretary.
 Daniel Lawrence, S. D.
 James Lakin, J. D.
 Samuel Smith, Marshal.
 George Brigham, }
 Asa B. Cobleigh, } Stewards.
 Ebenezer Sawtell, Tyler.

MASONIC CHIT CHAT.

THE TRESTLE-BOARD.—For the information of such of our Brethren as may not precisely understand the character of the forth coming work, under this title, we would remark, that it is designed to be a manual or text book, and will contain the illustrations usually found in such works, without, we trust, the usual quantity of irrelevant matter. The illustrations will embrace the Lodges, Chapters, (including the Order of High Priesthood,) Councils, and Encampments, with the forms of Installation, and other ceremonies. The whole will be embellished with three fine *Steel Engravings*, original designs, representing the three *carpets*, or *floorings*, belonging to the first three *degrees*,—printed in the octavo form and neatly bound in French cambric. We shall probably be able to fix the price in our next number.

We have received a well written communication from Jackson, Ten., "on the essentials of religion," which it would afford us great pleasure to publish, could we do it consistently with the character of our work. The question discussed is a sectarian one; and with all such we must decline having anything to do. We believe the views advanced by our correspondent to be correct, but there are thousands of professing christians in this, and probably in his own section of the country, who as sincerely believe them to be erroneous. Who is right?—is the question. We cannot consent to enlist in the controversy. We should be pleased to hear from our correspondent in a less objectionable form.

Extract of a letter dated Saint Charles, Mo. Aug. 8, 1843.

"I rejoice that the great festal day of St. John, has been much more generally observed this year by public celebrations, than ever before, to my knowledge. This is a clear and indubitable proof of the rising glory of our beloved Institution.

"The day was publicly celebrated in St. Charles, by Hiram Lodge, No. 23, previous to my return, and the oration by Companion Rev. J. H. Fielding, President of St. Charles College, is said to have been one of unusual interest. Strong measures have been adopted to get up an anti-masonic excitement here, but they seem to have died in the hands of their authors, and our banners are broadly unfurled."

The excellent Address forwarded from Portsmouth, Ohio, shall be attended to at our earliest convenience.

A correspondent, under date of Lynchburg, Va. writes as follows:—

"The Institution is prospering here; we are purging it of unworthy members, and obtaining many good ones, and I hope to see it as it was in the days of Washington, cherished and sustained by the wise, the virtuous, and patriotic."

A rather interesting incident occurred in the Grand Orient at Paris, in Sept. last. The Grand Registrar, of the Grand Lodge of England, Br. T. H. Hall, was on a visit to that city, and was received in the Grand Orient with the honors due to his rank. On the conclusion of the sitting, the Ven. F. Bassin claimed the privilege of addressing the English visitor, and of expressing to him the grateful sense he must ever entertain of the benefits which, as a Mason, he had received in England, when, as a prisoner of war, he should, but for his position as a Brother, of course, have had to sustain many privations; he with other Masons made their case known to a superior officer, and to the honor of that friend and Brother, every kindness was shown—and by him the grand and sublime principles of Masonry were most nobly illustrated.

The Grand Lodge of England has voted £1000 towards a Monument to the memory of their illustrious and highly talented Grand Master, the late Duke of Sussex.

Now that our friend and correspondent at Memphis, Ten., has fought the fight of his faith, and come off victoriously,—a boon richly deserved and fairly won,—we trust he will turn his attention hitherward. The second number of the "drafts," we presume, has not yet been written.

We present our readers with a very fine address this month,—the author of which we commend not more for his good sense than his brevity. We also give a large quantity of foreign and other intelligence, all of which will be found interesting.

We would again remind our agents and others that the present volume will close with the next number, and we beg at the same time to urge upon them the necessity of a prompt settlement of their accounts with the subscribers.

In answer to frequent inquiries, we beg leave to say, that we have a few complete sets of the *present* volume on hand, with which we can supply new subscribers; but we have *none* of the *first* volume, which we can well spare.

Our correspondent, at Murfreesboro, is informed that the first volume of the Magazine was forwarded to Norfolk, by the sch. Wave, Capt. Rogers, on the 1st of Aug.

THE

FREEMASONS' MONTHLY MAGAZINE.

Vol. II.]

BOSTON, OCTOBER 1, 1843.

[No. 12.]

ON THE EARLY HISTORY OF MASONRY IN ENGLAND.

THE first Grand Lodge of England was formed at York, A. D. 927,* and there was, until the year 1813, a Grand Lodge of Masons in that

*This Grand Lodge was formed by virtue of a charter granted by King Athelstane to his brother Edwin, who, say the old records, "summoned all the Masons in the realm to meet him in a congregation at York, who came and composed a General Lodge, of which he was Grand Master; and having brought with them all the writings and records extant, some in Greek, some in Latin, some in French, and other languages, from the contents thereof that assembly did frame the Constitution and Charges of an English Lodge; made a law to preserve and observe the same in all time coming, and ordained good pay for working Masons," &c. Hence our present Book of Ancient Constitutions.

It was usual for the "working Masons," at this period, to put some *mark* or *sign*, peculiar to themselves, as a sort of stamp, or instead of a monogram, (like the painter's,) upon those stones which they had cut or hewn for public buildings, as palaces, castles, and especially churches of the Gothic style. This practice was particularly common among the German Masons of the fourteenth and fifteenth centuries, as has been ascertained by frequent examinations of the ancient Gothic churches in that country. These *marks* are also found in the famous cathedrals of Strasburg and Rheims, and in a single instance, at Notre Dame, in Paris—one of the most splendid monuments of Gothic architecture in France. Similar marks are likewise to be seen at St Dunstan's-in-the-East, at London; but they are of a more recent date, that edifice having been built by Sir Christopher Wren, who at the time was Grand Master of Masons in England.

About fifteen years back the tower and south side of that ancient Gothic structure, the church of St Mary's, at Shrewsbury, underwent a thorough repair; the circular arches which divided the side isles from the transepts, and which for very many years had been disfigured by a superabundant application of mortar, from the hands of some tasteless plasterer, have been scraped and cleaned so as to exhibit the fine Norman arches in nearly their original beauty; and, adds the editor of the *Salopian Journal*, "it may, perhaps, be worthy of remark, as well as interesting to some antiquarian and Masonic readers to be informed, that in clearing the plaster from the arches above noticed, the *distinguishing marks* of several of the *operative Masons*, who were employed in working the stones of which these arches are composed, have been discovered; and it is a singular fact, that some of these *marks* though used many centuries ago, are similar to those used by the *Masons* of the present day."

Hulbert's Phillips' History of Shrewsbury says, that this church was founded by King Edgar, but in what year is not known. A note to this remark, supposes that the foundation

city who traced their origin to that period. The city of York, therefore, justly claims to be the original seat of Masonic government in England; and we find that the presiding officer of the York Grand Lodge continued to exercise exclusive jurisdiction over the Fraternity in the country, until the year 1567, when Sir Thomas Gresham, the munificent donor of the Royal Exchange to the city of London, was appointed Grand Master for the Southern part of the kingdom. It is to be observed, however, that no other Grand Lodge was instituted until the accession of George I. At that time, in consequence of the age and infirmities of Sir Christopher Wren, the celebrated Architect, then Grand Master, Masonry in the South of England, had fallen into decay; the number of the Lodges had decreased, and "the annual festivals were entirely neglected." The Masons in London and its environs, therefore, resolved to organize themselves under a new Grand Master, and to revive the communications and annual festivals of the Society. With this view, the four surviving Lodges, with "some other old Brethren," met at the Apple Tree Tavern, in 1717, "and, having voted the oldest Master Mason then present, into the chair, constituted themselves a Grand Lodge pro tempore, in due form." It was then resolved to "revive the quarterly communications of the Fraternity, and to hold the next annual assembly and feast on the 24th of June, at the Goose and Gridiron Tavern, (in compliment to the oldest Lodge, which then met there,) for the purpose of electing a Grand Master. Accordingly, on St. John the Baptist's day, 1717, the assembly and feast were held at that house, when the oldest Master Mason, (the Master of a Lodge,) having taken the chair, a list of proper candidates for the office of Grand Master was produced, and the names being separately proposed, the Brethren, by a great majority of votes, elected Mr Anthony Sayer, Grand Master of Masons for the ensuing year. He was forthwith invested by the said oldest Master; installed by the Master of the oldest Lodge, and duly congratulated by the assembly."

Previously to this period, a sufficient number of Masons, assembled, were empowered to practice the rites of Masonry, without warrant of constitution. The privilege was inherent in the aggregated individuals. But

was laid before the time of Edgar. Ancient Masonic history informs us, that, during the reign of this Prince, in 960, the Fraternity were reorganized by St Dunstan, "under whose auspices they were employed on some pious structures." The correspondent of the Review points out to the editor, the source from which he may obtain more precise information in relation to this interesting discovery; of which, it is not to be presumed, he will fail to avail himself. Fac simile impressions of the *marks*, or monograms—those found in Germany and France, as well as in England,—would be incomparably interesting to the Masonic community; and hardly less so to the antiquary, whether within or out of the pale of the Fraternity.

at the above organization, the following regulation was proposed and adopted, to wit:

"That the privilege of assembling as Masons, which has been hitherto unlimited, shall be vested in certain Lodges or Assemblies of Masons, convened in certain places: and that every Lodge to be hereafter convened, except the four old Lodges at this time existing, shall be legally authorised to act by a warrant from the Grand Master for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication; and without such warrant no Lodge shall be hereafter deemed regular or constitutional."

It does not appear that the revival of Masonry in the South of England, interfered with, or in any manner interrupted the proceedings of the Fraternity in the North. For a series of years the most perfect harmony subsisted between the two Grand Lodges; and private Lodges flourished in both parts of the kingdom, under their separate jurisdiction. "The only distinction," says Mr Preston, "which the Grand Lodge in the North appears to have retained, after the revival of Masonry in the South, is in the title which they claim, being that of '*The Grand Lodge of ALL England*;' while the Grand Lodge in the South passes under the denomination of '*The Grand Lodge of England*.'" It is to be regretted that any subsequent events should have occurred to interrupt this harmony. Yet such was the fact. It seems that a few Masons at York, having for some trivial cause seceded from their ancient Lodge, applied to the Grand Lodge at London, for a warrant of constitution. The petition was injudiciously granted, and the petitioners were permitted to open a new Lodge in the city of York itself. This act justly offended the Grand Lodge of York, and occasioned a breach which it required many years to repair.

About this time also, some innovations upon the ancient customs of the Craft, were made by the Grand Lodge of England, which gave offence to several of the old London Masons, and occasioned their secession from its authority.* Assuming to act under the York Constitution, the seceders formed a Lodge and appropriated to themselves the appellation of *Ancient York Masons*, while they designated those connected with the Grand Lodge of England, as *Modern Masons*. This was the origin of these phrases.

Notwithstanding these disputes of jurisdiction, Masonry continued to flourish, and the Lodges increased in every part of the kingdom. During the first sixteen years after the organization of the Grand Lodge at London, that is, from 1717 to 1733, Charters were granted for the hold-

*In the year 1739.

ing of Lodges in North Wales, Madrid, Bengal, Lower Saxony, at the Hague, in Russia, Spain, at Gibraltar, and in French Flanders. And, in the same period, the Dukes of Montagu, Wharton, Buccleugh, Richmond, and Norfolk; and the Lords Paisley, (afterwards Earl of Abercorn,) Coleraine, Kingston and Lovel; the Lord Viscount Montagu; and the Earl of Inchiquin, presided in succession as Grand Masters.*

During this period, the "Gothic Constitutions, old charges and general regulations" of the Order, were revised, arranged, and published under the title of the "Book of Ancient Masonic Constitutions." In these old charges the duties and obligations of Masons are clearly and fully defined:—"The Mason is bound to obey the laws of morality; and if he understands the principles of the Society, he will be neither an Atheist nor a profligate. Though the Masons of ancient times were obliged to profess the religion of their country, whatever that might be, it is considered now more beneficial to bind them to that religion alone in which all men agree, and to leave to each his peculiar opinions. They are to be men of probity and honor, whatever may be their difference in name or in opinion. By these means Masonry becomes the central point of union and friendship among persons who without it would live in continued separation. The Mason is to be a peaceable subject or citizen, and

* Grand Masters in England from A. D. 924 to 1725. This list was compiled by Dr Anderson, by order of the Grand Lodge at London, in 1735.

Prince Edwin,	924	Earl of Huntington,	1599
St. Dunstan,	960	King James I.	1603
Lesfrick, Earl of Coventry,	1045	UNDER WHOM WERE,	
Gundulph, Bishop of Rochester, }	1070	Inigo Jones,	1603
Roger de Montgomery,		Earl of Pembroke,	1618
Gilbert de Clare, Marquis of Pembroke,	1150	King Charles I.	1625
Peter de Colechurch,	1209	UNDER WHOM WERE,	
Bishop of Winchester,	1215	Earl of Pembroke,	1625
Archbishop of York,	1273	Earl of Danby,	1630
Earl of Gloucester,	1280	Earl of Arundel,	1630
Ralph, Lord of Mount Hermer,	1300	Earl of Bedford,	1635
Bishop of Exeter,	1320	Inigo Jones,	1636
John de Spoulee, Master of the Ghiblim,	1350	King Charles II.	1660
Bishop of Winchester,	1357	UNDER WHOM WERE,	
Robert a Barnham,	1375	Earl of St. Albans,	1660
Henry Yevele,	1375	Earl of Rivers,	1666
Langham, Abbot of Westminster,	1376	Duke of Buckingham,	1674
Earl of Sarry,	1400	Earl of Arlington,	1679
Chicheley, Archbishop of Canterbury,	1420	Sir Christopher Wren,	1685
King Henry VI.	1446	King William III.	1693
Wanefleet, Bishop of Winchester,	1446	UNDER WHOM WERE,	
Beauchamp, Bishop of Sarum,	1471	Duke of Richmond,	1695
King Henry VII.	1500	Sir Christopher Wren,	1698
Cardinal Wolsey,	1509	Anthony Sayer, Esq.	1718
Thos. Cromwell, Earl of Essex,	1530	George Payne, Esq.	1718
Lord Audley,	1540	Dr Desaguliers,	1719
Duke of Somerset,	1547	Duke of Montague,	1721
Bishop of Winchester,	1552	Duke of Wharton,	1723
Sir Thomas Sackville,	1561	Duke of Buccleugh,	1723
Earl of Bedford,	1567	Duke of Richmond,	1724
Sir Thomas Gresham,	1570	Earl of Abercorn,	1725
Earl of Evingham,	1576		

never to allow himself to be involved in riots or conspiracies against the public peace and the welfare of the nation. No private hatred or feud shall be carried to the threshold of the Lodge; still less political or religious disputes, as the Masons in this capacity are only of the above named general religion."

These are the genuine principles of Freemasonry, as contained in our ancient charges,—as they were published to the world by the Grand Lodge of England in 1717,—as they existed in the time of Athelstane, *nine hundred and seventeen years ago*,—and as they exist *now*, in volumes known to be used as text books in all the Lodges of our country.

Masonry inculcates no enmity to Kings and Popes, as such;—and prescribes no particular political nor religious creed to the Brotherhood. Such a practice would be utterly incompatible with the universality of the Order. Yet she is not altogether indifferent upon these points. She has her politics and her religion; but not the politics of a party nor country—not the religion of a priest nor sect. Her theology is founded on the great fundamental truths of natural religion. Her political creed maintains the natural equality of mankind,—admits of no rank except the precedence due to merit, and sanctions no aristocracy except the unobtrusive nobility of virtue. Such are the sole political and religious features of our Institution; terrible only to tyrants and bigots,—the most dreaded scourges of humanity.

FEMALE MASONS.

HALF a century ago there were two Masonic Lodges, composed of females, in Paris, which are thus described by an English traveller:

"They were called by the pretty, and we presume, appropriate appellations of Candour and Fidelity. Says our author, 'we attended one of these—of which the Duchess of Bourbon is grand-mistress—some years ago, at the reception of a sister; and were highly pleased to find the utmost dignity and decorum prevail; a most splendid assemblage of Brothers and Sisters, of rank and fashion, attended the ceremony, which was awful, solemn, and impressive: the decorations of the apartments, which are situated in a large building, appropriated solely to this purpose, were extremely brilliant. Eloquent and suitable orations were delivered on the occasion; and when the serious business of the Lodge was over, a play, a supper, and a ball, terminated the amusements of the night.'"

These were the "Loges D'Adoption," noticed in the Magazine, vol. i. p. 208.

THE MASON'S BURIAL PLACE.

R. W. BR. MOORE,—On a recent visit to Savannah, I called on our venerable Br. John Hunter, the Deputy Grand Master of the Grand Lodge of Georgia. He has long been devoted to Masonry, and is considered as one of the Fathers in the Order. Br. Hunter informed me that he attended the festival of St. John at Macon, on the 24th June last. While there he was invited to ride with a distinguished Brother, who drove out to the new Cemetery for the repose of the dead. On alighting and entering the gate, he observed an enclosure of considerable size, which attracted his attention. It is an *oblong square*, surrounded with a brick wall, two feet in height, with a white paling fence resting thereon. The enclosure has been graded, the walks cross each other at *right angles*, and the whole planted with cedar trees, whose evergreen boughs overshadow it. A conversation took place between the Brothers on viewing it as follows:

Question. "Is that private property?" *Ans.* Yes!

Q. Some wealthy family must have purchased and laid it out in a beautiful manner. Is the family numerous? *Ans.* O yes, it is very large and ancient.

Q. Has it a name? *Ans.* Yes.

Q. What is it? *Ans.* Freemason.

Q. And does this belong to the Freemasons? *Ans.* Yes. Macon Lodge purchased the ground and prepared it exclusively for the resting place of transient Brethren of the great family, should any such die here."

And that is a burial place for the stranger, who may die away from his home and his kindred, yet among *true and faithful* Brothers: as they enter that sacred spot with the mortal remains of one who has bid adieu to the terrestrial Lodge, they'll raise the solemn dirge—

"Here another guest we bring!
Seraphs of celestial wing,
To our funeral altar come,
Waft a friend and Brother home.
For beyond the grave there lie
Brighter mansions in the sky;
Where, enthron'd, the Deity
Gives man immortality."

And as they consign the Brother to the silent grave, and deposit the emblem of immortality, they will do it in the hope, that the Grand Master Supreme will *raise* him in glory to behold the beauty, and enjoy the blessings of that "house not made with hands, eternal in the heavens,"—yea, that at the word of the great I AM, he shall

"Burst the mortal chain,
And o'er death the victory gain."

That is a solemn spot, consecrated and set apart as a Masonic sepulchre,—its tenants shall be Brethren from afar—strangers of the "Mystic tie," who, away from family and home, yield up their spirits to God. There, in that newly grown city shall they find Brothers who will watch and pray in their sickness, and who will not forsake them, when the angel of death comes and severs the cord of life; but bear them to the Mason's tomb, where the evergreen shall wave over their bodies, while they sleep in death. How affecting the thought—the Brother, though a stranger, shall there find a home,—a resting place from the labors and tumults of life. He shall be buried by his Brethren, and the *place* of his *burial*, shall tell that he was one of the great Masonic Family. The members of Macon Lodge may well point to this monument of their fraternal good will, and say to their Brethren in other cities—Behold, we have given you an example.

Charleston, S. C. Aug., 1843.

A. C.

INVOCATION HYMN.

Lord bless the Brethren who rejoice,
With timely aid the heart to cheer,
Who hear the hapless orphan's voice
And dry the mourning widow's tear.

Uphold all those who thus unite,
Assist them in their solemn trust,
To gladden sorrow's cheerless night,
And raise the mourner from the dust.

Protect each Brother on his way,
Who travels now by sea or land;
Be thou his guardian night and day,
And guide him by thy faithful hand.

On thee, oh God, we all depend;
In thee exist, and live, and move;
Do thou our righteous cause defend,
For thou art goodness, peace, and love.

Oh! make our fellowship complete
By turning every heart to thee;
That at thy right hand we all may meet,
United for eternity.

THE WARNING.

AN IRISH TALE OF THE YEAR 1817.

BY A. U. Y. OF LONDON.*

"Or why upon this blasted heath you stop our way with such prophetic greeting."—*Macbeth*.

"As you value your life, take heed of what I tell you—hasten from this doomed part of the country, or death will be your fate!" "Why do you address me thus?" I replied to the speaker,—a middle aged Irishman, who, although poorly clad, appeared to be above the general cast of the lower orders, not only in look but in manners. "I cannot—I dare not tell you," answered he, "it is enough for you to receive my warning and to act upon it, without you wish to seek the inevitable result I tell you of."

It was in the year 1817, that I received the above prophetic warning, and in which the dreadful occurrences which I shall hereafter relate, took place. I was at this time a visitor at the house of Mr Waugh, a magistrate of the county of Waterford, a gentleman, who, having amassed a considerable fortune in trade, retired to private life upon an estate which he purchased at the time the property of the late Earl of * * * * was disposed of by order of the Court of Chancery. The mansion was very beautifully situated; nothing could be finer than the immediate surrounding scenery, and if it were not from the circumstance that at no very great distance there existed a little colony of mud huts, with their poor and discontented inhabitants, it might have been fairly termed a little paradise. The family of Mr Waugh consisted of his good lady, his son Alfred, who had been my attached fellow student at Winchester, and their lovely daughter Phœbe, who at this period was emerging from a child into womanhood. I had resided there for nearly a month, and may safely aver, that at no time of my life had I before passed so pleasant a period. Alfred Waugh and myself were inseparable, and being left in perfect confidence that we should not pass the bounds of decorum and prudence, we fully entered into the many gaities that presented themselves in the neighborhood. At this period, however, Mr Waugh, senior, was unfortunately called upon in several instances, to act upon the magisterial authority with which he was invested. That never failing subject of hate and desperation, the gathering of tithes, was the question; and the murderous cry of "Death to the man who enforces the penalties," was loudly and openly expressed. Nothing daunted by these open threats, Mr Waugh performed his painful duty without a moment's hesitation. He was blessed with a determined mind, and never shrank from performing that which he had sworn to execute: it is too often the case that men generally are weak minded, inefficient, and yielding, when the performance of duty is painful. Putting aside his being a magistrate, he was respected—nay, beloved by his immediate dependants; as a landlord, he protected and assisted his tenants, not only with advice but with every feeling of generosity, whenever he saw it necessary to be practised. In two particular instances, in which he had been called upon to act, the parties being stripped of their little all, brought on principally by their own improper factions and violent declamation, swore they would make the whole of the parties rue for the treatment that had been shown them; and the two men in question, Patrick Weguelin, a heavy cold-blooded villain, and Patrick O'Brien, or, as he was generally termed, "Paddy the Vagabond," with their families, retired from the village, nobody knew where, at least so it was stated, and the supposition therefore was, that they had departed for England, for the purpose of procuring employment, both being bricklayers.

It happened that I, being a Freemason, made in the Lodge of Economy, held at Winchester, was invited to dine at the Leinster Lodge, which was held at the sign of the St. Patrick's Arms, about four miles from Mr Waugh's. I had never been able to induce my friend Alfred to become a member of the Fraternity,

*Originally published in the Quarterly Review.

upon two grounds; the first, scruples of conscience, without, however, any good foundation; and the other, and the principal one, I believe was, the impression that his father disapproved of the several other secret societies which then and now agitate the minds of the followers of the different sects. It was useless for me to inform him, that Masonry was not formed for party purposes, and that, on the contrary, our system embraced all parties, provided they were good men, upright in principle, and faithful to the laws of their country. No, it would not do, and so I gave up what at one time I much desired. I was received by the members of the Lodge with that open hearty welcome which always distinguishes the reception of a travelling Brother. I was at home in a moment, and the conviviality which was displayed made the hours I stopped, short indeed. I left the party as early as ten o'clock, as I had promised to be home, so as not to disturb that regularity which was strictly kept up in Mr Waugh's establishment. It was a beautiful moonlight night, and in consequence of that circumstance I walked home.

I had arrived within a few minutes walk of it, when I found myself followed, and I may say almost pursued by a man, who gained fast upon me, in spite of my walking at the quickest pace. At last he reached me, when he at once exclaimed, "It's a fine night your honor." "Yes, it is," I replied, pausing for a moment, and looking at him with a scrutinizing glance from head to foot; but there was nothing directly in his appearance to raise an alarm, neither did I really feel any; for in spite of their poverty, you seldom hear of petty robberies being committed in Ireland on the highway. "By the powers, Sir," quoth he, "I intend you no harm, but will you pardon me for asking you whether you lie up at Mr Waugh's house?" "Yes, my good friend, I do," replied I, "but why do you ask me the question? What can you have to do with me?" "A mighty deal more than you think of, and it is well for you that I am interested on your behalf." I could not help smiling at this reply. "My behalf!" cried I, "I am not an Irishman, I am only a visitor at Mr Waugh's; I can render you no service, and therefore why should you interest yourself in my favor as you state?" "The reason," answered he, in a sedate and solemn tone, "must be unexplained; I cannot, I dare not touch upon it." And then, in conclusion, he added the prophetic warning at the beginning of this tale.

Without any more words passing between us he departed, and I proceeded to the house. I did not mention a word of what had passed that night, but in the morning I related it to both father and son. They both considered it strange and unaccountable, neither could they at all guess who my informant could be; at the same time they thought it necessary to use every precaution that worldly wisdom could suggest, to guard the approaches to the house. Mr Waugh's household servants consisted of a butler, an Englishman, who had been in his service for many years, two men servants, both Irish, and four female servants.

On the following day we dined together at five o'clock, and it being in the month of October, the house was, properly speaking, duly closed up, as no visitors were ever expected after daylight had passed away. At seven o'clock the butler came into the library, where we had retired to take our wine, and informed his master that he wished to speak to him for a minute privately. This strange and unprecedented request naturally struck our attention, and drew the eyes of us all to his countenance, which apparently was agitated. "Why, what's the matter, John," exclaimed Mr Waugh, "what do you want with me?" "Nothing very particular, Sir, but I cannot speak before my mistress and my young lady." "Oh, is that all," answered his master coolly, "then pray take a light into the next room, and I will there hear your mighty secret." This was no sooner said than done, and Mr Waugh retired. We were none of us, I believe, easy at the circumstance; at any rate, the ladies were alarmed, and this feeling was much increased when Mr Waugh returned, which he did in a few minutes, and requested them in a positive tone of voice to retire to their bed-room. They knew from his particular manner that questions would offend him and would be useless, and therefore they took him at his word and retired. "My dear boys," said Mr Waugh, "there is perhaps no real cause for us to be alarmed, but a strange cir-

cumstance has occurred, which requires us not only to be cautious but prepared, in case of the painful necessity. It appears from my butler's statement, that he has observed Phelim, the servant, to be absent from the house for several evenings past, and in obedience to my strict instructions, he informed him that it must not be done, or he must leave my service. He apparently agreed to behave with more caution for the future, but this evening he departed immediately after our dinner was over, in a clandestine manner, by getting through a window at the end of the billiard room, and which he has left partly open, so as to prevent the springs from acting. In addition to this, the butler has searched his bed-room, and finds that the whole of his clothes are gone. You may both say that there is nothing in this to raise any serious apprehension; but the butler tells me, that he knows this man to be a sworn associate of that Patrick Weguelin, who was the leader of the disaffected peasantry of the country around."

"On the contrary, Sir," said I, "there is too much reason for us to be awake to danger; recollect the warning I received so unaccountably the other night; it would almost appear that Providence had especially forewarned us of what may follow, if we do not act upon the defensive system; in my opinion, nothing like negligence should be shown—your property—your family—our lives, depend on those immediate exertions we may make use of. For God's sake, let us be ready; there is more in this, depend upon it, than we see or dream of. Let us not be daunted by the difficulties which may perhaps present themselves—let us recollect, as Christians and men, that our Creator is every where, that we shall have his guidance and assistance as we proceed, we shall benefit from his unbounded power and skill, and inflexible firmness in the execution of the law."

"My dear father," exclaimed his son, "our friend is right; let us be prepared, and supported by our own consciences, and the knowledge and belief of the protection of our Maker, what have we to fear?"

"Nothing, my son; I am glad to witness, not only your resolution, but the feelings which have actuated you both in relying on the goodness of Providence. But much remains to be performed, and without loss of time; it will be necessary for your mother and sister to withdraw to a place of safety, which I, from a knowledge of the turbulent tempers of my neighbors, and from a foreboding of what might, and which I fear will happen, have provided;—but of this you shall see."

Without a moment's delay, Mr Waugh fetched his wife and daughter, who although extremely alarmed for the safety of their friends, were actuated by the feelings of obedience to do all that was required at their hands. They were conveyed, with the other females in the house, to a room, or, more properly speaking, a comfortable vault adjacent to the wine cellar, and so complete was the contrivance which had been effected by the builder, that without some previous knowledge of the entrance, it would escape the notice of every casual observer.

This done, our first step was to prepare our means of defence; and in this we were far from stinted. Mr Waugh, his son, and myself, were each armed with a brace of pistols, and cutlasses; the butler and Conolly, the servant, were armed with blunderbusses; and, thus protected, we felt every degree of confidence. We deliberated for some time as to the expediency of our measures for repelling the attack, if made, and Mr Waugh conceiving, from motives of humanity, that our appearance would daunt the marauders, decided, certainly against the opinions of his son and myself, that the window in the billiard room should remain open, and that we should plant ourselves so as to show what he called "a good front." It was useless to argue upon the point, as every moment was of the greatest consequence, and we, therefore, in obedience followed his directions. We remained upon the full watch, and with every feeling of acute anxiety for at least two hours—now and then fancying that we heard the approach of the villains, and all but ready to act upon the exigency of the moment. Mr Waugh, however, in the most peremptory tone, declared that on no account would he allow us to offer violence until we were called upon to defend our lives. But sure enough, as the clock struck one, we heard quite sufficient to arrest our attention,

"The attempt, and not the deed, confound us;—Hark!"—*Macbeth*.

—the approach of many feet and a buzzing noise made us too well acquainted with what we had to expect. Before they reached the window we perceived that their number amounted to about twenty, and that three of them bore torches for the purpose, as we feared, and which afterwards proved true, of setting fire to the outbuildings, which were composed principally of wood. We could also clearly distinguish, our faculties being sharpened by the sense of danger, that the character I have mentioned, Patrick Weguelin, was their leader. His face was partly concealed by a blue handkerchief tied round his head and under his chin; he was a short brawny thick set man, with features not naturally ugly, but rendered worse than ugly by the peculiar and hideous glare of his eyes, which conveyed an expression of lowering ferocity disgustingly blended with a sort of stupid drunken leer, the effect of habitual intoxication.

At the time they approached the window, we had our arms ready for a volley, and I still consider that if we had marked our men, an effectual stop would have been put to the bloody scene which was afterwards played. But no; no sooner had they arrived at the precise spot, than Mr Waugh presented himself at the window and asked them what they meant by coming thus to his house. "Your life," answered their ferocious ringleader—"have you not deprived me and those little ones I have to work for and feed, of those comforts with which I was possessed—have you not, by your cursed laws, turned us out of our paltry mud hut; and is this not sufficient to raise up my precious blood? By the powers of heaven or hell, I will have my revenge upon you for it, and upon those who own you of kin."—"Beware of the consequences, I entreat you," replied Mr Waugh, "we are all armed with deadly weapons; and, averse as I am, by disposition and law, to shed human blood, be the effect upon your own heads." He had no sooner pronounced the last words, when one of the villains fired at him, but missed. The struggle which ensued was tremendous, and the parties possessed of the torches set fire to the outbuildings, which were in a few moments in flames; and it afterwards appeared that the whole of the outer wood work had been smeared over with oil, to assist the progress of the element. Their chief aim was to obtain admission into the house, but in this we had the mastery of them; our position allowed us to repel their attempts in spite of the fire arms and missiles, which they had brought with them; and such was their manual power of strength, that they hurled into our apartment, stones of at least 30 or 40 lbs. weight. Alfred Waugh and myself planted ourselves one at each side of the window, and by that means, with the help of the back of our cutlasses, disabled several of those who had clambered up and obtained a hold of the sill, of the window. At last, however, one, whom we afterwards found to be Phelim, the traitorous servant, suggested to the villains the step of clambering up the trees which were near, and three or four having done so, they at once obtained a sight and command of the interior of the room; in the course of a few minutes poor Conolly fell a victim to their violence. This deed at once induced us to drop all feelings of mercy, and, in returning their fire, we killed three of the party. Rendered furious by our success, and inspired by the diabolical zeal of their leader, they at once congregated their force, and by the help of a ladder, Weguelin and two others gained an entry. At this moment our position was extremely critical. Weguelin advanced towards Mr Waugh, sen., and appeared determined to follow up the utmost feelings of his revenge; he was armed with a long pike, and with up-lifted arms, was within an ace of hurling it with desperate force at his intended victim; but Alfred Waugh, who was deeply alive to the protection he was bound to show for his father's safety, sprang across the room and felled the atrocious villain to the ground with his cutlass. It was evident, by the countenance of Weguelin, that my friend had saved his parent; the features of the fallen man presented an extraordinary look—it was hasty, blighting rage; and while he grasped with redoubled vigor the lance in his right hand, he endeavored to raise himself on his knee, with the intention of exercising his full strength for inflicting a destroying blow. His powers were, however, at an end; his eyes sunk in an instant; his high boned sunken cheeks grew horribly colorless; his blue lips

parted, shewing his set teeth; his shoulders fell, and his arm and hand dropped at his side—he was a corpse!

“Ah, what a sign of evil life, when death’s approach is seen so terrible.”—*2d Henry VI.*

The butler in the mean time had shot one of the men, who had got into the room, and in the struggle which I had with the other, I so completely disabled him, that he dropped on the floor, crying out for “blessed mercy.” In the mean time, and whilst this scene was acting, the flames were increasing in their power and fast approaching the main building. All at once it was clear that our opponents had received some cause of alarm, for, after a shrill whistle, those who were able to do so, disappeared—leaving their wounded comrades to their fate. Sure enough we were soon apprised of our safety by the arrival of the horse patrol, who witnessing the reflection of the fire, at once came to the spot, and took into their charge those who were lying on the ground. There were three dead, and five wounded seriously; and, strange to relate, among the latter number was the very man who had given me *the warning!* Every exertion being made use of, aided by the material assistance afforded by many of the tenants, who had now arrived, the extent of the fire was stopped, although the injury effected was considerable. I can only assure my readers that, when the family were gathered together, we all felt deeply sensible, and returned thanks to our Creator for the benevolent and almost miraculous escape which we had met with. The unfortunate and deluded men who were taken prisoners, were soon put upon their trial, convicted, and sentenced to death! and such was the itching of curiosity which I felt, that I visited the individual who had so evidently intended to befriend me, for the purpose of solving, if possible, the mystery which appeared to exist between us. It is told in a few words. This man, a cousin of Weguelin, and one of his sworn party for wreaking vengeance upon Mr Waugh and his innocent family, happened to hear my name mentioned, and that I resided at Mr Waugh’s, on the occasion of my visiting the Lodge—he at once felt an extraordinary interest in my fate! And why should he so? you will ask. Why! This man was the Tyler of the Leinster Lodge, and consequently, a Brother Mason.

“Tis not the many oaths that make the truth;
But the plain single vow—that it vow’d true.”—*Shakspeare.*

BROTHERLY LOVE.

MAN is not formed by nature to exist in a separate and isolated state, living by and for himself alone; but is, and must be dependent, on the affections of others, on their sympathy in the hour of distress, and their rejoicing in his prosperity, for half his happiness here below. The path we have to tread through life, is barren of enjoyment; but Providence has kindly planted here and there a flower, whose beauty and fragrance, cheer us onward in the way. Brotherly love is one of the brightest and richest colors. By a wise organization of the human mind, its joys are increased, and its sorrows diminished by participation. Does an occasion of unusual or unexpected rejoicing occur! We instantly hasten to him, whom nature by a congeniality of feeling and sentiment, has marked for our Brother, and in the gladness that brightens his countenance find our joy redoubled. But if our fortunes shall be overcast with gloom; if the world shall frown on us in adversity, the sympathizing pity that beams from the eye of fraternal love, shall heal our wounded spirits, and animate us to renewed exertion, by the consciousness that our lives, our happiness, and our welfare will interest those who are connected with us, by the ties of blood, or the bonds of the Masonic union. The want of this sympathy, has borne down many whose spirits were of the noblest cast, and who were fitted to walk this earth proudly erect, dispensing joy and happiness around them; and if Masonry has saved one such, from the gloom of despair, or the darkness of the grave, her name should be hallowed, now and forever.

MASONIC MELODIES.

BY R. W. BROTHER THOMAS POWER.

[It has been the desire of the writer to compose the ensuing lyrics with special reference to practical Masonic purposes. With this view, subjects are taken which will be found to be familiar to Masons. The words are adapted to such popular melodies, sacred and secular, as were appropriate, and which would probably be known to Brethren. As far as practicable, harmonized melodies have been selected.]

It is not to be concealed that collections professedly prepared for Masonic uses, have had such objectionable features as to make them not only useless, but injurious. It has seemed that something might be done to supply the deficiency, and to give a series of lyrics suited not only to the general purposes of the Lodge-room, at ordinary meetings, but also for special occasions, installations, elections, visitations, admission of candidates to the several degrees, and funeral services. The writer asks for the experiment the indulgence of his Brethren.]

NO. I.

INITIATION.

AIR.—“*Araby’s Daughter.*”

ALL hail to the friends that assembled in kindness,
To cheer earth’s dark borders with radiant light;
The eye that, unchanged, hid its lustre in blindness
Reflects the pure joys that it gathered with sight:
No longer his footsteps, surrounded by danger,
Uncertain and faltering hold their dark way;
No longer to Truth’s steady purpose a stranger,
He walks in the sunshine of glorious day.

All hail to the art that gives true social pleasure,
That brings back the wanderer safe to his home;
Its maxims impressed may each Brother long treasure,
As guides still to lead though in darkness he roam.
Like Hope’s steady beacon on life’s stormy ocean,
Its rays will illumine when dark billows shall roll;
And fears that shall come with their threatening commotion
Will give not a pang to the calm, trusting soul.

All hail to the thoughts in sweet Charity binding
Each heart to true hearts in the swift flight of time;
How dear to the bosom the precepts reminding
Of glories immortal, of pleasures sublime!
With purpose fraternal, each sad heart consoling,
Beneficence marks the true Mason’s career;
When sorrow’s dark waves o’er a Brother are rolling,
He gives, with his aid, a compassionate tear.

All hail to that Being whose wisdom has made us
Inspir’d by the faith of His Spirit divine;
We’ll ask, in devotion, that Spirit to aid us,
Our hearts to improve, and our thoughts to refine.
With man for our friend, and with kind Heaven to guide us,
How safely the dark road of life may we go!
Such goodness to lead, and such true hands beside us,
A joy nigh immortal we gather below.

AN ADDRESS,

Delivered before the Brethren of Aurora Lodge, at Portsmouth, Ohio, on the Anniversary of the birth of St. John the Baptist, June 24th, 1843. By Brother FRANCIS CLEVELAND.

BRETHREN AND FRIENDS:—The Great Architect of the universe, created man a moral, as well as a sensitive and intellectual being. Most of the animated creation are gifted with sensation, and many with what appears to be a low degree of intellectual power; but man stands preeminent among all the visible works of his Creator, by his higher powers of intellect, and the invaluable gift of a moral faculty. An endowment, which being connected with other parts of his nature, changes and modifies them in a remarkable manner. Among the modifications produced by this faculty, none is more important than that affecting the gregarious tendencies of his nature. These tendencies, he possesses in common with other orders of being, lower in the scale of existence than himself, and when modified by the moral faculty, produce that state, which alone is worthy to be called social, as well as all the vast results, comprehended under the term *civilization*.

The true social affections then, being peculiar to man, and among the most powerful of his nature, we may expect to find them manifested coextensively with the existence of the human race. And it is accordingly true that from the earliest history and under every condition of the race, the social impulses have given rise to combinations of men for various purposes and under every variety of form.

Conspicuous among these associations, stands the Institution of Masonry. Whether we regard its great antiquity, reaching back to an unknown commencement; its powers of self-preservation, withstanding for ages the rude assaults of ignorance, prejudice and tyranny in every shape; its usefulness, in dispensing benefits to every class of the human family; the beauty and order that reign in its regular gradation of degrees; or the inviolable fidelity, with which its secrets have been preserved; we must accord to it a large share of those high qualities or characteristics, which from their very nature, are calculated to excite the respect and approbation of mankind.

What are these high qualities? And whatever importance they may once have given to Masonry, do they now, in this enlightened 19th century, constitute it an order, worthy of the ardent support of its members, and the favorable regard of every honest mind?

It will be my humble endeavor to answer these important questions. And in attempting to do so, as far as my poor abilities will permit, I solicit the attention of this respectable audience, the greater part of which, claiming no Fraternity with Masonry, doubtless feel a laudable desire to become acquainted with its principle and character. I ask also, the indulgence of my Brethren, who much better than myself, are capable of performing the duty they have seen proper to assign to me; and I do so with more confidence, on account of the short time allotted me to prepare for the occasion.

The first among the high qualities that belong to Masonry, is the pure *Theism*. A belief in the one only and true God, forms an indispensable pre-requisite to admission into the Lodge, and at every subsequent step of his advancement, the Mason is reminded of this fundamental truth. He is taught to look up to God, as the Supreme Head of his Order, and as the Great Architect who created the heavens and the earth and all that is therein, and whose wondrous skill and wisdom surpass all comprehension. The Bible, as the word of God, forms a part of the furniture of every Lodge, and is constantly open before the eyes of the Brethren. The prayers to God which are mingled with all Masonic ceremonies; the many trials which Masons are called to pass through while journeying towards the East; the emblem of the All-Seeing Eye; the white stone in which is written a new name which no man knoweth, save him that receiveth it; and the plate of the crown whereon is inscribed "HOLINESS TO THE LORD," all remind the Mason continually of the omniscience, omnipresence and omnipotence of God, who is supreme over all, and as the great overseer, will reward every man according to his

works. In short, it would scarcely be possible, to give to any mere human institution, a more thorough theocratical character than belongs to Masonry.

The second among the important characteristics of Masonry is its sound *morality*. Every where, throughout all the ceremonies, regulations and teachings of Masonry, is there pervading and predominating, a spirit of the purest morality. Time would fail, to specify all the moral rules which are given in charge to Masons, for the regulation of their conduct in life. Suffice it to say, that all the leading virtues esteemed among the ancients, as well as among mankind generally, together with that pure system of ethics promulgated in Christ's sermon on the Mount, and throughout the whole of the new testament, are all held up to the Mason as guides to action, and as indispensable in the formation of the true Masonic character. Indeed many of the divine and apostolic injunctions, as well as numerous portions both of the old and new testaments, are incorporated into and form an essential part of the Masonic creed and duties. Those virtues esteemed the most highly as christian virtues, hold also the first rank among Masons. With regard to charity which is considered peculiarly a Masonic virtue, the mode pointed out by Christ for its performance, is the one adopted by Masons.—His injunctions to his followers are, "Take heed that you do not your alms before men, to be seen of them: otherwise ye have no reward of your father which is in heaven. Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of man. Verily I say unto you they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth. That thine alms may be in secret; and thy father which seeth in secret himself shall reward thee openly." And thus do Masons. Many a bitter tear has been wiped away, and many a bursting heart relieved, by the kind but secret ministrations of Masonry.

The two qualities now considered, form the basis of natural religion; or that religion which man is capable of attaining by the light of nature alone. This seems to be inherent with man, for we find traces of it, although obscured and perverted by error, among every nation and people upon earth. Its universal prevalence fits it in an especial manner to subserve the purposes of Masonry, whose influence is confined to no particular age or country. Owing to this strong infusion of natural religion into Masonry, some of its too ardent friends have claimed for it a reverence which is not its due. It is not directly of divine origin, although founded on principles which God himself has established. Hence under no possible pretence, can it claim to become a substitute for the Church, or an Institution of equal importance or sanctity. Very far from it. The Church is ordained by God himself, and is the visible representation and actual commencement here of that communion and government, which pertains to another and higher state of existence, having God for its immediate governor, lawgiver and judge. Masonry is of this world: but, of this world, chastened and elevated in all things, by reference to another. Being thus, less abstracted from the things of this life, more under the dominion of earthly considerations and motives, yet at the same time, striving like the Church, to bring back our corrupted nature to that state of perfection in which it was left by the Creator, it becomes an auxiliary and handmaid to the Church, and a connecting link between it and the objects of the present world. The thunders of God's law when earnestly transmitted by his ministers on earth, are to some minds so appalling and terrific, that they involuntarily fly to the more congenial teachings of Masonry; and by this means, are often led by an easy transition at last to embrace the more sacred truths of religion.

Another chief characteristic of Masonry, is its *homogeneousness*. Masonry, like all other regularly organized combinations, may be considered a living reality. In all living bodies, a certain degree of similarity is necessary in the constituent elements; and however heterogeneous may be the food appropriated for nourishment, before it can actually be converted into, and become a part of the living body, it must pass through the appropriate preparatory processes. It is so with Masonry. Before an individual can become an integral part of the Masonic body, he must pass through those preparatory stages of initiation sanctioned by reason

and immemorable usage. He must, to use a familiar but very expressive phrase, "be made a Mason." It is a transformation, wherein the individual, without losing his original characteristics, has others superadded, forming a new compound. In Masonic language, the rough ashler is hewn out of the quarry, its superfluities knocked off by the gavel, and by the chisel formed into a perfect ashler; retaining its original texture and color, but receiving a form and fitness it had not before. But, further—self-preservation, "the first law of nature," requires that this transformation should be permanent. Hence the reasonableness and necessity of some obligation and responsibility on the part of the initiated. And again, in order to secure that unity of purpose and action necessary to a complete body, there must be a quick consent of parts, a sympathetic and instinctive communication between its component particles. So in Masonry. There must be something peculiar, something individual and *exclusive*, in order to constitute it a distinct body; and its secrets, or what may be termed its instincts, form that specific peculiarity, that cannot be transferred to foreign materials, and is quick to detect and expel all unassimilated matter that may attempt to gain a lodgement in the body. Almost as readily might the leopard change his spots, as the Mason communicate his secrets to a stranger.

Much obloquy has been cast upon our Institution as a secret society; as if secrecy necessarily involved criminality, or was a shelter to crime. Many an honest mind, has doubtless been led to condemn Masonry, as being on this account dangerous to community. But they know little of Masonry who thus conclude. The analogy I have attempted to trace between associative and animal life, shows that the principle of secrecy is in strict accordance with the laws of life. But should this be deemed inconclusive, it is easy to show that a true Mason can never be a dangerous man. His duty to God and the moral law in all its parts, is so strongly enforced, that no responsibility under which he rests to his Brother is, or can be paramount to these. In every well regulated Lodge there is represented a point within a circle—the circle bounded on either side by two perpendicular parallel lines, and the vertex surmounted by the holy scriptures. The point within the circle, represents an individual Brother, the circumference of the circle represents the boundary of his duties to God and man, the two parallel lines are emblematical of the two great patrons of Masonry, St. John the Baptist, and St. John the Evangelist, and the Holy Bible on the vertex represents the law of God, which is the rule of life. Now, as the point, representing the individual brother is, of necessity, bounded by, and included within the circumference representing his duties to God and man; so must the *particular* duty he owes to his Brother, be necessarily bounded by and included within the *general* duty he owes to God and the moral law. Consequently, his responsibilities can never be construed to require a violation of the dictates of a well regulated conscience, which was implanted within him by the Great Architect himself, forming with the Holy Bible resting upon the vertex, the spiritual Trestle-Board upon which that Great Architect has portrayed his designs for the guidance of the Craft in their labors here below; and His designs are never imperfect, nor are His directions to the Craft ever contradictory. But happily for the Mason, there is within the limits of this circle, a wide and ample scope for the harmonious play of all the instincts and sympathies peculiar to Masonry and for numberless out pourings of kindness and assistance, which the moral law in no wise makes it incumbent to bestow, upon any but a Brother.

Masonry is further characterised by its *comprehensiveness*. This is more particularly manifested in its emblems. Philosophers are unanimously agreed in giving to that operation termed the association of ideas, a place of the first importance in mental phenomena. It forms a leading feature in the mysterious action of memory, and without which there could be no valuable knowledge, no education, no progress. It is that which produces a constant change of ideas, causing any given object or thought when presented to the mind, to recall other objects or thoughts, so that a word may recall a sentence, or a text, the language of a discourse. The emblems of Masonry act upon the mind in accordance with this

principle. They are ever present to the mind of the Mason. The clothing he wears, the furniture and jewels of the lodge, the implements of the Craft, the insignia of office, the officers themselves, and in short, most of the ceremonies and language of Masons are emblematical. Each emblem has its own instinctive lesson, the whole of which is brought to mind by the emblem itself, whether presented to the sight, hearing, or touch. How powerful this principle is, to keep alive the knowledge and duties of the Craft, I need not mention to those at all familiar with the operations of the mind.

Another ennobling characteristic of Masonry is its *liberality*: its perfect equality and freedom as to natural rights. All Masons meet upon a level. No matter what the rank, wealth, or condition of the individual as a member of community, it avails nought to the lodge. All, the proudest as well as the humblest, are brought to the same condition, submit to the same ordeal, pass the drawn sword of the tyler upon the same conditions, and are subject to the same government. Nothing but what is inherent in the man, is personal and indefeasible, can have any influence among true Masons. Masonic skill can alone confer distinction, and that is of necessity absolutely personal; no wealth can buy it, no earthly power bestow it. But while this perfect equality of rights prevails, the door is opened wide to emulation. He who diligently performs his allotted labors and strives best to fulfil his obligations will in due time reap the reward of honor from his Brethren and be set in high places in the temple.

The objection sometimes urged against the liberality of Masonry, by its exclusion of females is of itself scarce worthy of reply; but something is due to "Heaven's last best gift to man" by way of explaining what apparently, is so uncourteous a restriction. Masonry was formerly more of an operative art than at present, and the labors of the Craft were incompatible with the powers and duties of the fairer sex. And besides, that influence, at times the most potent to which our nature is subjected, which for wise purposes it was ordained, the fairer, should ever exert over the rougher sex, might, nay, it inevitably must, as being the stronger passion, prevail over mere fraternal regard, and thus become destructive of that harmony which is the very essence and life of Masonry. But this exclusion does not extend to the benefit flowing from Masonry, as the family of a Mason, is considered one with himself, so far as regards the kind offices of charity, and its members are oftentimes guarded from danger by a shield which although invisible to them, is all powerful to protect.

Another characteristic, which has added much to the permanency of Masonry is, its *Universality*. Masonry belongs to no particular age, clime, people or creed. Wherever the human race is found, there may Masonry be established. She asks not of the candidate, what is his religion, his politics, his birth, his preferences, or his antipathies. All she requires is, that he be a free man; exempt from moral, intellectual, and physical deformity; acknowledging his Creator and desirous of conforming to his law. Many other associations and institutions have existed, which although founded on correct principles, were only adapted to the times and circumstances of their formation, and when these passed away were no longer of value. Kingdoms, dynasties, thrones, systems, schools and societies, have arisen, flourished for a time, accomplished their purpose, and have withered and been forgotten, in the perpetual mutation of events. But the universality of Masonry has preserved it amid the revolutions of the past, and will continue to do so amidst those of the future.

The last characteristic which I shall mention as pertaining to Masonry, is its *utility*. In order to form a just estimate of this quality, we must recur to the manners of the times and to the countries in which Masonry has flourished. The principles of Masonry are eternal; but its origin as an Institution, like the origin of most things else, is hid in impenetrable darkness. Some of ardent imagination have carried it back to the deluge or even to the creation of man; while others, perhaps too cautious, have given it a later origin than is probably its due. When we contemplate the immense ruins of ancient cities, such as Babylon, Balbec, Heliopolis, Memphis and Thebes, together with the temples, palaces, walls, pyra-

mids, obelisks, &c., composed entirely of stone exquisitely finished, and containing blocks of such prodigious magnitude as to baffle all conjectures of modern science, as to the means by which they were moved and adjusted to their places; when we reflect upon the great number of men necessarily employed in these constructions—the art and skill bestowed upon them, and the time and patience necessary to acquire this skill; and when we consider that all this was done long anterior to the discovery of the art of printing, and in some cases anterior to the knowledge of alphabetical writing, rendering oral communication almost the only means of disseminating knowledge; and when we further reflect, that in those remote ages, the individual man was not as now appreciated, nor his rights recognized as an entire and perfect whole, but that the State was every thing and the individual nothing, making it necessary for self-preservation to form associations, we can scarcely resist the conclusion, that Masons were at a very remote period united together as a body, the better to perfect their art, to have a common centre for the Craft, and more successfully to resist oppression. Nor can there be any difficulty in conceiving that a society of *Masons* should be one of great notoriety. The spirit of those early ages has been characterized as that of the infinite and mysterious. It displayed itself in erecting the most gigantic structures, for the performance of religious and other rites, and as Masonry was the predominating art in those structures, and as most other mechanical and fine arts, known at that period, were employed either in building or beautifying them, all became accessory to one chief purpose, and were doubtless included under one general name.

We may therefore safely conclude, even without the aid of Masonic tradition, that Masonry was established at a very remote but unknown period, and was originally more of an operative character than at the present. The Masons of the earliest times, up to the period of the reformation, were dispersed over various countries, subject to all the vicissitudes of war, their labors often demolished, and after years of toil, themselves left destitute and compelled to seek safety and employment by removal. It was then that the utility of Masonry as a charitable institution, was more sensibly felt than at present; and also as a scientific institution by concentrating for the benefit of all, the knowledge acquired by each in their travels abroad. The character of the times has changed, rendering it no longer practicable or necessary to confine the arts and sciences to particular associations of men; and from the absence of that vastness of design which gave employment to hundreds of thousands for years upon the same edifice, as well as to the general diffusion of knowledge, the operative character of Masonry has in a great measure been lost. But the foundation and chief superstructure remain; and although the channels through which its benefits were once disseminated are obliterated, yet the ever-flowing fountain of genuine Fraternity, has worn for itself new routes by which to diffuse abroad its refreshing streams. Time would fail, even if it were proper and appropriate, to enlarge upon the utilities of Masonry. Some of the more striking instances, in which the soldier, the sailor, and the traveller in strange lands, have been relieved, and even delivered from the very jaws of destruction, by the sympathies of Masonry, are no doubt known to many of my audience, and these, although highly valuable to such of the Brethren as are called to encounter perils among strangers, yet are not to be compared to the less known but more general benefits produced by its moral and softening influences, affecting the ordinary and every day concerns of life.

Having thus dwelt upon some of the leading characteristics of Masonry, as an answer to the first question, I shall now only make an obvious deduction from what has been said, as a reply to the second. If Masonry be founded upon the unchangeable laws, which God himself has established, then may it be made as valuable and praiseworthy now, as at any former period. Every philanthropic mind at the present day, sees clearly that many and great defects exist in the organization of society; that the individual and human race are not what they should or might be; that some remodelling of the frame work of society is called for to ameliorate the condition of the species, to bring all men on the broad plat-

form of equal rights, where there Creator intended them to stand; and to point out and give freedom to pursue, the high destinies that await the race. The spread of Christian doctrines is doing much to awaken this feeling, and what may be called the community system, in some or other of its forms, exciting much attention as a means of accomplishing the desired end. Why then may not Masonry, as a community already formed, be one of the foremost in the good work? The wave of popular excitement, which but recently swept over Masonry in the United States, and to the view of many despairing Brethren seemed to threaten it with destruction, has passed away; and she is now in a more flourishing condition than before. It was one of these tornadoes, to which the moral, as well as the physical world, is sometimes subject, bearing before its momentary power, the decaying and light-rooted growths of man's planting, but leaving the deeper rooted more vigorous from the agitation. Thus will it ever doubtless be with Masonry. Supporting herself upon the eternal and immutable principles of God's law, she will march forward side by side with Christianity, in the great work of redeeming the human race from every thralldom, until every man shall become in heart a true Mason, and Brotherly love pervade "the whole earth as the waters cover the sea."

WORSHIPFUL MASTER, WARDENS AND BRETHREN: on occasions like the present, we owe it to ourselves and to the world, to set forth clearly the principles by which, as Masons, we profess to be actuated, and it is always appropriate at all assemblies of the Craft, to be reminded of the obligations under which we rest, to perform faithfully our work, agreeably to the designs laid down by our Great Master on his *traverse-board*. We should bear in mind that the eyes of others are upon us, that our skill as Masons will be closely scrutinized; and that when the reproach is cast upon us of not practising as we profess, it is no justification to reply that members of other Institutions are obnoxious to the same reproach; for the omissions of others can never lessen our own obligations. It therefore behooves us to try all our actions by the *plumb-line and square*; to keep the *cement* of Brotherly love well tempered and in working order; to lop off with the *gavel* all irregularities, and to perfect our work with the *chisel* of truth; to reject promptly all *materials* that may be offered, whose too stubborn or too yielding a nature, unfits them to be brought into shape and placed with safety in the work; to keep our lamps well trimmed that we may always have *light* to detect or repair a defect; to keep our *aprons*, which are more honorable than any badge that king or potentate can bestow, unsullied by a stain; to imitate the virtues of our great patron whose natal day we have met to commemorate; and in all things so to perform our labors here, that when this earthly lodge is closed and we are called to enter the lodge above, where our adorable Grand Master presides, we may be greeted with "well done good and faithful servant enter thou into the joys of thy Lord."

THE SECRECY OF MASONRY.

[From an Address delivered at Holly Springs, Mi. by Br. JOHN DELAFIELD, Jr.]

"THERE is one feature in all the systems of moral science handed down from earlier days forming a singular contrast to the customs of the present age. I allude to the secrecy and mystery in which the various elements of instruction are imparted. Amongst many of the good and virtuous, this has been in our day an objection to the Institution itself.

It is believed that all history will confirm the fact, that until about the fourth century of the Christian era, no system of instruction was ever public. The schools of the philosophers were shrouded in obscurity. The rites and ceremonies of worship in those days were veiled in mystery. At Eleusis, at Thebes, at the temples on the Indus, nay, at Rome itself, secrecy marked the more impor-

tant rites. The novice, too, before he could become an hierophant, was required to undergo a systematic preparation, and the steps from initiation to perfection were gradual and progressive. Even a system of writing was peculiar to the Priesthood in early ages, now handed down to us under the name "hieroglyphics" or "sacred sculptures." But lest the antiquity of the custom, and the danger of removing any ancient land-mark, or of omitting any sure tradition properly delivered to the Brethren, be not deemed a sufficient reason for the preservation of the mysteries as their ancestors did of old, allow me to refer to an analogy which may tend to disarm the scruples of any Christian. I allude to "THE DISCIPLINE OF THE SECRET" as practised by the Apostolic Church during the first four centuries, to "the hidden terms" in which the holy sacraments were alluded to before mere catechumens or the uninitiated, and to the peculiar secrecy and progressive steps required of each disciple as he advanced to the perfect knowledge of the Christian faith.

"I have fed you with milk," saith St. Paul to the Church at Corinth, (1 Cor. iii. 3,) "and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able." Then, too, where in the sacred word do we find the faithful assemble? In preaching, the Apostles boldly addressed the multitudes in the streets, in the market places, at the synagogues, in the Holy Temple. But when, to use the phrase of inspiration, they assembled "to break bread," or in other words, to offer the Eucharistic oblation, the congregation met in "an upper chamber" or in the secret retreats of the mountains around Jerusalem. Nor was the peculiar nature of the Mystery of the Lord's supper explained to the uninitiated. For four centuries was it preserved in strict obscurity; and to this truth both Christian and Pagan writers bear ample witness. The bitterest persecutions were waged against the faithful—martyr after martyr suffered at the stake. Effort after effort was made by the Emperors and their officers to extort from the suffering Christians the nature of their secret rites. In vain did the pro-consul Pliny, the apostate Julian, or the learned and infidel Porphyry or Celsus urge their surmises as to what was the great Christian mystery. They never ascertained its holy truths. Far and wide was spread the vile slander that the faithful at each secret meeting killed an infant, covered it with paste or bread, and then eat its body and drank its blood. But although this was firmly met and denied at every martyrdom—at every persecution, still echoed the sacriligious lie, through Pagan ranks. None but the truly faithful, who had passed through the several degrees from initiation to perfection, were permitted to witness the most holy rites or understand their import. In the earliest liturgies we find that after all had assembled, the public prayers were offered, and the public instruction was communicated; but when the Bishop then pronounced the usual formula, "Sursum corda" (lift up your hearts,) the novitiates and catechumens were dismissed with the words "Ite, missa est," (go, you are dismissed,) and none but those who had undergone the requisite degree of instruction were permitted to remain.*

*As the historical fact mentioned above, in regard to the "discipline of the secret," is not generally known, and may prove an interesting theme of inquiry, to the ecclesiastical or antiquarian student, it is deemed proper to refer to authorities which may shed light upon the subject. The chief, is that of the Apostolic fathers. The well read ecclesiastical historian recollects the guarded language of each Father on the subject of the Holy Eucharist, and their testimony as to the secret meetings of the faithful. These volumes, however, are not accessible to the writer at this time, and he is obliged to depend upon memory of previous reading for general outlines of this subject. Should the reader of this address be able to refer to the Fathers of the first four centuries, he will there find ample evidence of the above assertion, or even though he may have access only to works containing the full discussion of the controversy between the more eminent prelates of the reformation and those of the Roman Church, on the subject of the Real Presence in the Eucharist, and on the doctrine of transubstantiation, he will therein find the same historical fact fully referred to, and all the proper sources quoted. Amongst early authors the writer begs leave to refer to the following as corroborative of the assertion; "Theodoret Dial., l. c. 8," "Eranistes and Orthodox," "Justin Martyr, Apolog. l. 35—ll. 14,"—"Tertullian Apolog. c. 7, 8, 9,"—"See, also, "Athen-

If, then, the immediate disciples and successors of the inspired Apostles adopted this then prevalent custom, still preserved by Masons, may it not be the subject of doubt whether a well founded objection can exist upon that account?

A MASON'S LAMENT FOR THE DUKE OF SUSSEX.

BY BROTHER EDWARD RALEIGH MORAN, OF LONDON.

"In the dirge we sung o'er him, no censure was heard,
Unbittered and free did the tear drop descend ;"*
In the presence of death could a censure get word,
Or could tears, say regrets, be pour'd out for our friend ?
We blest all his merits, forgetting each fault,
Suggested by others, the time-serving crew,
Who diverting his greatness from much that it sought,
Kept its bright orb, then only eclipsed, from our view.

But this is not the time to express our lament
For all that he might have been, rightly advised,
Oh, no—no—not now!—be our tears only spent
Over worth that we feel had been more highly prized
If flatterers—always round Princes—had known,
And respected the honest devotion we gave,
Springing up like the flowers affection had sown
Throughout life, ever his, though reserved for the grave.

agoras, in Legation, c. 27."—and "Minucius Felix, 9, 10, 30, 31." These, together with the annexed quotations (which are all his library at present affords,) will perhaps be deemed satisfactory.

"Affirmabant autem, hanc fuisse summam vel culpæ suæ, vel erroris, quod essent soliti stato die ante lucem convenire, carmenque Christo, quasi Deo, dicere secum invicem; seque sacramento non in scelus aliquod obstringere, sed ne furta, ne latrocinia, ne adulteria committerent, ne fidem fallerent, ne depositum appellati abnegarent; quibus peractis, morem sibi discedendi fuisse, rursusque coeundi ad capiendum cibum promiscuum tamen, et innoxium." &c. &c.—*C. Plinius Trajano Imp. S. Epist. X. 97.*

Again: "The precautions with which the disciples of Christ performed their offices of religion, were at first dictated by fear and necessity; but they were continued from choice. By imitating the awful secrecy which reigned in the Eleusinian mysteries, the Christians had flattered themselves that they should render their sacred institutions more respectable in the eyes of the Pagan world. But the event, as it often happens to the operations of subtle policy, deceived their wishes and expectations. It was concluded that they only concealed what they would have blushed to disclose. Their mistaken prudence afforded an opportunity for malice to invent, and for suspicious credulity to believe, the horrid tales which described the Christians as the most wicked of human kind, who practiced in their dark recesses every abomination that a depraved fancy could suggest, and who solicited the favor of their unknown God by the sacrifice of moral virtue. There were many who pretended to confess or relate the ceremonies," &c.—*Gibbon's Decline and Fall, &c. vol. 1. p. 294.*

It will be noticed Gibbon fully admits the fact and with his usual plausibility considers it a fair aim for a blow at the Church. In reading his extract, while we learn such was the case that the Christian Church did preserve in secrecy her holy mysteries, let us as Christians remember who they were that adopted this course. The immediate successors of the Apostles themselves. Men on whom the mantle of inspiration had fallen—who by the power of the Holy Ghost, still healed the blind, and lame, and deaf—who presided over that Church against which the gates of hell should never prevail—whom Christ and the Holy Scriptures prompted. Were these the men to act unadvisedly? We receive the evidence of the fact, and allow the opinion of the commentator to pass at its value. If the Holy Apostles disdained not the discipline of the secret then, why should our Fraternity now? The world is the same—nature is the same—our motives and passions the same. Their example is no bad light to guide us, whether in virtue, piety, moral discipline, ecclesiastical polity, or any known practice.

*Moore's Lines on the Death of Spencer Percival.

Go rest with our prayers, thy best guerdon of fame,
Sole solace now left us—high priest of our creed,
Future ages of Masons will hallow thy name;
And as reapers are grateful to him that sowed seed,
While gathering the harvest—ours be it to bless
The hand of that Prince, though in coldness now laid,
Who has left on our science the royal impress
Of his spirit—let each Brother thus hail his shade.

If goodness deserved an eternity here,
If high thinking greatness should never leave earth,
If heaven had no other permanent sphere
For all the most valued, that here has its birth;
If loftiest station with mildness combined
Could—oh, that it could!—midst us always reside,
If firmness of thought and true greatness of mind
Had a charm against death—Sussex could not have died.

And still in that Lodge—comprehensive above,
Where hope tells each Mason to seek his true home,
Where purged of its earthiness our life of love
Will exist throughout ages of ages to come—
Still take over us thy proud place in the East,
The spots that a moment have dimm'd thy bright ray,
Passed off—we will hail thee, there, still our High Priest,
Feeling ever more blest, as the spots pass away.

THE CHARITY OF MASONRY.

CHARITY is the most brilliant jewel with which Masonry adorns herself. This stands pre-eminent among the virtues that God in his holy word, calls on man to practice. It assimilates him more nearly to that perfection possessed only by the Deity, and united with faith, qualifies him for admission into that happy throng, that surrounds the throne of the Eternal God. What sight can man behold, so calculated to excite his admiration and elevate his opinion of his species, as a fellow-being, blessed with all his largest wishes can embrace, overcoming all temptation to sensual indulgence; seeking those who are poor, distressed and broken-hearted; dispensing liberally of the abundance committed to his care; raising up those whom misfortune has prostrated, and binding up the wounds an unkind world had made. Or by what does man attain so nearly to moral perfection, as by regarding the faults, errors and imprudencies of his fellow-man, with pity and charity, casting over them a veil, to screen them from public gaze; remembering that all are liable to error, and all need from God, the exercise of his attributes of mercy. In vain should I descant on the beauty of this ennobling virtue, or point to the high destiny of its unostentatious follower, since it has employed the pen of inspiration, and its value has been fixed by the impress of the Almighty's seal. The necessity of practising it, is visible every day. We are all subject to reverses and casualties, and even the most prudent, may, by a continued series of misfortunes, be reduced from affluence, to the greatest depth of indigence. No one can be exempt from the influence of those changes that are daily taking place, and when in the varying scenes of life, he who a little before, was in the enjoyment of ease, comfort and contentment, shall be overtaken by poverty, plunged in distress, and oppressed by afflictions almost beyond his en-

durance; he must seek relief in the pitying eye and outstretched hand of "Heaven-born charity." And when man has been betrayed into errors and faults, he will find clamors raised against him by the world that would drive him to despair, but for the interference of angelic charity, which soothes his troubled spirits, and sweetly wins him back to the path of virtue.

Do misfortunes befall a Brother of our Order? Charity, that might be slow in advancing to his relief, is roused by Masonry, and urged to a prompt and effectual discharge of her duty. His Brethren freely and cheerfully contribute the assistance that his necessities require, and their abilities admit. He now tries the Brotherly love that others have professed for him, and finds himself borne by it above the gloom that surrounds him, and enjoys the bright prospect of better, and happier days.

Has a deceased Brother left behind him a distressed family? Masonry will seek them out in the hovel to which they have retired, to conceal their sufferings from the world, and bringing Charity with her, will gladden the lowly spot with their presence, wiping the tear from the widow's eye, consoling and sustaining the bereaved Orphan.

Has a Brother committed a fault? It will not be blazoned to the world, for its harsh and clamorous censure; but will receive the secret, gentle, but no less effectual strictures of the Brethren; and thus may a fellow-man be saved from utter ruin and desolation. This is the CHARITY OF MASONRY—this is the CHARITY OF CHRISTIANITY.

CORRESPONDENCE.

Fayette, Howard Co. Mo., Aug. 20, 1843.

BRO. MOORE,

WE had, on the 4th of July, one of the most interesting celebrations it has ever been my fortune to witness or participate in. There were present over one hundred and twenty Masons—the largest number I have ever seen in procession in the State. In the rear of these were over one hundred ladies, the wives, widows, sisters and children of Masons, among them were many heroines of Jericho. The procession under the Marshals was conducted to the Chapel of Howard College, where awaited the largest audience, that has ever been collected in that magnificent Hall;—in fact, so dense was the crowd, that those in the procession could not find seats, preferring to give their places to the gentler sex who were already safely ensconced. The audience having become somewhat stilled, the exercises were commenced by Rev. Brother William Patton, the Chaplain of the Lodge, who addressed a solemn prayer to Deity, in behalf of the assembly, and the objects for which so great a concourse had gathered together—and after a hymn appropriate to the occasion had been sung, the officers of the Lodge were installed by Bro. J. W. S. Mitchell, (the Orator of the day.) Upon the conclusion of which ceremony, another hymn was sung,—after which Bro. Mitchell delivered one of the most appropriate and touching addresses that I ever listened to. Many who had gone for the purpose of reviling, and abusing the noble Institution of Masonry, publicly acknowledged that they were convinced that Masonry was a good Institution—the wavering were entirely put to shame. In fine, so general was the satisfaction, that at the conclusion, had not the prospects of a beautiful table,

and the heat of the day admonished the audience, I verily believe the Orator would have been encored. From the College, the procession moved through the principal streets to the Howard Hotel kept by Bro. David Kunkle. At the door the procession reversed the order; the ladies entering first, were seated at the table and awaited upon by the Brethren;—after which they sat down and enjoyed the well spread board. I do not recollect ever to have seen so handsome a table or one so well and beautifully supplied, with all the delicacies as well as the substantial of life. From the Hotel, the procession again moved to the Hall, when they adjourned.

I presume that the address will be forwarded to you for publication, and as it is not very lengthy, I hope you may find it to suit your convenience to publish it. A word or two as to the ladies. It has ever been my opinion that when we can get the fair ones to smile upon us, our undertakings must be successful. What can be a more delightful prospect than to see a large procession of ladies joining hearts and hands in the great objects of our noble and time honored Institution. The time was (and methinks will yet be) when the name of *Mason* was enough to satisfy the unprotected female, the lonely widow or the houseless orphan, that there could the burthened heart pour out its sorrows, the distressed find relief, and the captive spirit be set free. Why! Oh why may we not soon expect to see this fond expectation again realized. I feel it, yea, I know that the day is not far distant, when the name of Masonry shall stand on a platform more elevated and more conspicuous for its many virtues than it has ever before. God grant that that day may speedily come; already do I see the dawn arising, and even here at the far West, we are led to anticipate great results from a consummation so devoutly to be looked for. There are many who now keep concealed the fact that they are Masons, the time will soon come when they will consider it an honor to be named by the Fraternity.

Clarksville, Tenn. Sept. 5, 1843.

The Lodge and Chapter here continue to increase, and I doubt not will extend their usefulness. The Masonic Female Institute is in a most prosperous condition, and cannot fail to redound to the honor of our Institution. I think the discipline and order of the school would well contrast with the best schools of any country. Mrs. W., under whose care the school has been from its establishment, is an accomplished teacher, and withal is the daughter of a M. M. I regret exceedingly that the delegate from this State to the Convention held in May last at Baltimore, did not arrive in time. He arrived there the day after the Convention adjourned.

[Our correspondent is informed that he states his account correctly.]

Charleston, S. C., Aug. 17, 1843.

On the 22d August, St. John's Mark Lodge No. 1, of Mark Master Masons, was organized, under the jurisdiction of the Grand Chapter of this State. It meets at Masonic Hall in this city. The M. E. G. H. Priest, Rev. John H. Honour, and the Deputy Grand High Priest, Rev. Albert Case, were present. The M. Excellent installed the officers and delivered the dispensation.

Savannah, Georgia, Aug. 16, 1843.

BR. MOORE,—A Masonic procession was formed here this day for the purpose of burying Br. George Breed, a former member of Solomon's Lodge No. 1. The Rev. Albert Case, of Charleston, Grand Chaplain of the Grand Lodge of South Carolina, was here on a visit, and officiated on the occasion. Br. Case, in his usual impressive manner, performed the new funeral service, which is said to have been written by him,* and adopted by the National Convention at Baltimore. It was a solemn and interesting performance. The Brethren here speak in high terms of the new service, and look with anxiety for the text book, or *Trestle-Board*, which you are about to publish.

Fraternally yours,

H.

Wilmington, N. C., Aug. 26, 1843.

BR. C. W. MOORE,—St. John's Lodge, No. 1, and Concord Chapter, No. 1, being satisfied of the importance of sustaining a Masonic publication, wherein will be set forth the principles of the Order, and which will disseminate general Masonic information, and believing the *Freemasons' Magazine*, published by you, to be in every respect worthy the patronage of the Craft, have each directed their Secretaries to subscribe from the commencement of the work,—the first Volume to be half bound.

Allow me to embrace this opportunity to apprise you of our Masonic prospects in this place. The Fraternity during the past year, have erected in the most central part of the town, a beautiful three story Brick building, 40 by 50 feet, after the Gothic style of Architecture. In the first story of which are two stores; in the second, a public Hall, and in the third, the Lodge, and ante-room. The Lodge room now completing, will be most superb. The Master's seat consists of a platform raised three steps, on which rest two Grecian Doric columns, richly ornamented, supporting an Arch. On each side the Columns, are handsome banisters, enclosing the Secretary and Treasurer's desk. The Wardens' seats are in keeping. The windows, five in number, will be enriched with showy gilt cornices and the whole room tastily hung with curtains. The room is handsomely corniced, having an ornamented centre piece, from which is suspended a respectable Bronze Chandelier, and which with other lamps, having prisms, will afford a brilliant light. It is intended to erect a school house on the premises, which is to be supported from the income of the Stores and Hall.

Yours, fraternally,

W. A. B., Sec'y. St. John's Lodge, No. 1.

*There need be no doubt on this point, Br. Case is the author.—Ed.

MASONIC INTELLIGENCE.

NOVA SCOTIA.

LAYING THE CORNER STONE OF THE NEW COLONIAL BUILDING.—Tuesday, the 16th day of May, A. D. 1843, will long be remembered as a Gala-day in the history of Prince Edward Island. The morning was dark and lowering, but about 10 o'clock, the clouds that had rendered the bright and glorious Sun obscure, gradually dispersed; and all nature assumed its most cheerful aspect, to impart to the business of the day that liveliness, which such a proceeding, as that of laying the Corner Stone of the new Colonial Building, should require. At a quarter to 2 o'clock, the officers and members of St. John's Lodge, with other Free and Accepted Masons, proceeded in procession from the Masonic Hall to the Government House, for the purpose of conducting His Excellency Sir HENRY VERE HUNTLEY, Knight, our worthy and esteemed Governor, to the spot, where the proceedings of the day were to take place. At 2 o'clock, the procession moved from Government House, in the following order: the Masons headed by a Band of music who, although amateurs, acquitted themselves creditably, led the van; then, followed His Excellency the Lieutenant Governor, wearing a handsome Colonial uniform, on horseback, surrounded by his Staff; then came the Chief Justice, the members of the Executive Council, the members of the Legislative Council, the Committee for conducting the building, the various Heads of Departments, the Magistracy—and the members of the Independent Temperance Society in procession, brought up the rear. The procession moved along Kent street, then turned at a right angle down St. George street, the upper part of which leads into the centre of the Queen's square. Here the Masons halted, opened in Masonic order, and his Excellency then led the way and proceeded under the Masonic arch to the spot, where the Corner Stone was to be laid, and where he was received, by a guard of honor, under the command of Lieutenant Dawson. Every thing having been prepared, His Excellency deposited in the niche of the stone, a vase containing the Coins of the Realm and a *Scroll*, of which the following is a copy:—"The First Stone of this Building was laid by His Excellency Sir Henry Vere Huntley, Knight, Lieutenant Governor of Prince Edward Island, on the Sixteenth day of May, in the year of our Lord, One thousand Eight hundred and Forty three (1843,) and in the Sixth year of the Reign of Her most Gracious Majesty, Queen Victoria,—assisted by St. John's Lodge, No. 833, of Free and Accepted Masons.

The Hon'bles A. LANE,	} Committee appointed by the Executive Govern- ment to superintend the erection of the Building.
T. H. HAVILAND,	
JAMES PEAKE,	
EDWARD PALMER,	
J. M. HOLL,	

Coins deposited herewith—a Sovereign, a half Sovereign, a half Crown, a Shilling, a Six-pence, a Four-pence, a Three-pence, a Two-pence, a One penny half-penny, a Penny, a Half-Penny, and a Farthing—all of the Reign of Her present Majesty Queen Victoria." His Excellency then took the trowel and mallet, and went through the ceremony of laying the Corner Stone, in which he was ably assisted by the Worshipful Master of St. John's Lodge, Brother LOBBAN. His Excellency then said:—"The Legislature having granted means for the erection of a Provincial Building, I am about to perform the primary ceremony. I trust that a new era of prosperity will at the same time open upon this Colony; and am satisfied that the walls about to rise over this Stone, will resound with sentiments expressive of British feelings, British principles, and British loyalty. I therefore now proceed to lay the first stone."

A Royal salute was then fired, by the detachment of Royal Artillery stationed here, and after three deafening cheers, for Her gracious Majesty the Queen, were given by hundreds collected to witness the interesting scene, three cheers to his

Excellency the Lieutenant Governor, three cheers to his amiable partner, Lady Huntley, and three cheers for the success of the building; the procession again formed and returned to Government House in the order it had come—the Masons paying His Excellency the usual honors. His Excellency having retired, the Lodge, then, again formed in procession, walked through the Town, and returned to the Masonic Hall. We must not omit to notice the superb new banner of St. John's Lodge, painted on blue silk by Mrs. Thresher for the occasion, and although we have seen a great many, yet we must allow that this is a *chef d'œuvre* of its kind, and far excels, in beauty and chasteness of design, any we have ever before beheld. The whole procession was conducted with the greatest decorum, and did credit to the community.

—"All things smiled
With pleasure and with joy, the people's hearts overflowed."

The various flagstaffs in the town, the house of the workmen of the building, and the ships in the harbor, were all decorated with bunting, of every hue and shade, and, to use the words of Milton—

"Forthwith from their glittering staffs unfurled,
The Imperial Ensigns, which, full high advanced,
Shone like bright meteors streaming to the wind."

—And all which gave effect, and added beauty to the gay and lively scene. Lady Huntley, attended by a great number of the Ladies of Charlottetown, was in her carriage at the laying of the stone, and seemed to take much interest in the proceedings.

The building is to be placed in the centre of Queen's Square, is of handsome design, which was drafted by Mr. Isaac Smith, President of the Mechanics' Institute—is to be composed of freestone, imported from Nova Scotia, will be 120 feet in length by 55 feet in breadth, three stories in height—the first story is intended for Public Offices, the second for the two Houses of Legislature, with Committee rooms, &c.—and the third, to be divided into rooms for various useful purposes. It will cost nearly £11,000, and will not only be an enduring ornament to Charlottetown, but will also be a credit to this flourishing and rising Colony.—*Royal Gazette*.

The following lines were written on the occasion, by Miss Dalrymple, a young lady aged 16.

'T is a day of great pride and gladness here,
And crowds are fast gath'ring from far and near;
The flags are floating upon the Square,
And the first of the Island are summoned there,
To see midst the show and gay parade,
The first stone of our Province Building laid.

The task is done—a salute is fired,
And the gazing crowd from the spot have retired.
The soldiers march back with a short, quick tread,
And the noisy hum of the bustle is fled;
And the *Masons* are gone, with their banner of blue,
And their waving scarfs of the same bright hue.

But sad were the bodings which rushed on my mind,
As with careless footsteps I lingered behind;
Mournful my feelings, I scarce knew why,
But my thoughts to the future would constantly fly,
And a chillness fell on my spirit's first glow—
Its light was all shrouded and darken'd by wo.

For I thought—ere the building, began but to-day,
 Shall have fallen to ruins, and mouldered away,
 All those who have hastened, in pride or in mirth,
 To witness the scene, shall have passed from the earth;
 Their memories fled, their existence unknown,
 Ere Time's foot hath pressed on the first corner stone.

And various voices will sound in its walls,
 And various footsteps will pace through its halls,
 And beings, who now in the future are hid,
 Will spring up and do as their fathers once did;
 And they will fly past, as their fathers have flown,
 Before years shall have crumbled the first corner-stone.

Oh! turn back, and gaze through the years that are fled,
 And think of the works of the mighty, long dead!
 The marbles of Tadmor are strew'd on the ground,
 And myriads of ruins in Egypt are found—
 Their object forgotten, their builders unknown,
 Though kings may have laid down the first corner-stone.

UNITED STATES.

MARYLAND.

We have received a copy of the proceedings of the Grand Lodge of Maryland, had at its annual communication in May last. We make the following extracts:

MISSOURI MASONIC COLLEGE.

Bro. J. R. W. Dunbar offered the following Resolution, which was read and adopted.

Resolved, That the Rev. H. Chamberlin, G. Chaplain and agent of the Grand Lodge of Missouri, be permitted to present the claims of the Masonic College belonging to said Grand Lodge.

Bro. Chamberlin addressed the Grand Lodge and stated the situation of the Grand Lodge of Missouri, relative to the establishment of a College for the education of Masons in that State, and asking the aid of the Masonic Fraternity and the support of the Grand Lodge—After which

Bro. Dunbar offered the following Resolution, which was read:

Resolved, That this Grand Lodge has heard with pleasure that the Grand Lodge of Missouri is now actively engaged in the noble effort to establish in that young and growing State, a Masonic College, and we recommend to the several Masonic bodies under our jurisdiction, that they afford such pecuniary aid to this noble undertaking as to them may seem proper in the due exercise of their liberality.

After the Resolution was read, Bro. Carnegy, P. Grand Master of the Grand Lodge of Missouri, being present, Bro. Dunbar moved that he be invited to address the Grand Lodge in further explanation of the situation of the Grand Lodge of Missouri, and of Masonry in that State. The invitation being unanimously made,

Bro. Carnegy rose and addressed the Grand Lodge at length, in a most eloquent manner, depicting in glowing terms the prosperous and commanding situation of Masonry not only in Missouri, but in the whole South Western region.

The passage of the Resolution being then called for, it was amended by adding the following words, and then unanimously adopted:—

“And that a Committee of five Brethren be appointed to correspond with the several Lodges in this State on the subject.”

MASONIC CONVENTION.

Bro. D. A. Piper offered the following Resolutions, which were read and adopted.

Resolved, That this Grand Lodge approve the action of the National Masonic Convention, recently held in this City, so far as respects the work and lectures of the several degrees of Masonry as now reported, and order that the same be taught and practised in the subordinate Lodges under this jurisdiction.

Resolved, That so much of the report as is contained in the printed journal of the proceedings of said Convention, be referred to a Committee of three, whose duty it shall be carefully to examine the same, and report thereon at the semi-annual meeting of this Grand Lodge in November next.

VOTE OF THANKS TO THE CONVENTION.

Resolved, That the thanks of this Grand Lodge be tendered to the members of the late General Convention, for the able manner in which they have discharged the arduous duties entrusted to them, and that a copy of the printed proceedings of this Grand Lodge be sent to each of them by the Grand Secretary.

MASSACHUSETTS.

MEETING OF THE GRAND LODGE.

A quarterly communication of the M. W. Grand Lodge of this State, was held at the Masonic Temple, in this city, on Wednesday evening, Sept. 13. The most important business which came up for consideration, was the report of the Committee* appointed at a previous meeting, on the

DOINGS OF THE NATIONAL CONVENTION.

We have not room for the entire report. The recommendations of the Convention were generally approved by the Committee and adopted by the Grand Lodge. The third section of the “rules” for the government of the future meetings of the Convention, was stricken out. It will not, however, affect the organization, as the rule conferred no power on the Convention, that, when assembled, it will not possess without it. The subject of sending a delegate to England was deferred. With these exceptions, and the *capitation tax* on non-members of Lodges, the proceedings of the Convention, including the work and lectures, have all been approved and adopted by the Grand Lodge of this State.

REPORT.

“Your Committee agree that the assembling of the delegates from the Grand Lodges from every section of the wide domain of these States, must be of itself productive of great advantages to the whole Fraternity. The opportunity of interchanging sentiments among delegates, selected for their general and Masonic intelligence, will tend much to strengthen and expand the feelings of that philanthropy which is the profession as well as the practice of Masonry. If unity of action and ceremonial should not be the consequence of the deliberations of that Body, at least it will have produced unity of heart and soul, and thus their labors shall not have been in vain.”

GRAND LODGE CERTIFICATES.

“This subject having been discussed and adopted in the Grand Lodge of Mass., your Committee have no duties here to perform, but they would suggest

*Consisting of R. W. Brs. Winslow Lewis, Jr., John B. Hammatt, Rev. E. M. P. Wells, John R. Bradford, and Hugh H. Tuttle.

the propriety of strongly urging on subordinate Lodges the strictest attention to this important measure, as one the best calculated to secure them from the visitations of the undeserving."

TRIENNIAL CONVENTIONS.

"The Committee, deeming the primary convention to have been instrumental in effecting an union of Masonic practice and of engendering a widely extended *"esprit du corps;"* do earnestly advise the triennial assembling for the same good purposes, and the adoption of the following:—

"*Resolved*, By the Grand Lodge of the State of Massachusetts, that the 'Rules for the organization and establishing a Grand Convention of Ancient Free and Accepted Masons,' as passed by the Convention of Masons at the meeting in May, in the year 1843, in the city of Baltimore, composed of eight sections, as the same are set forth in the printed proceedings thereof, be, and the same are hereby adopted by this Grand Lodge."

THE POWER OF A LODGE TO TRY ITS MASTER.

"The Committee fully agree with the Convention, that a subordinate Lodge has not the right to try its Master, but that he is amenable to the Grand Lodge alone, and would therefore recommend a concurrence with this resolution."

DELEGATE TO ENGLAND.

"Your Committee, in the firm belief that the Convention have effected a uniform system of work, founded on and corresponding with the land-marks of the Order, and feeling the importance that unity in this particular should not only prevail here but everywhere, and that as the facilities of intercommunication between this and foreign lands have produced more communion among Masons than heretofore, and that it is important that Brethren should be mutually and readily recognized by the universal language of Masonry, and that this can only be effected by laying the foundation of a more intimate intercourse with those who, though separated from us by seas, are yet near to us in heart and fraternal sympathies, have agreed to recommend the resolution of the Convention, that a delegate be sent from the Masonic Fraternity of the United States to their Brethren in Europe, in order that the blessings of the Order may be extended far beyond its present range. Provided, a majority of the Grand Lodges should deem it expedient."

The consideration of this subject was deferred to a future time.

THE MAGAZINE.

"Your Committee having attended to the important topics referred to them in reference to the Convention, would now, in unison with the sentiments expressed, not only by the members thereof, by most of the Grand Lodges of the United States separately, but by many subordinate Lodges, and by the Fraternity generally, both here and in Europe, call the attention of this body to express its unanimous approbation of the work alluded to in the subjoined Resolve, by the passage of the following:—

"*Resolved*, That the FREEMASONS' MONTHLY MAGAZINE, edited by Bro. C. W. MOORE, is eminently calculated to advance the best interests of the Institution, and that from the well known accuracy and Masonic sagacity of its editor, it is recommended to the Craft, as containing just expositions of the principles and practices of the Order."

THANKS TO THE CONVENTION.

"In conclusion, they would propose the following:—

"*Resolved*, That the thanks of the Grand Lodge of Massachusetts be tendered to the members who composed the late National Masonic Convention, for the ability, zeal, and faithfulness which were displayed in all their transactions."

Obituary.

A MASONIC Funeral in this city (Halifax, N. S.) is of rare occurrence. On Sunday Sept. 10th, the remains of our late lamented Brother GEORGE BARTON, were committed to their kindred earth, attended by an unusually large number of the Fraternity and of civilians. About two hundred Freemasons, and three hundred inhabitants besides, followed in the procession, and the scene was one of deep and impressive solemnity. The deceased was a member of the Royal Sussex Lodge, No. 704, on the registry of England, and the ceremonies were under the direction of the W. Master of the Lodge, Br. John Willis, (a dispensation having been granted by the R. W. P. G. Master,) and his arduous duties were discharged with infinite credit to himself and with honor to the Craft in general. Besides the officers and members of the deceased's own Lodge, the Royal Standard Lodge, the Virgin Lodge, and St. Andrew's Lodge, attended on the mournful occasion, and several Royal Arch Masons and Knight Templars were also there. The Rt. Worshipful Provincial Grand Master (A. Keith, Esq.) evinced his personal respect for the virtues of the deceased, by walking in the procession. There would have been a full military band in attendance; but as it was the Sabbath, it was deemed advisable to dispense with music. The formula and address at the grave were read by Brother Willis; and he very judiciously selected the funeral service which was prepared by Br. Albert Case, of South Carolina, and is published in your Magazine for July last.

Nothing can be more solemn and impressive than that most excellent ritual. Its effect on the minds of so many hundred listeners will, I feel confident, prove salutary and important.

Brother Barton was a native of Scotland. He came to this country in 1817, and has since then been a resident in this city. He has been almost 22 years a member of the Masonic Fraternity. Possessed of mild, unassuming manners, he made almost every man his friend. He had few, if any enemies. His life was a fine and uniform illustration of the influence of true Masonic principles. He was respected in life, and in death truly lamented. It may of him be truly said, that he was a worthy and excellent man; and to the hour of his death a zealous, devoted and irreproachable Freemason.

May he, being dead, yet speak.

In Portsmouth, N. H., Sept. 14, Capt. JOHN S. DAVIS, aged 67. Capt Davis has for many years been a distinguished ship-master, and in that occupation as well as in a variety of other relations in which he has been associated with his fellow-men, he has borne the reputation of a gentlemanly, humane, benevolent and liberal minded man. He was one of the founders of the Mechanic Association in 1802, has borne in it for several years the office of President, and remained a member to the time of his death. He was also a faithful, zealous and worthy Brother of the Masonic Fraternity, and has filled some responsible offices in St. John's Lodge, No. 1, at Portsmouth, of which he was a valuable and highly esteemed member. He was a Brother who was never ashamed of his profession, and was ever ready on all proper occasions, publicly to manifest his attachment to the Institution. His funeral was attended by the members of St. John's Lodge, and his remains were committed to their mother earth, with the solemnities of the Order.

In Charlestown, Mass., on Tuesday, Sept. 19, Mr LOT MERRIAM, aged 79 years. He was a worthy Brother of the Masonic Fraternity, and had been for a long series of years attached to King Solomon's Lodge; the members of which, in token of their respect for his memory, attended the funeral in a body.

MASONIC CHIT CHAT.

✂ We would again most respectfully but urgently request such agents and subscribers as are delinquent in their payments, to make immediate remittances. Negligence in this respect, has subjected us to losses, which we ought not to have been required to sustain. Subscribers are frequently removing, and leaving their bills unsettled with the agents. If they are called upon seasonably, losses in this way, would not often occur. The terms are in advance.

✂ Orders for the new *Trestle-Board*, will be received by the editor of this Magazine, at \$12 a dozen. It will probably be ready for delivery in the course of ten or twenty days. Lodges or Brethren sending for it will be particular in giving their directions, and in all cases the postage on their orders must be paid. The low price of the work will not justify the incurring of any extra expenses.

✂ We acknowledge the receipt of two addresses delivered at Holly Springs, Mi. and Memphis, Ten. by Rev. JOHN DELAFIELD, for which the author will please accept our acknowledgments. We shall not be able to find room for them entire, but have given an extract from one of them in the Magazine for the present month, and have marked several pages in the other for publication.

✂ Brethren wishing their volumes bound, are requested to forward them to this office at as early a day as may be convenient. They will be bound to correspond with the binding of the first volume. Price 62 1-2 cents.

✂ We would again give notice to our agents and others, that we have not any copies of the first vol. of the Magazine on hand. Any subscriber having a copy to dispose of, can receive \$1 50 for it at the office. We have a few copies of the second vol. which will be forwarded to order.

✂ The order of our agent at Mobile has been answered, as directed. He will accept our thanks for his kind expressions and valuable services. We have sent him an extra set of the present vol. through mistake.

✂ Our Charleston correspondent will accept our thanks for his last interesting epistle. A package was forwarded to his address by the brig *Servantes*, on the 1st ult. [The communication since received from a talented Brother, shall appear in our next.]

✂ We regret to be obliged to say to our agent at Natchez, Mi., that we shall not be able to furnish the three copies of the *first* vol. ordered by him, unless we can purchase them of subscribers. The 2d vol. will be forwarded as soon as bound, via N. Orleans.

✂ Our correspondent at Wilmington, N. C. is informed that a package for him was forwarded by the brig *Maria J. Estell*, captain Gould, on the 4th ult.

EXPULSIONS.—We are officially informed that James Dunlap, late Treasurer of St. Andrews Lodge, No. 10, and John F. Osborne, of Richmond Lodge, No. 39, Charleston, S. C. have been expelled for unmaasonic conduct.

ERRATUM.—A bad error occurred in the last number of the Magazine. On page 329, second line from bottom, the word *Masonry* was substituted for *memory*—which very materially changes the sense. The error was discovered and marked in the proof, but escaped the compositor in making his corrections.

✂ Br. Jas. W. Castens is authorized and desired to take the agency of the Magazine for Talbotton, Geo.

✂ Br. William M. Thompson is our authorized agent for Independence, Ala., instead of Br. B. F. Dillard, removed to another part of the State.

✂ Rev. B. T. Kavanaugh is our authorized agent for Platteville, Wis. Ter.

✂ Brethren who are not now subscribers, but who intend becoming so in the commencement of the 3d vol., are requested to send in their names early.

We have the officers of several Masonic bodies on hand, which will be attended to as we can find room.

INDEX.

- A.
Academy, Masonic, 155
Address, John A. Bryan's, 5
" Judge Allen's, 79
" Rev. J. O. Skinner's, 107
" W. D. Johnson's, 175
" J. W. Hanner's, 201
" Albert G. Mackey's, 232
" David Shelton's, 293
" Robt. H. Dalton's, 331
" Francis Cleveland's, 366
Ahiman Rezon, definition of, 11
Alabama, 315
Allen Grand Lodge of Perfection, 61
Anecdote, 45, 47, 168, 173, 212, 328, 334
Antique Masonic Poem, 129
Asylum, Masonic, for Orphans, 93, 316
Astronomy, 18
Asylum for decayed Freemasons, (England,) 339
- B.
Barbadoes, 53, 277
Barton, George, obituary of, 383
Bahama Islands, 277
Brant, the Indian Warrior, 19
Brotherly Love, 364
Bunker Hill Monument, Completion of, 283
Burnes's, Robt., Masonic Writings, 73
By-Laws, Suspension of, 165
- C.
Canada, 182
Candidates, Proficiency of, 372
" Religious Qualifications of, 33, 82, 85, 103, 144, 175
Celebration at Memphis, Ten., 120; Charleston, S. C., 121; at Jackson, Miss., 220; at Calcutta, 244; at Dublin, 275; at Halifax, 313; at Zanesville, Ohio, 313; at Wooster, Ohio, 313; at Livingston, Ala. 315; Berryville, Va., 317; at Providence, R. I. 318; Fayette, Mo. 375
Certificates, Grand Lodge, 93, 94, 183, 229, 280, 381
Cnarity of Masonry, 374
Chit Chat, 32, 64, 96, 128, 160, 192, 224, 256, 288, 320, 352, 384
Convention of Grand Lecturers, 92, 152, 155, 159, 220, 279 281, 282
Correspondence, 59, 60, 82, 113, 120, 144, 176, 214, 272, 335, 375

Corwin, late David G., 214
Curious Extract, 239

D.
Dame, Theo. A., Expulsion of, 23
Davis, Capt. John S., obituary of, 383
Dedication of Lodges, an ancient tradition, 263
Dedication of Masonic Hall, England, 22
Delegate to England, 382
" Discipline of the Secret," 372
Duke of Sussex, death of, 282
Duke of Sussex, lament for, 373
Dutch Masonic Mission to Scotland, 229

E.
East Indies, 53
Edwards, Edw. H., Gen., 286
England, 22, 49, 83, 115, 148, 182, 312, 336
England, early history of Masonry in, 353
Exclusion of Jews, 278
Expulsions from Encampments, effect of, 94, 279
Expulsions from Lodge, effect of on Chapters, 153
Expulsions for non payment of dues, 159, 194, 279, 316
Expulsions, 23, 96, 159, 221, 224, 320, 384

F.
Fragment, Masonic, 106
France, 52
Fees for conferring degrees, 280
Festival, Masonic, at Baltimore, 261
Fitz, John, historical sketch of, 14
Florida, 278
Freemasonry in America, origin of, 280
Freemasonry, the Moral and Social Character of, 5
Freemasonry and Odd-fellowship, 140, 177, 320
Freemasonry, 212
" advantages of, 230
Freemasons' School, (London,) 312
Freemasons of the Church, 264
Funeral Service, (new,) 268

G.
Germany, 150
Gordon, Geo., obituary of, 222
Gorin, Henry H., expelled, 221

Grand Masters in England from A. D. 921 to 1725, 356

Grand R. A. Chapter of Virginia, 280

Grand Chapter of Tennessee, 153

Grand Wardens, privilege of, 225

Grand Lodge of R. Island, 23

" " Michigan (irregularity of), 23, 97, 142, 152, 153, 154, 158, 218, 343

" " of England, 49

" " Kentucky, 57; Constitution of, 86

" " of Tennessee, 90

" " Virginia, 122, 158, 188

" " Massachusetts, 123, 231, 331

" " Missouri, 152, 184

" " Illinois, 153

" " Alabama, 153

" " Ohio, 215

" " S. Carolina, 221

" " Maine, 231

" " New Hampshire, 231, 348

" " N. Carolina, 315, 347

" " Scotland, (Funeral Ceremonies,) 341

" " Indiana, 343

" " Mississippi, 344

" " Maryland, 380

Grant, John, 274

Griswold, Rev. Bishop, 166

Grenada, 55, 277

H.

Harleian Manuscript, 39

Harris, Rev. T. M., letter of, 190

Holmes, Hon. John, obituary of, 319

I.

Impostor, 273

India, 274

Initiation, petitions for, 163

" spurious, 165

Intelligence Masonic, 22, 49, 88, 115, 148, 182, 215, 274, 312, 336, 379

Introduction, 1

Ireland, 25, 88, 149, 275

Irregular Masonic proceedings, 295

J.

Jackson, President, letter of, 200

Jamaica, 56, 277

K.

Keen, Percival, anecdote, 168

Kentucky, 57

L.

Laying Corner Stone, Methodist Church, at Jefferson, Va., 317

Loges D'Adoption, 357

M.

Masonic Ball, 25, 275

" Festival, England, 115

Masonic Testimonial, presentation of, 182, 336

Masonic Convention, 331, 382

Masonic Hall, 213

Masonic Procession, 283

Masonic Regalia and Display, 321

Masonic Munificence, 327

Masonic Penalties, extent of, 348

Masonic Burial Place, 353

Masonic Melodies, No. 1, 365

Masonry and the Bible, 347

Masonry as connected with Religion and Politics, 348

Masonry, Antiquity of, 329

Masonry, an extract, 193

Masonry in the Army, influence of, 171

Maloy, Capt. Hugh, 264

Masters' Lodges, business of, 183, 278, 280

McLane, J., 264

Memory, 329

Members of the late Masonic Convention, 255

Merriam, Lot, obituary of, 383

Missouri, Masonic College, 32, 56, 184, 282, 294, 380

Monument, Rutherford, (Scotland,) 51

" Masonic, Bunker Hill, 68

N.

National Masonic Convention, proceedings of, 241

National Masonic Convention, review of proceedings of, 257

New South Wales, 151

New Brunswick, 278

Non Payment of dues, penalty for, 139

Nova Scotia, 216, 277, 313, 342, 378

O.

Obituary, 62, 222, 286, 319, 349, 383

Ohio, 279, 313

Oliver, Rev. Dr., 88

Opening of the Upsala chest, 62

P.

Past Master's degree, on whom conferred, 225

Philosophy of Want, 161

Poetry—The Mason's Dream, 12—Anthem, 24; do., 25—Freemasonry, 33—Lay's by Burnes, 73, 78—Masonic Sonnet, 67—Ruina Templi, 114—The Home of Harmony, 114—To Light, 170—Perfect Master's Song, 174—The Mason, 211—Lays of the Crusades, 231, 271, 326—The Temple, 240—Woman, a Song, 264—The Destruction of the First Temple, 247—The Dwelling Place of Masonry, 330—Invocation Hymn, 359—Initiation, 365—Lament for the Duke of Sussex, 373—Lines by Miss Dalrymple, of N. S., 379

Power of a Lodge to try its Master, 382

R.

Recommendations, 23, 47, 56, 59, 61, 95, 147, 152, 158, 214, 224, 256, 272, 273, 335, 382,

Register of Officers, 63, 126, 190, 223, 287, 350

Representative system, 188, 280

Right of Jurisdiction, 159

Royal Masonic Benevolent Annuity Fund, 338

S.

School, Masonic, 95, 343

Scotland, 50, 89, 149, 276, 341

Solomon's Temple, 213, 324

St. George's benefit Society, Liverpool, 25

Stevens, Moses, Monument to, 93

Sweden, 52

T.

Tales, Masonic, 45, 110, 265, 306, 360

Templars' Costume, 311

The trials of a Templar, 306

The Warning, a Tale, 360

Tucker, Simeon, 349

Two venerable Brothers, 264

U.

Union of the two Grand Lodges of France, 52

V.

Virginia, 27

W.

Want of a Subject, 161

Warren, Gen. Joseph, 65

Washington, as Master of a Lodge, 264

Washington Bible, 48

West Indies, 53, 151, 277

Whit, John, expelled, 159

Wisconsin, 27